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INSCRIPTIONS AT ŚRAVAṆA BELGOḶA,

a chief seat of the Jains.

Published for Government.

BY

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STATUE
GOMATA

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PREFACE.

The inscriptions here collected are of great interest, being entirely Jaina; and such is their literary merit that the study of them may be pronounced an education in itself, for poets of repute, among whom are named Sujanôttamsa, Arhad-dâsa and Mañga Râja, have taken part in their composition. They cover a very extended period, even from the remote time of Chandra Gupta, the earliest authenticated date in Indian history, down to the modern year 1830. Next to the unique inscription No. 1, which introduces us to Bhadrabâhu and Chandra Gupta, and relates the story of the first settlement of the Jains at S'ravaṇa Beḷgoḷa, there is none of higher interest, whether from its style or from the fullness and novelty of its contents, than No. 54. And the information therein contained regarding the Jaina hierarchy and literature is well supplemented by Nos. 105, 108 and others. For purposes of history we have inscriptions giving us fresh details of great importance relating to the rise and growth in power of the Gañga kings, the death of the last of the Râshṭrakûṭas, the establishment and expansion of the Hoysaḷa kingdom, the supremacy of the Vijayanagar empire, and lastly the reign of the Mysore royal house.

The work has given far more trouble and been much longer in hand than I anticipated when first undertaking it in 1885. But owing to the untrustworthy nature of the copies supplied to me, which were made for the local District authorities in 1872, everything had to be done afresh. With very few exceptions the inscriptions are in Haḷe Kannaḍa characters, and are engraved either on the rough horizontal face of the rock, where they remain exposed to every vicissitude, or on prepared slabs or pillars of black hornblende, protected from the weather by maṇḍapas erected over them. As usual the inscriptions run on with few breaks or indications of stops from end to end in one unbroken expanse of type. To facilitate reading, the verses and half verses have been marked in the copies, and in those in Roman characters the contents have been arranged so as to show the style. In combined letters the anusvâra and nasals are used indiscriminately without any rule in the originals. The Kannaḍa copies show them as they are, but in the Roman characters the nasal has been uniformly employed, as otherwise ambiguous or strange looking words result, such as *niṃna* for *ninna*, *Gaṃga for Gañga*, *&c.*, *which are apt to mislead.*

My sincere thanks are due for assistance received from Brahma Sûri S'âstri, distinguished as the most learned Jain in the South; also to Sahukâr Barmmana, ever ready to help strangers. The drawings are by Namassivâyam Pillai, and the photo-lithographs by J. D. P. Chinnappa, both of my office.

BANGALORE, *August* 1889.

LIST OF ILLUSTRATIONS.

INTRODUCTION.

The eye of the traveller who is passing along the trunk road leading from Bangalore to the Western Coast through the Manjarâbâd ghât, is arrested on approaching Channarâyapaṭṇa by a conspicuous hill a few miles to the south, bearing on its summit what appears at first be a column, but which on drawing nearer proves to be a colossal statue in the human form. This striking and unusual object, which is visible for miles around, marks the site of one of the most interesting spots in the south of India, and one whose epigraphic records carry us back to the very earliest authentic period of Indian history, anterior in fact even to the famous edicts of Aśôka, the oldest inscriptions in the country. This noted place is moreover the chief seat of a religious sect at one time foremost in power and influence, whose origin is of higher antiquity than that of Buddhism.

S'ravaṇa Beḷgoḷa, or Beḷgoḷa of the Jains[1], the place in question, derives its name from Haḷe Kannaḍa *beḷ*, white, and *koḷa* (by euphony *goḷa*), pond, in allusion to the splendid large tank in the middle of the place. The name also appears in the forms Beḷguḷa, Beḷuguḷa and Beḷuguḷa, which are merely variants of the same. The Sanskrit equivalents are Dhavaḷa-sarôvara (as in No. 108), Dhavaḷa-sarasa and Svêta-sarôvara (as in No 54). The tank is also said (in No. 141) to be called Bhû-dêvî-maṅgalâdarśa-kalyâṇi, the mirror of good fortune to the Earth goddess. The place is further designated Suranagara or Surapura, city of the gods, (No. 105)[2]; and Gommaṭapura, the city of Gommaṭa (No. 137). It is also called a *tîrtha*, or holy place (No. 136).

It is a large village situated in 12°51′ north latitude and 76°33′ east longitude[3], in the Channarâyapaṭṇa Taluq of the Hassan District of the Mysore State. The village lies, towards their eastern bases, between two prominent rocky hills, on the highest or southern of which, 3,347 feet above the level of the sea and about 470 feet above the plain at its foot, stands the colossal image of Gommaṭêśvara, besides many sacred buildings. On the lower or northern hill, 3,052 feet above the level of the sea, are the most ancient inscriptions and the most numerous bastis. The maṭha or monastery of the Jaina guru and several more bastis are in the town below.

The two hills are commonly spoken of as the *doḍḍa beṭṭa*, or big hill, and the *chikka beṭṭa*, or little hill, but they have the names Vindhya-giri and Chandra-giri (see No. 141) Through some popular misconception the former is called Indra-giri, due, it is said, to a rhyme about an Indragiri and a Chandragiri with a shining lake between, which applies to a place in the neighbourhood of Gerasoppe but was supposed to indicate Beḷgoḷa. The smaller hill derives its name of Chandra from the fact that Chandra Gupta was the first of the ṛishis who lived and performed penance there[4]. The name Vindhya given to the larger hill is said to be derived from *viṃ*, spirit, and *dhyâ*, meditation, as being the spot consecrated by ṛishis absorbed in meditation on the Supreme Spirit.

On the evidence of inscriptions the original occupation of the place was due to Bhadrabâhu, who, while leading a migration of Jains to the south, became conscious that his end was approaching and remained here (on the smaller hill) to die, ministered to in his last moments by one single disciple,

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1. *S'ravaṇa*=*S'ramaṇa*, a Bauddha or Jaina ascetic. Probably the same as the Sarmanas of the Greek writers. This name prefixed to Beḷgoḷa distinguishes it from two other Beḷgoḷas in the same neighbourhood, namely Haḷe Beḷgoḷa and Kôḍi Beḷgoḷa.
2. And *Coorg Inscriptions*, No. 16.
3. Entered as *Seravan Bellaculi* in Indian Atlas sheet No. 60.
4. Chandragupta, in the play named *Mudrâ-Râkshasa*, is often called simply Chandra. See Wilson's *Theatre of the Hindus*, II, 131.

ŚRAVANA BEḶGOLA
1 Akkana basti
2 Nagara Jinâlaya
3 Mangâyi basti
4 Guru's matha
5 Bhaṇḍâra basti
Scale
Jinanâthapur
From Chennarayapatna

Chandra Gupta. As Bhadrabâhu is alleged to have been the last of the *śruta-kêvalis* and Chandra Gupta no other than the celebrated Maurya emperor—the Sandrokottos of the Greek historians—who reigned from 315 to 291 B. C., these events must be assigned to a date somewhere about 290 B. C.

The earliest record of occurrences so interesting from their connection with that most important period when India first came into contact with Europe is found in inscription No. 1[5], and is supported by the statements in Nos. 17, 40, 54 and 108, as well as by tradition and by inscriptions elsewhere[6]. A cave on the same hill, called Bhadrabâhu's cave, is also pointed out as the place in which he died, and his footprints therein are an object of reverence (see No. 71). It is further evident that the small and centrally situated Chandra Gupta basti, which fronts straight to the Bhadrabâhu inscription (No. 1), is the most ancient of the various temples and buildings on the hill, and that towards it as to the sole object of attraction there at that time were directed the eyes of those holy men and women the memorials of whose penance form the series of early rock inscriptions Nos. 2 to 21, 23 and 26 to 35, all of which require to be read with the face directed towards it. They are in short the links connecting the remote antiquity of Bhadrabâhu and Chandragupta with the 10th century A. D. when Śravaṇa Belgoḷa under the Gaṅga kings emerged into that greater publicity and distinction it thereafter enjoyed under the Hoysaḷa and succeeding dynasties.

In proceeding to give an account of the history and antiquities of the place as derived from its monuments and epigraphical records the most convenient plan will be to follow the inscriptions, taking them as nearly as possible in their chronological order.

The oldest, as already stated, are the rock inscriptions which have been grouped together as Nos. 1 to 35.[7] All these are in Pûrvada Haḷe Kannaḍa characters from a few inches to a foot or more long. Nos. 1, 15 and 29 are in the Sanskrit language, the remainder in Haḷe Kannaḍa. They are scored about in all directions on the surface of the rock, but chiefly in a rough semi-circle at various distances from the south-west to the north-east of the Chandra Gupta basti, facing which they must be read. From their contents it is evident that with two or three exceptions they mark the spots where Jaina devotees procured death by fasting, in performance of a vow for that purpose called by the singular name of *sallêkhana*

Before these inscriptions were deciphered by me no one had succeeded in reading them nor was even the object with which they were engraved known, so completely had all knowledge of the ancient alphabets been lost, although the Jains to this day write in what would be called an old form of character. The first I managed to decipher was No. 26, and this gave the key from which some of the shorter ones among Nos. 4 to 16 were made out[8]. Of No. 1 no copy had been attempted[9] and several of the others were so jumbled up into one another that a visit to the place was necessary in order to inspect the originals. Then it was that I discovered No. 1 and no little excitement, I remember, was occasioned as the contents began to slowly unfold themselves.

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[5] Originally published by me in 1874, in the *Indian Antiquary*.

[6] Especially by two inscriptions of the 9th century, found near the Gautama kshêtra of the river Kâvêri at Seringapatam, which contain the following phrases,—one, *Bhadrabâhu-Chandragupta-munipati-charaṇa-mudrâṅkita-viśâla-śi......mâṅita-śrî Kaḷbappu-tirtta* &c. ; and the other, *Bhadrabâhu-Chandragupta-munipati-charaṇa-lâñchhana-châhita-viśâla-sâtra-Kaḷbappu-giri* &c.—both bearing testimony to the publicity of the facts.

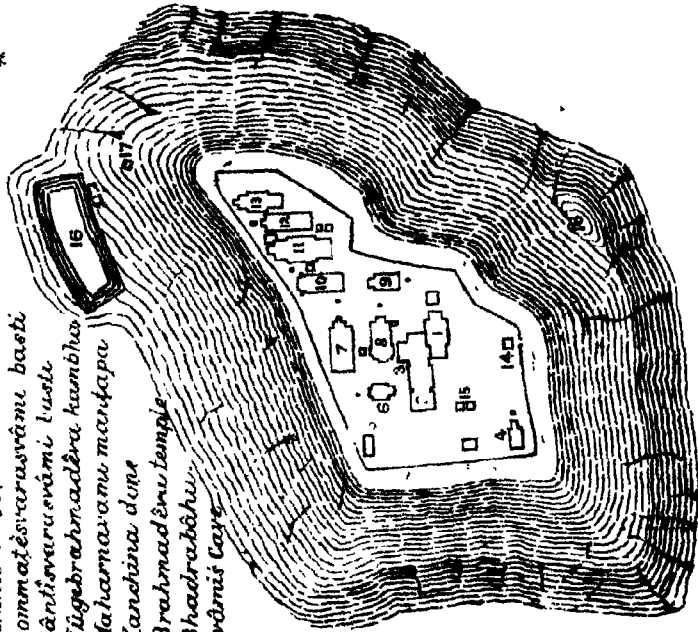
[7] Save 22, 24 and 25, which are later.

[8] Published by me in the *Indian Antiquary* in 1873.

[9] The copies I had of others were made in 1872, under the direction of the local authorities. With well-intentioned (but barbarous) zeal the numbers of the groups copied were cut into the rock in English figures. For the benefit of visitors who may be misled or puzzled by these figures the corresponding numbers of the actual inscriptions as now deciphered are here given.

Figure cut in the rock.	Corresponding number of inscription in present work.	Figure cut in the rock.	Corresponding number of inscription in present work.
1	28	9	9, 10, 11, 12
2	2	8	13
3	3	9	14
4	4, 5	10	15
5	6	11	16, 17, 18
6	7, 8		

It is to be hoped that the inscriptions will not be subjected to further disfigurement.

VINDHYA GIRI
1 Chawîsatîrthankara basti
2 Wodegal basti, or Trikûṭa basti
3 Tyâgada brahmadêva kambha
4 Akhaṇḍa bâgilu
5 Siddara basti
6 Gommaṭêśvara
7 Channaṇṇa basti
Scale 100 50 0 100 200 300 feet
CHANDRA GIRI
1 Pârśvanâthasvâmi basti
2 Kattale basti
3 Chandragupta basti
4 Śântinâthasvâmi basti
5 Supârśvanâthasvâmi basti
6 Chandraprabhasvâmi basti
7 Châmuṇḍarâya basti
8 Śâsana basti
9 Majjigaṇṇa basti
10 Eraḍukaṭṭe basti
11 Savatigandhavârana basti
12 Têrina basti, Bâhubali basti or Gommaṭêśvarasvâmi basti
13 Śântîśvarasvâmi basti
14 Kûgebrahmadêva kambha
15 Mahanavami maṇṭapa
16 Kanchina done
17 Brahmadêva temple
18 Bhadrabâhu svâmi's Cave

This inscription No. 1, being the oldest and relating to the origin of the settlement, we may now first proceed to consider. It states that Bhadrabâhu svâmi, descended in the line of the gaṇadhara Gautama in common with thirteen others named, having foretold in Ujjayinî, also called Srî-Visâlâ, the approach of a dreadful famine which would last for twelve years, the whole saṅgha or Jaina religious brotherhood forsook the northern regions and under his leadership migrated to the south. They had reached a populous and prosperous region, evidently the north-western districts of the present Mysore country, when on approaching a wild mountain named Kaṭavapra[10] (the smaller hill) the ṛishi felt his end drawing nigh. He therefore sent on all his followers and, remaining behind with only one disciple, performed the last rites of a sannyâsi and there died.

This seems a very circumstantial account and Bhadrabâhu is an illustrious name in the Jaina annals. The following traditions regarding him, which throw light on the events mentioned in this inscription, are taken from the *Râjâvaḷi-kathe*, a compendium of Jaina history, legends and chronology, drawn up early in the present century for Dêviramma, a lady of the Mysore royal family, by Dêvachandra, of the Jaina establishment at Maleyûr. The work is in the Kannaḍa language[1] and written on palmyra leaves.

The birth and education of Bhadrabâhu were on this wise :—While Padmaratha was reigning in the city of Kôṭikapura, in Pundra Varddhana[2] in Bharata Khaṇḍa, his queen Padmaśrî had for her purôhita a Brahman named Sôma S'armma, whose wife, named Sômaśrî, bore a son. His father, from an inspection of the child's horoscope, perceiving that he would become a great upholder of the Jaina faith, named him Bhadrabâhu, and performed the initiatory ceremonies of *chaula* and *upanayana* according to the Jaina ritual. One day when Bhadrabâhu, being then seven years of age, was at play with other children, Gôvarddhana Mahâmuni—who, accompanied by Vishṇu, Nandimitra and Aparâjita, all four being śruta-kêvalis, and with five hundred disciples, had come to Kôṭikapura in order to do reverence at the tomb of Jambusvâmi—passed by. Looking on Bhadrabâhu, the muni discerned from his lucky marks that he was destined to be the last of the śruta-kêvalis. He therefore took the boy by the hand and conducting him to his father, offered to take charge of him and bring him up in all wisdom. Sôma S'armma, prostrating himself, consented, relating how he had perceived at the boy's birth that he would become a distinguished Jaina. But his mother Somaśrî begged that before the *dîkshe* was performed she might see her son again. To this Gôvarddhana-svâmi agreeing, took Bhadrabâhu with him, and made arrangements for his board and lodging in the house of Aksha S'ravaka.

[10] Having its sides matted with grass. The name appears in Haḷe Kannaḍa as Kaḷbappu and Kaḷbappira (see Nos. 3, 23, 34 and 35).

[1] The author at the beginning of his work states that he will write in Hosa Kannaḍa. But at the end of the work he has the following verse:—

> Haḷe-Gannaḍa beḷu-Gannaḍa |
> vaḷa-Gannaḍav achcha-Gannaḍam purat-embudu |
> teḷu-Gannaḍa mis'radin illa- |
> n ileyoḷa sat-purushar ôdi kêḷvudu satatam |

'This, in which old Kannaḍa, white Kannaḍa, local Kannaḍa, pure Kannaḍa, and that called new are mingled into clear Kannaḍa,—may good men in the world ever read and listen to.'

Haḷe-Gannaḍa or Haḷe Kannaḍa is the ancient and early form of the language. Beḷu-Gannaḍa or white Kannaḍa seems to refer to a belief of the Jains who attribute colour to sound and say that it is white (See Kês'i Râja's *S'abdamaṇi-darpaṇa*, v. 9—*S'abda-dravyam janiyisuguṃ s'vêtam*, v. 34—*S'abdam janiyisuguṃ dhavaḷavarṇam akshara-rûpam*). Vaḷa-Gannaḍa or oḷa-dêśa Kannaḍa refers to the words called *dês'yas* or to local peculiarities and dialects. Achcha-Gannaḍa is the well-known term for pure Kannaḍa: the well of Kannaḍa undefiled. Posa-Gannaḍa or Hosa Kannaḍa is the new or modern Kannaḍa. Te'u-Gannaḍa, clear, transparent Kannaḍa (conf. derivation of the name Te'ugu from the same root *tel*).

Since the above was written an old work named *Subhâshita* or *Nîti kanda* has been obtained, which gives a somewhat similar account of the composition of Kannaḍa.

> oḷu-Gannaḍa beḷu-Gannaḍa |
> te'u-Gannaḍav achcha-Gannaḍam Sakkaḷanum |
> ele-Gannaḍa haḷe-Gannaḍa |
> sale dês'iyak eṛey ad ante Kannaḍak ileyoḷ ||

'Local (or, home) Kannaḍa, white Kannaḍa, clear Kannaḍa, pure Kannaḍa, and derivatives from Sanskrit, young (or, new) Kannaḍa, old Kannaḍa, being included in the language of the country, is there any equal to Kannaḍa in the world?'

[2] Identified by General Cunningham originally with Pubna in Bengal, *Anc. Geog. Ind.*, 480; but subsequently with Mahâsthân, to the north of Bôgra in the same country. *Arch. Surv. Rep.* XV., pp. 104 and 110.

Through the svâmi's instruction he acquired a knowledge of the four great branches of learning—*yôgini*, *sangini*, *prajñâni* and *prajñapti*—of the vêda of the four anuyôga,[3] of grammar and the fourteen pûrvas. Then, feeling a strong desire for renunciation of family, body and pleasure, he begged for *dîkshe*, on which the svâmi sent him first to see his father and mother. While he was at the court, the king showed him a writing which no one could understand and he at once interpreted it[4], thus giving a satisfactory proof of his learning and discernment. Having obtained the consent of his parents, he took *dîkshe* and by the practice of *jñâna*, *dhyâna*, *tapas* and *samyama* became an *âchârya*. And Gôvarddhana S'ruta-Kêvali went to the world of gods./

The next appearance of Bhadrabâhu in the history brings us to the events mentioned in the inscription :—And Chandra-Gupta, the king of Pâṭaliputra, on the night of full moon in the month Kârttika, had sixteen dreams. He dreamed that he saw :—1. The sun setting. 2. A branch of the kalpa-vṛiksha break off and fall. 3. A divine car descending in the sky and returning. 4. The disk of the moon sundered. 5. Black elephants fighting. 6. Fireflies shining in the twilight. 7. A dried up lake. 8. Smoke filling all the air. 9. An ape sitting on a throne. 10. A dog eating the *pâyasa* out of a golden bowl. 11. Young bulls labouring. 12. Kshattriya boys riding on donkeys. 13. Monkeys scaring away swans. 14. Calves jumping over the sea. 15. Foxes pursuing old oxen. 16. A twelve-headed serpent approaching.

The king arose next day much troubled in mind on account of these visions. After performing the morning ceremonies, he entered the council-hall, when the keeper of the royal garden appeared with the intelligence that Bhadrabâhu Muni, travelling over many countries, had arrived there. The king with all his councillors immediately went forth to do him reverence, and after receiving religious instruction, informed him of the dreams.

Bhadrabâhu's interpretation of them was, in short, as follows :—1. All knowledge will be darkened. 2. The Jaina religion will decline, and your successors on the throne will not take *dîkshe.* 3. The heavenly beings will not henceforth visit the Bharata kshêtra. 4. The Jainas will be split into sects. 5. The clouds will not give seasonable rain and the crops will be poor. 6. True knowledge being lost, a few sparks will glimmer with a feeble light. 7. Âryakhaṇḍa will be destitute of Jaina doctrine and falsehood increase. 8. The evil will prevail and goodness be hidden. 9. The vile, the low-born and the wicked will acquire power. 10. Kings, not content with a sixth share, will introduce land-rent and, demanding twice and thrice the amount, oppress their subjects. 11. The young will form religious purposes, but forsake them when old. 12. Kings of high descent will associate with the base. 13. The low will torment the noble and try to reduce them to the same level. 14. Kings will assist in oppressing the people by levying customs-duties and other unlawful taxes. 15. The low, with hollow compliments, will get rid of the noble, the good and the wise. 16. Twelve years of dearth and famine will come upon this land.

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[3] The literature of the Digambaras is divided into four Vêdas, *viz* —

(1.) The *Prathamânuyôga*, which comprises all works on their *Itihâsa*, their legends and history; to this division belong the twenty four *Purâṇas*, which give the lives of the twenty four Tîrthankaras, the *Uttara purâṇa*, *Harivams'a-purâṇa*, &c.

(2.) The *Karaṇânuyôga*, which includes the works describing the origin and the order of the universe, *e. g. Trilôkasâra*, *Trilôka-bhâshaṇa*, *Jôtisha-sâra*, *Bija-gaṇita*, *Chandraprajñapti*, *Sûrya-prajñapti*, &c.

(3.) The *Darsyânuyôga*, which treats of their doctrine or philosophy. Some of the chief works belonging to it are the *Gômaṭasâra*, *Pravachanasâra*, *Ashṭasahasri*, *Pramêyakamala-Mârtaṇḍa*, *Râjavarttika*, &c.

(4.) The *Charaṇânuyôga*, which treats of the *âchâra*, customs, worship, &c. To this subdivision belong the *Trivarṇâchâra*, *Mûlâchâra*, *Jôgamâla*, *Ashṭapâhuḍa*, *Padmânanda-pachchîsi*, &c. (Dr. Buhler, *Ind. Ant.* VII., 28.)

[4] *Râja bhavanadoḷu patrâlambanamaṃ mâḍiduḍ avan ârggaṃ bhêdisal nereyadd iral avaṃ Bhadrabâhu nôḍe tiḷid uttaraṃgoḍe* ....

One day soon after, when Bhadrabâhu had despatched his disciples in various directions to beg for alms, himself went and stood before a house where was an infant crying in its cradle. So loud were its cries that although he called out twelve times no one heeded. From this sign he knew that the twelve years' famine had commenced. And the king's ministers offered many sacrifices to avert the calamity, but Chandra-Gupta, to atone for their sin in taking life, abdicated in favour of his son Simha Sêna and taking *dîkshe*, joined himself to Bhadrabâhu.

Simha Sêna's ministers advised him to send for Nammâlva Bhantika and to perform a great yajña. But the Mûla (Jaina) Brahmans were called and a long discussion ensued regarding the innocence or sinfulness of animal sacrifices, when the advocates of the latter doctrine prevailed.

On the other hand, Bhadrabâhu, predicting that all rain and cultivation would cease from the Vindhya mountains as far as the Nîlagiris; that the people would die of starvation; and that those who remained there would have their faith corrupted—collected a body of twelve thousand disciples and went southwards.

On coming to a certain hill he perceived that his end was approaching. He therefore gave *upadêśa* to Viśâkha muni, and committing all the disciples to his care, sent them on under his guidance to the Chôla and Pândya countries. Chandra-Gupta alone received permission to remain, who, on his master's death, performed the funeral rites in a cave and there abode, worshipping his footprints.

Meanwhile Viśâkhâchârya, taking with him all the people, worshipping the Jaina *bimba* (or images) of the various Jinâlayas in the villages and towns on the way, and milking the nectar of *dharmma* to the Jainas in those places, dwelt in *vihâras* in the Chôla mandala.

The narrative then returns to the scene of the famine and describes the sufferings of the Jainas who had remained behind under Sthûlabhadra muni and others. Religious observances were neglected and scruples about food disregarded. All the grain was consumed; no leaves, flowers, fruit, berries, roots, bulbs, or seeds were left; and the people, wandering here and there in search of food, perished.

And when the twelve years of famine were ended, Viśâkhâchâri, with the twelve thousand disciples, turned northwards, and entering the Karnâtaka country, journeyed to the cave in which his guru Bhadrabâhu had expired. There he found Chandra-Gupta muni engaged in the worship of the footprints, his hair grown into a great mass. The latter, on seeing Viśâkha muni, rose and coming forward did obeisance, which he did not return, considering that Chandra-Gupta was corrupted by feeding on roots and berries during the famine. But accepting the obeisance, he learned from him the particulars regarding Bhadrabâhu's end. Fasting that day, they prepared next morning for a long journey, as they could not get food in that uninhabited country. But Chandra-Gupta offered to conduct them to a town in the forest close by. They wondering followed, and were entertained with the best of food by the S'ravakas there. But on their way back to the cave a Brahmachâri, discovering that he had left his pot behind in the town, returned to fetch it. What was his surprise to find the town vanished and his pot hanging on the branch of a tree! Viśâkhâchâri then perceived that Chandra-Gupta had resorted to magic to supply them with food; so, after extracting the hairs of Chandra-Gupta's matted locks, he gave him absolution (*prâyaśchitta*). And absolving himself and his disciples for partaking of that magical food, all went their ways.[5]

And after a time a king named Bhâskara, the son of Simha Sêna, came with all his forces for the purpose of worshipping at the place of Bhadrabâhu's decease, and doing obeisance to Chandra-Gupta, his guru and grandfather. There he set up some *chaityâlayas* and, remaining for many days, built near the hill a city, which was named Belgola.

[5] A similar narrative of all the events relating to Bhadrabâhu and Chandra-Gupta is given in a well written Sanskrit work called *Bhadrabâhu Charitam*, by Ratnanandi, whose guru was Lalita-kirtti. If, as seems likely, the latter was the same as is mentioned in connection with the image at Kârkala (see farther on), this book would belong to about 1450 A.D.

The death of Chandra-Gupta at the same spot is subsequently related.

Such is the tradition as regards Bhadrabâhu and his connection with Beḷgoḷa. It appears therefore that he was the last of the S'ruta-Kêvalis, and No. 108 asserts the same. This statement is supported by several authorities.

Wilson says—"The succession of Jaina teachers is always deduced from Mahâvîra, through his disciple Sudharma. Of the rest, all but Gautama died before their master, and Gautama survived him but a month, which he spent in penance and fasting. Sudharma, therefore, was the only one who remained competent to impart instruction. His pupil was Jambusvâmi, the last of the *Kêvalis*, or possessors of true wisdom: six teachers follow, termed *S'ruta-Kêvalis*, or hearers of the first masters, and then seven others, *Dasapûrvis*, from having been taught the works so named. These are common to all the lists when correct."[6] In a note to the above extract is given a list of the six S'ruta-Kêvalis, the last two being Bhadrabâhu and Sthûlabhadra. It is evident that the S'ruta-Kêvalis were contemporary; slight variations may therefore be expected in the order of naming them. Now we learn from the narrative of the *Râjâvaḷi-kathe* that Gôvarddhana, Vishṇu, Nandi-mitra and Aparâjita were the names of four of them who visited in company the tomb of Jambusvâmi. Also that Sthûlabhadra, whom we will suppose to be a fifth, stayed out the famine in the north. Bhadrabâhu is therefore consistently called the last, that is, the sixth. The names occur in the same order in the inscription, but Sthûlabhadra is there omitted, the reason for which may be that those who remained in the famine-stricken districts were considered to have fallen from orthodoxy through forced neglect of religious observances.[7]

Professor Jacobi says—"According to the Thêrâvalis, Bhadrabâhu was the sixth *thêra* (or *sthâvira* in Sanskrit) after Mahâvira.... In the Rishimaṇḍala-sûtra only one verse is devoted to Bhadrabâhu, whilst his successor Sthûlabhadra is praised in a score of stanzas. It runs thus :—

dasa-kappa-vvavahârâ
nijjûḍhâ jêṇa navama-puvvâo |
vandâmi Bhaddabâhuṃ
taṃ apacchima-sayala-suya-nâṇi ||

'I adore Bhadrabâhu, the last of those who were possessed of the whole sacred lore, who extracted the ten kalpas and vyavahâra from the ninth pûrva.' *Apacchima* might be translated 'not the last', but as it has usually the sense of 'the very last' I have thus rendered it in our verse, though the common tradition makes Bhadrabâhu the last but one of the S'ruta-Kêvalins, Sthûlabhadra being the last who knew all the fourteen pûrvas ..... But this interpretation is rather laboured, and I should therefore prefer to believe that the older tradition made Bhadrabâhu the last S'ruta-Kêvalin, and that in later times Sthûlabhadra, of whom so many stories are told, was included in the number of those privileged sages."[8]

To return to our inscription. The occurrence of the twelve years of famine we may perhaps admit as real. There is nothing improbable moreover about the emigration to the South arising out of the famine, for there is evidence that Jainas were settled in great numbers throughout Southern India in the earliest times of which historical records exist. That Bhadrabâhu was the leader of the pilgrims

[6] *Works*, Vol. I, p. 336.

[7] From No. 105 it would appear that only five S'ruta-Kêvalis are admitted by the Jainas here, Sthûlabhadra being omitted altogether. Bhadrabâhu would therefore in any case be the last.

Ratnanandi states that the disciples of Sthûlabhadra were so incensed at the strictness of his doctrines that they put him to death by burying him alive, and formed themselves into the Ardhaphâlaka or Ardhaspâlaka sect, from whom eventually the S'vêtâmbaras arose.

[8] Introduction to *Kalpa-sûtra*, p. 11.

In the verse devoted to Bhadrabâhu in inscription No. 108 there is a play upon these very words *pas'chima* and *apas'chima*.

and that he died at S'ravaṇa Belgoḷa there seems no reason to call in question. For, apart from the existence of the inscription there, the cave in which he expired is still pointed out. That he was attended to the last by a disciple named Chandra-Gupta may also be allowed, on the evidence, first of inscription No. 17, and then on that of the two inscriptions at the Gautama kshêtra near Seringapatam, already quoted (p. 2, n. 6), which speak of 'the broad summit of Kaḷbappu-giri, marked with the foot-prints of the great munis Bhadrabâhu and Chandra-Gupta.' But it is further confirmed by No. 108, which says that 'the greatness of his penance caused his fame to be spread into other worlds (or lands),' and by No. 54, which says that 'through the merit obtained from his discipleship (to Bhadrabâhu) that (*i. e.* the famous) Chandra-Gupta was for a long time served by the forest deities,' the notice of him in No. 40 being to the same effect. According to No. 1 he appears to have taken the clerical name of Prabhâchandra on retiring from the world, and it was the usual custom so to change the name on such an occasion.[9] But his original designation of Chandra-Gupta was too distinguished to be set aside and therefore he continued to be so called in spite of the requirements of orthodoxy.

We have now to consider the tradition that this Chandra-Gupta was the celebrated king of Pâṭaliputra, the Sandrakottos of the Greek historians. Of the religious sects existing among the Hindus at that period, Wilson remarks :—"It has been supposed that we have notices of the Jaina sect as far back as the time of the Macedonian invasion of India, or at least at the period at which Megasthenes was sent ambassador to Sandracoptus, and that these notices are recorded by Strabo and Arrian."[10] Colebrooke, who examined the passages referred to, thus states the conclusion at which he arrived :—"The followers of Buddha are clearly distinguished from the *Brachmanes* and *Sarmanes*. The latter, called *Germanes* by Strabo and *Samanæans* by Porphyrius, are the ascetics of a different religion, and may have belonged to the sect of Jina, or to another."[1]

Mr. Thomas says :—"That Chandra-Gupta was a member of the Jaina community is taken by their writers as a matter of course and treated as a known fact, which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion .... The testimony of Megasthenes would likewise seem to imply that Chandra-Gupta submitted to the devotional teaching of the *S'ramaṇas* as opposed to the doctrines of the Brahmans."[2]

The same writer goes on to prove that the successors of Chandra Gupta were also Jains. That the celebrated Aśôka was a Jaina at first and afterwards became a Bauddha or Buddhist, he deduces from the statements of that monarch's well-known edicts inscribed on rocks and pillars in various parts of India ; and also from the statement by Akbar's minister, Abul Fazl, in the *Ain-i-Akbarî* that Aśôka introduced Jainism into Kashmir. This is confirmed by the *Râja-taraṅgiṇî* or Brahmanical history of Kashmir, which states that Aśôka 'brought in the Jina śâsana.' In the earlier edicts, dating from the 10th and 12th years after his anointing to the throne, he styles himself *Dêvânampiya Piyadasi*, 'king Piyadasi beloved of the gods', but in the Bhâbra edict, which is the latest, dating from the 27th year of his reign, and which contains a positive profession of Buddhism, the epithet Dêvânampiya is dropped, for not only was this inconsistent with Buddhist belief but it appears to have been a specially Jaina title.

Professor Kern, after an elaborate examination of the edicts of Aśôka, also makes the following admission :—"At fitting time and place (Aśoka) makes mention, in a modest and becoming manner, of the doctrine he had embraced ; but nothing of a Buddhist spirit can be discovered in his State policy.

[9] An instance of this occurs in No. 41, where Bêgûra Râja's name was changed to Subhachandra yati. On the other hand, the Gulla Râja, mentioned in No. 40 and several other inscriptions, retained his designation, as Gullâchârya.

[10] *Works*, Vol. I, p. 314.

[1] *Essays*, Vol. II, p. 203. Conf. Lassen, *Indische Alterthumskunde*, Vol. II, pp. 700, 710.

[2] *Jainism, or the Early Faith of As'ôka*, p. 23. See Journ. R. A. S. Vol. IX.

From the very beginning of his reign he was a good prince. His ordinances concerning the sparing of animal life agree much more closely with the ideas of the heretical Jainas than those of the Buddhists."[3]

As regards the relative priority of Jainism and Buddhism we may here incidentally state the conclusion arrived at by some of the latest authorities. Jacobi shows that Buddha and Mahâvira were two distinct persons but contemporaries. In conjunction with Bühler, he has discovered that Mahâvira is mentioned in Buddhist and Jaina writings as Nigaṇṭha-nâtha or Nigaṇṭha Nâtaputta or Nâyaputta, that is, the Nirgrantha (a common name for the Jains) Jñâti-putra, a name given to him, as stated in Jaina works, because his father was a Jñâti Kshattriya or belonged to the Rajput tribe called Jñâta or Jñâti. He further inclines to the opinion, mooted by Colebrooke,[4] that Mahâvira was not the founder but only the reformer of the sect, and that the origin of the Jaina faith may be traced back to Pârśvanâtha, the tîrthankara who preceded him,[5] if not farther.[6]

Thomas adds :—"The juxtaposition of the last representative of the one faith (Jainism) with the first exponent of the other (Buddhism) which took over so many traditions that it retained in common .... is a point of marked importance. Eclipsed for a time by the energy of the reformers, whose missionaries carried the Buddhist doctrines over so large a section of the globe, non-proselytizing Jainism has survived in its simplicity—as the natural outcome of the ideas and aspirations of a primitive race—still undisturbed in the land of their common birth ; while Buddhism, with its fantastic elaborations, retains scant honour, and no place within the limits of its *nidus* in India proper."[7]

Sir Monier Williams, speaking a few months ago at a meeting of the Royal Asiatic Society, said : "Most scholars in the present day are of opinion that the Jain Teacher Vardhamâna Mahâvira Nâtaputta and Gautama Buddha were contemporaries, and that the Jainas were an independent sceptical sect, probably a little antecedent to the Bauddhas. At any rate it seems certain that Nigaṇṭhas or Digambara Jains, that is, a sect of naked ascetics, existed before the Buddha's time, and that the Tripiṭaka (besides the inscriptions) alludes to them."[8]

The history of Chandra-Gupta's accession to the throne of the Nandas has been dramatized in the Sanskrit play named *Mudrâ-Râkshasa* by Viśâkha-datta,[9] which has been translated by Professor Wilson.[10] In his introduction to the work the latter has included an exhaustive statement of the accounts of Chandra-Gupta contained in Hindu literature, such as those given in the *Bhâgavata* and *Vishṇu Purâṇas*, and by Vararuchi in the *Vṛihat-kathâ*[1], as well as of the accounts of Sandrocottus[2] (identified with Chandra-Gupta) in the classical writers—Diodorus Siculus, Strabo, Quintus Curtius, Arrian, Justin and Plutarch.

For our purpose we may resort to the *Râjâvaḷi-kathe*, already quoted, for the story as here current, which except in some minor details is substantially the same as other Hindu versions. It proceeds as follows :—"There was a king called Nanda in Pâṭaliputra who had four ministers—Bandhu, Subandhu, Kubêra and Sakaṭâla—of whom the last named was the most skilled in the arts of government. On one occasion, when the Mlêchchas had invaded the country, S'akaṭâla, being consulted by the king, advised that they should be bought off, as being too powerful to withstand. The king thereupon

[3] *Ind. Ant.* V, 275.

[4] *Essays*, II, 212.

[5] He was 250 years before (*ib.* 213), which would bring us to the 9th century B.C.

[6] Conf. Jacobi, Introduction to *Kalpa-sûtra*, pp. 5, 6 ; Bühler, *Indian Antiquary*, VII, 143 ; Colebrooke, *Essays* (Cowell's edition) II, 278 ; Weber, *Hist. Ind. Lit.* 293 ; Barth, *Religions of India*, 150.

[7] *Ind. Ant.* VIII, 31.

[8] R. A. S. J. XX, 277.

[9] According to some Jain accounts identical with Vis'âkhâchâri above named (p. 5), who accompanied Bhadrabâhu and Chandra-Gupta to the south and succeeded the former in the sacred office.

[10] *Theatre of the Hindus*, II, 125.

[1] This work appears to be known here as *Brihat-kathâ-manjari*.

[2] 'Athenæus, as first noticed by Wilford (*As. Res.* vol. V, p. 262), and subsequently by Schlegel (*Indische Bibliothek*), writes the name, Sandrakoptus, and its other form, though more common, is very possibly a mere error of the transcriber.' *ib.* 132.

empowered S'akaṭâla to conclude a treaty with them, giving him an open order on the treasury. The minister accordingly distributed a large sum of money among the invaders and thus restored peace to the country.

Some time after, the king, on visiting the treasury, discovered that it had been emptied by S'akaṭâla in purchasing peace. Being much incensed thereat, he ordered the minister and all his family to be at once cast into a subterranean dungeon, only a handful of grain and a measure of water being let down to them daily through an air-hole. As this would barely suffice to keep even one person alive, S'akaṭâla put it to his family that whichever of them felt confident of ability and destiny to work the overthrow of Nanda should take the nourishment and live. They unanimously replied that he was the only one qualified for the task, and leaving the food for him, all the others starved to death.

Meanwhile, the foreign kings, hearing that Nanda no longer had the aid of his powerful minister, again invaded the country. The king, at a loss what to do, bethought him of his old minister, and having released him from the dungeon, expressed regret for his treatment and requested him to free the country from the invaders. This the minister accomplished by stratagem, and on his return the king offered to restore him to his former position in the State. But S'akaṭâla declined, and engaged himself as the agent of a chatram or inn, where he remained meditating the ruin of Nanda. One day he noticed a Brahman named Châṇakya, who, because a spike of grass had pricked his foot, rooted up the clump, burnt it and scattered the ashes to the wind. A man so irascible and vindictive seemed to him a proper agent to carry out his schemes of revenge. He therefore invited him to the chatram and showed him great courtesy, but suddenly changing his behaviour, insulted and treated him with gross contempt. Châṇakya, under the impression that this had all been done at the instigation of the king, vowed to be revenged, and conspiring with the foreign princes, succeeded in dethroning Nanda and setting up the aged (*vriddha*) Chandra-Gupta in his place.

This monarch, after reigning some time, appointed his son Bindusâgara as his successor, and retired to the forest with Châṇakya to do penance. Bindusâgara, after a short reign, made over the throne to his son As'ôka and went to do penance.

As'ôka had a son Kunâḷa, whom, when the country was invaded by foreign powers and the king went forth to oppose them, he left under the tuition of a master (*upâdhyâya*), having appointed the minister Kapila to conduct the government in his absence. The war having continued a long time, the king sent a message to the minister as follows :—*upâdhyâyâya kûraṃ datvâ kumâra mandam adhyayatâṃ*. (Having given a feast to the tutor, let the prince be taught gradually.) But the minister misread the latter part, as *kumâram andham adhyayatâṃ*, 'let the prince be blinded', and accordingly had his eyes put out.[3] On the king's eventually returning home triumphant, he discovered what had been done and immediately ordered the minister's eyes to be put out and his banishment from the kingdom.

The prince Kunâḷa was subsequently married to a princess named Chandânane, who gave birth to a son Chandra-Gupta. When this boy had attained his majority he was put on the throne, As'ôka and Kunâḷa receiving dîkshe and retiring to do penance.

Then follows the account already given of the 16 dreams that Chandra-Gupta had, the visit of Bhadrabâhu and the prediction of the twelve years' famine.

[3] The Buddhist accounts of As'ôka (see Burnouf's *Int. à l' Hist. Buddhisme Ind.*, p. 407) also contain the story of the blinding of Kunâḷa, but assign a different reason for it, namely, revenge for the slighted advances of one of the king's wives. The order for the deed is said to have been sealed with an ivory seal. But the *Rev. S.* Beal (*Oriental*, Oct. 1875; *Ind. Ant.* IX, 86) has pointed out that it was probably sealed with the tooth, and quotes some interesting lines, proving a parallel use in England, which occur in the gift of lands by William III to the Rawdon family (Marquis of Hastings.) The two lines specially referring to the seal are—

And in token that this thing is sooth,
I bit the whyt wax with my tooth.

The only point to be noticed is the introduction of two Chandra-Guptas, which seems to be due to some confusion in the traditions and is an unnecessary variation: perhaps intended to conceal the defection of Asôka.

Having examined the accounts of Bhadrabâhu and Chandra-Gupta, we may now consider the period fixed for the death of the former, and ascertain how far it synchronises with the close of the latter's reign.

The *Râjâvali-kathe* supplies the following chronology :—Vira Vardhamâna, after a ministry of 30 years, obtained *Nirvâṇa* in the pleasure garden of Pâvâpura, on the 30th of the month Âśvija, in the year Kâlayukti, 2,438 years of the Kali yuga having passed.

After the death of Vardhamâna, Gautama and the other Kêvalis occupied the priestly throne for 62 years.

Then Nandi-mitra and the other S'ruta-Kêvalis for 100 years.

Then Viśâkha and the other Daśapûrvis for 183 years.

Then Nakshatra and the other Ekadaśâṅgadharas for 223 years.

Then was born Vikramâditya in Ujjayinî ; and he, by his knowledge of astronomy, having made an almanack, established his own era from the year Rudhirôdgâri, the 605th year after the death of Vardhamâna.

All Jaina chronology turns upon the disputed period of the death of Vardhamâna. From the first and last of the above statements we obtain for that event the date 662 B.C., and for the death of the last S'ruta-Kêvali 499 B.C.

Jacobi says, "The traditional date of Mahâvîra's nirvâṇa is 470 years before Vikrama according to the Svêtâmbaras and 605 according to the Digambaras.[4] The interval of 135 years between the dates of the nirvâṇa as recorded by the two sects, being equal to that between the Saṃvat and S'aka eras, makes it probable that the Vikrama of the Digambaras is intended for S'âlivâhana, who is always con-

[4] The Svêtâmbaras, 'clad in white,' and the Digambaras, 'clad with space,' i.e. nude, are the two great divisions of the Jainas, the former being in the north of India and the latter in the south.

The following remarks by Sir Monier Williams on these two sects may here be quoted :—The Jainas, like many other ascetics, were impressed with the idea that it was necessary to maintain a defensive warfare against the assault of evil passions, by keeping under the body and subduing it. They had a notion that a sense of shame implied sin, so that if there were no sin in the world there would be no shame. Hence they argued rather illogically that to get rid of clothes was to get rid of sin ; and every ascetic who aimed at sinlessness was enjoined to walk about with the air or sky (*dik*) as his sole covering. In the Kalpasûtra of the Jains we read that Mahâvîra himself began his career by wearing clothes for one year and one month, and after that he walked about naked......

In process of time a party seems to have arisen, even among the Digambara Jains, opposed to strict asceticism in this particular. This party ultimately formed themselves into a separate sect, calling themselves Svêtâmbaras, that is, 'clothed in white garments'......It appears probable that the strict Digambaras preceded the more lax Svêtâmbaras, though each sect claims to be the oldest. The two Jain sects have remained separate to the present day, and do not intermarry or I believe eat together, though in all essential points of doctrine and discipline they agree. (R. A. S. J. XX, 278.)

In older times the Digambara ascetics used to go naked, and from this custom they derive the names Digambara, 'sky-clad', Nirgranthas, 'without a knot', Naguâtas 'naked mendicants.' Now they make a compromise with the spirit of the times and the British law. They maintain, as formerly, in theory that a man can only attain salvation when he is perfectly *nirmama*, free from all possessions and all desire to possess, and that hence clothes ought not to be worn by a true ascetic. But the pandits (or common ascetics) wear the usual dress of the country, and even the Bhaṭṭârakas (or high priests) cover themselves with a *chaddar*, which they put off when eating. At their meals they sit perfectly naked, and a pupil rings a bell to keep off all strangers. (DR. BÜHLER, *Ind. Ant.* VII, 28.)

Ratnanandi, in the work already referred to (p. 5), written, as he says, specially to explain the origin of the Svêtâmbaras, gives the date 836 after Vikrama for the rise of the sect, in the following verse :—

mṛitê Vikrama-bhûpâ'ê shaṭ-triṃs'ad-adhikê s'atê |
gatê 'shṭânâm abhût lôkê mataṃ Svêtâmbarâbhidham ||

According to him, Lôkapâ'a, king of Vallabhî-pura in Saurâshṭra, at the request of his wife Prajâvatî, who was a daughter of the king of Ujjayinî, sent for her gurus from Kânyakubja. And as they drew nigh to the city, headed by Jinachandra, he went forth with his retinue to meet them and receive them with all respect. But seeing them from a distance, he was disgusted at their nudity, and returned saying they were not fit to appear at court. The queen therefore sent them some white cloths, which they put on before they could enter the city. From that time began the [illegible] sect, at the date above given, being composed of the [illegible] or [illegible], (regarding whom see p. 8 above.)

founded with the older Vikrama .. .. That the Svêtâmbaras date from 57 B.C. will be proved in the sequel. The tradition that 470 years elapsed between the Nirvâṇa and the beginning of Vikramâditya's era is embodied in many books of the Svêtâmbaras. The oldest evidence for it are those *versus memoriales* which form the basis of Merutuṅga's *Vichâraśrêṇi*, and specify the interval between Vikramâditya and the Nirvâṇa by the number of years which are allotted to the intervening dynasties. I subjoin them here, and add the remarks of Dr. Buhler who first published them. (*Ind. Ant.* II, 362.)

jaṃ rayaṇiṃ kâlagao
arihâ titthaṅkaro Mahâvira ।
tam rayaṇim Avaṃti-vaî
ahisitto Pâlago râyâ ॥ 1 ॥
Saṭṭhî Pâlaga-raṇṇo
paṇavaṇṇa-sayaṃ tu hoi Naṃdâṇa ।
aṭṭha-sayam Muriyâṇaṃ
tisaṃ chia Pûsamittasa ॥ 2 ॥
Balamitta-Bhânumittâ
saṭṭhî varisâṇi chatta Nahavahaṇe ।
taha Gaddabhilla-rajjaṃ
terasa varisâ Sagassa chau ॥ 3 ॥

(1.) Pâlaka, the lord of Avantî, was anointed in that night in which the Arhat and Tîrthaṅkara Mahâvira entered nirvâṇa. (2.) Sixty are (the years) of king Pâlaka, but one hundred and fifty-five are (the years) of the Nandas; one hundred and eight those of the Mauryas, and thirty those of Pûsamitta (Pushyamitra). (3.) Sixty (years) ruled Balamitra and Bhânumitra, forty Nabhôvâhana. Thirteen years likewise lasted the rule of Gardabhilla, and four are the years of S'aka.

'These verses, which are quoted in a very large number of commentaries and chronological works, but the origin of which is by no means clear, give the adjustment between the eras of Vira and Vikrama, and form the basis of the earlier Jaina chronology.'

"The sum of years elapsed between the commencement of the era of Vikrama and the reign of the Mauryas, as stated in the verses just quoted, is 255=4+13+40+60+30+108. By adding 57, the number of years expired between the commencement of the Saṃvat and Christian eras, we arrive at 312 B.C. as the date of Chandragupta's abhishêka. The near coincidence of this date with the date derived from Greek sources proves that the Vikrama of the third verse is intended for the founder of the Saṃvat era (57 B.C.) and not for the founder of the S'aka era (78 A.D.), because on the latter premiss Chandragupta's abhishêka would date 177 B.C. The reigns of Pâlaka (60) and of the nine Nandas (155), in sum 215 years, make up the interval between Chandragupta and the Nirvâṇa; adding 215 to 312 B.C. we arrive at 527 B.C. as the epoch of Mahâvira's nirvâṇa.

"There is also a different statement of the interval between the Nirvâṇa and Chandragupta's coronation. For Hêmachandra says in the *Pariśishṭa-parvan*,—

êvaṃ cha śrî Mahâvirê muktô varsha-śatê gatê ।
pañcha-pañchâśad-adhikê Chandraguptô 'bhavan nṛipaḥ ॥

And thus, 155 years after the liberation of Mahâvira, Chandragupta became king.

"Adding 155 to 312 B.C. we find that the Nirvâṇa of Mahâvira would fall 467 B.C."[5]

For various reasons, stated at length, he considers the latter to be the correct adjusted date. Accepting this, and deducting 162 for the number of years after the nirvâṇa to which the śruta-kêvalis continued[6], we obtain 305 B.C. as the date of the death of Bhadrabâhu, the last of them.

[5] Introduction to *Kalpa-sûtra*, pp. 8 ff.

[6] The same period is given in a supplementary note by Jacobi from a Gurvâvali obtained by Dr. Bühler in Jeypur. *Id.* p. 30.

On the other hand, Jacobi says "The date of Bhadrabâhu's death is placed identically by all Jaina authors, from Hêmachandra down to the most modern scholiast, in the year 170 A.V." Hêmachandra is quoted as follows :—

Vîra-mókshâd varsha-śatê saptaty-agrê gatê sati ;
Bhadrabâhur api svâmî yayau svargam samâdhinâ ||

'After a hundred and seventy years from the liberation of Mahâvîra had elapsed, Bhadrabâhu svâmi also reached svarga by profound meditation.' This latter calculation would give us 297 B.C. at the exact date of Bhadrabâhu's death.

We have already seen that 312 or 315 B.C. are given as the dates of Chandra-Gupta's accession. But according to other statements it fell in 316[7] or in 318 B.C.[8] He reigned 24 years, and thus might have joined Bhadrabâhu in some year between 288 and 294 B.C. There is a difference of only three years between the latter period and the death of Bhadrabâhu as above given, and this cannot but be regarded as a remarkably near coincidence for events which occurred at a time so remote and regarding which there are so many varying authorities.

But, whatever may be the case as regards Bhadrabâhu, are there any grounds, it may very naturally be asked, for supposing that the celebrated Chandra Gupta, the Maurya emperor ruling in Pâṭaliputra or Patna on the Ganges, ever had any connection with the south of India. The following evidence therefore is of special interest.

We have first to notice the line of Gupta kings who ruled in the north. The latest information regarding them is contained in Mr. Vincent A. Smith's article on their coinage.[9] His historical introduction is based on the researches of Mr. Fleet[10], who has determined, a question so long in dispute, that the Gupta kâla or era, in which their coins and inscriptions are dated, began in 319 A.D.[1] as stated by Albirûnî.

The conclusion now arrived at is that Northern India was governed during the first three centuries of the Christian era by Indo-Scythian dynasties, which were displaced in the fourth century by the Guptas, except in the Panjab, where the former continued. The seven kings who so ruled, the crown passing from father to son, were the following, with their capital city at Pâṭaliputra

Gupta	..	Dates A.D.
Ghaṭôtkacha	..	
Chandra Gupta I	..	
Samudra Gupta	..	
Chandra Gupta II	..	401—413
Kumâra Gupta	..	414—451
Skanda Gupta	..	452—480 ?

The first two, styled Mahârâjâs, probably ruled in Magadha (or Bihâr) under Indo-Scythian suzerainty. Chandra Gupta I married Kumâra Dêvi of the Lichchavi family ruling in Nepâl, and assumed the title of Mahârâjâdhirâjâ, significant of independence. Samudra Gupta extended his authority over the greater part of Northern India, and the extent of his dominions appears from the inscription on the pillar of Aśôka in the Fort at Allâhâbâd. His queen was Datta Dêvi. Chandra Gupta II ex-

[7] Hunter's *Indian Empire*, p. 167.

[8] *Report Arch. Surv. W. Ind.* 1883, p. 43.

[9] *The Coinage of the Early or Imperial Gupta Dynasty of Northern India.*—(*Journ. R. A. S.*, XXI, 1)

[10] To appear in his forthcoming volume on the Guptas.

[1] *Ind. Ant.* XV, 189, 278. As they were formerly referred to the S'aka era of 78 A.D. by Mr. Thomas (see *Rep. Arch. Surv. W. Ind.* for 1876, p. 70), and to other dates by various Orientalists, this makes a great difference in the period covered by the records.

tended his empire westward to Gujarat and Kathiawâd and, in addition to the previous gold coinage, struck silver coins based on those of the Satraps of Saurâshṭra in imitation of Græco-Bactrian hemi-drachms. It is with his reign that the dated records begin. His queen was Dhruva Dêvî.

Kumâra Gupta had a long reign and was succeeded by Skanda Gupta, whose dominions extended from the borders of Eastern Nepâl to the shores of the Gulf of Kachchh. But he was disturbed by the inroads of a tribe of foreigners named Hûnas, which eventually broke up the Gupta empire. Skanda Gupta was succeeded in a portion of his western dominions by Budha Gupta, probably his son, who was ruling in the Sâgar District of the Central Provinces down to 500 A.D., but appears to have been succeeded in the west by the Hûna chiefs Toramâṇa and Mihirakula.

In Eastern Magadha the successor of Skanda Gupta was Krishṇa Gupta, no doubt a son or near relative. Ten princes of this line followed, ending with Jîvita Gupta, who came to the throne about 720 A.D. During the same period Western Magadha was governed by the rival, and often hostile, dynasty of the Maukharî or Mukhara kings, whose names generally ended in Varmâ. Traces of other minor Gupta dynasties are met with in Orissa, in Mahâ Kôsala and Western Gauḍa of the Central Provinces, and elsewhere. During the reign of the great king Harshavardhana of Kanauj (A.D. 606—648) all Northern India including Magadha with its local chiefs was subject to his suzerainty.

But, to come further South and nearer to our object, there is the following testimony of Gupta connection with Mysore itself. "The Mauryas are mentioned in connection with (the Chalukya king) Kîrttivarmmâ[2], who was the father of Pulikêsi II and whose reign terminated in S'aka 489 (A.D. 567).. They were a reigning family in the Koṅkaṇa. It is not at all improbable that their capital was the Puri, or 'the city, the goddess of the fortunes of the western ocean,' which is mentioned in the verse immediately following that in which their subjugation is recorded, and that this is the same town as the Puri which in the eleventh century A.D. was the capital of the Silâhâras of the Koṅkaṇa.[3] These Mauryas were perhaps descendants of the Maurya dynasty of Pâṭaliputra, which was founded by Chandragupta, the Sandrocoptus of the Greeks, in the fourth century B.C. and of descendants of which we seem to have some still more recent traces in the twelfth and thirteenth centuries A.D. in the mahâ-maṇḍalêśvaras or great feudatory nobles of the Gutta family, or the lineage of Chandragupta, whose inscriptions are found at Chauḍadâmpur in the Dharwad district, and at Haḷêbîd in Mysore, and who were feudatories of the Western Chalukya kings and their successors."

"The family is called sometimes the Gutta-kula, and sometimes the Chandragupta-vaṃśa, Chandraguptânvaya, or Chandragupta-mahârâjâdhirâja-kula ; and it is deduced from, or through, the great Vikramâditya, king of Ujjayini in Mâlava, whom one of the inscriptions appears to represent as a descendant of Chandragupta. The family is also attributed to the Sôma-vaṃśa or lineage of the moon. The members of it all had the family-title of *Ujjani-puravarâdhîśvara*, or *Ujjeni-puravarâdhîśvara*, 'supreme lord of Ujjayini, the best of cities,'—and in one instance also of *Pâṭalipuravarâdhîśvara*, or 'supreme lord of Pâṭali, the best of cities,' which was the city of Chandragupta. They also had the title of *Pannirbara-gaṇḍa*, or 'the punisher of the Twelve' ; but the meaning of this is not quite clear, though it appears to refer to the conquest of twelve Maṇḍalikas or Maṇḍalêśvaras who attacked them. And they carried the banners of a sacred fig-tree and of Garuḍa, and used the mark or signet of a lion. Their family god was S'iva under the name of Mahâkâla of Ujjayini."[4]

[2] The references are—in inscriptions at Yêvûr and Miraj, *Mauryya-nirjjit*, conqueror of the Mauryas ; *Mauryya-niryyâṇa-hêtuh*, cause of the exile of the Mauryas. *Ind. Ant.* VIII, 11, 12. There may be a punning allusion to nirvâṇa in the last.

[3] I would point out that Puri = poḷal, hoḷal or voḷal. See Gutta-voḷal farther on.

[4] Fleet, *Dynasties of the Kanarese districts of the Bombay Presidency*, p. 6.

4

The following are the inscriptions referred to :—

At Chaudadâmpur[5],		Gôvinda of the Gutta family, governing the Banavase Twelve-thousand under the Châlukya king Vikramâditya.
At Balagâmve[6],	in S'aka 1101,	? Sampakara of the Gupta family, under the Kalachurya king Saṅkama.
At Haḷêbîḍ[6],	in S'aka 1103,	Vikramâditya of the Gutta family, governing the city of Guttavolal[7] under the Kalachurya king Âhava-malla.
At Haḷêbiḍ,	in S'aka 1109	the same Vikramâditya, governing the Banavase Twelve-thousand at his capital of Guttavolal.
„ Chauḍadâmpur	„ 1113	
„ Haḷêbîḍ	„ 1135	
At ? Guttal,	in S'aka 1159,	Joyi Dêva of the Gutta family, under the Yâdava king Siṅghana.
At Chauḍadâmpur,	in S'aka 1181,	Guttarasa of the Gutta family, governing at his capital of Guttavolal under the Yâdava king Mahâdêva.

We have thus at length given grounds for accepting as true the statement of the inscription that Bhadrabâhu died at S'ravaṇa Beḷgoḷa. We have also found that he was one of the S'ruta-kêvalis. Chandragupta, stated to have been his disciple, we have shown reasons for identifying with the celebrated Maurya emperor, and may further add that as a Jaina it was incumbent on him to take dîkshe and that no more distinguished professor of the religion at that time existed than Bhadrabâhu under whom he could place himself./

Having got thus far, it remains to discuss the probable date of the inscription. The events recorded in it belong, as already shown, to somewhere about 297 B C., but is there any evidence as to when it was engraved, for hitherto the edicts of Aśôka, dating about 250 B.C., have been generally received as the oldest specimens of writing yet found in India. On this point we can only approximate to a probable date than which it must be earlier. Yet, on the one hand, if Bhadrabâhu died in the year after the end of Chandragupta's reign or (say) 290 B.C. and the latter survived the twelve years' famine which followed, which would bring us to 278 B.C. and the inscription was engraved by his grandson, who is said to have erected chaityâlayas and founded the town, this would carry us at least to the same period of 250 B.C. (for Aśôka was also a grandson of Chandragupta) as the earliest date to which it could possibly be assigned. On the other hand, by the aid of certain allusions in the associated inscriptions we are enabled, as this undoubtedly preceded them, to arrive at a period than which it is not later. Probably among the last engraved of them is No. 24, which records a gift by a son (*magandir*, a very old form) of the great king S'rî-Ballabha, that is, S'rî-Vallabha. Now this was the name of the Gaṅga king Bhû-Vikrama, whose reign would fall in about 650 A.D.[8] There was also a S'rî-Vallabha, son of Krishṇa, probably of the Raṭṭa family, ruling the South in S'aka 705 (A.D. 783).[9] But it is more probable that we have here the Gaṅga king, for the son's name is given as Nava-Lôka. Now the Nâgamaṅgala plates give us Nava-Kâma for this king's successor, more correctly known as S'ivamâra, while the Suradhônupura plates give his name as Nava-Choka. It is true he is described in these as the younger brother, but this is not an insuperable difficulty and all are in agreement in attributing to him some name combined with Nava, which in the absence of fuller information we may accept as a

[5] In Dharwad.

[6] In Mysore.

[7] Mr. Fleet says, "This place may be either the modern Guttal near Chaudadâmpur in the Karajgi taluka of the Dharwad district, or the modern Holal in the Ballâri district, about six miles to the east of Guttal, and on the opposite bank of the Tuṅgabhadra river."

[8] See *Coorg Inscriptions*, Intro. p. 8.

[9] Pâthak on the Jain *Harivaṃs'a*, *Ind. Ant.* XV, 142.

clue to the person indicated. Going a step back, from the note to No. 2 it will be seen that the district therein named appears in the same form in a Pallava grant which is assigned to the 4th or 5th century A.D.[10] Again in No. 13 we have a reference to Taḷekâḍ spelt in the oldest form of the name. Now this place first came into notice as the capital of the Gaṅga kings under Hari-Varmmâ who reigned about 247 A.D.

For comparison of characters of a similar type reference may be made to some of the excellent fac-similes published in the Indian Antiquary, but it is not easy to find any of sufficiently early date, and allowance must be made for the difference between inscriptions on copper plates or prepared stone tablets and inscriptions on the bare rock. In Vol. VIII, p. 168, is a Pallava grant of the 4th or 5th century A.D. from copper plates; in Vol. III, p. 305, is a Châlukya stone inscription on a pillar at Bâdâmi dated S'aka 500 (A.D. 578); in Vol. VIII, p. 241, is a Châlukya stone inscription dated S'aka 556 (A.D. 634); in the same volume, p. 44, is a Châlukya copper plate grant from Nêrûr, of the 6th century A.D.; in Vol. IX, p. 304, is a Châlukya copper plate grant of the 7th century A.D. But reference may perhaps be better made to the Pallava grant of about the 4th century A.D. in Burnell's South Indian Palæography, plate 24; and to plate V in Vol. IV of the Report of the Archæological Survey of Western India. On the whole the resemblance seems to me the closest to the characters of the early Kadamba grants on copper plates of the 5th century A.D. (See Ind. Ant. Vol. VI, p. 22ff; VII, p. 33ff.) I have recently obtained one dated in the 7th year of the reign of Krishṇa-varmmâ[1], son of Siṃha-varmmâ, son of Vishṇu-varmmâ, which corresponds pretty nearly in several of the letters. Now we know that Krishṇa-varmmâ's sister was married to the Gaṅga king Mâdhava, whose reign ended in 425 A.D. Also that their grandson, who came to the throne in 478, had had for his preceptor the celebrated Pûjyapâda, which upholds the accuracy of these dates[2]. We further know that the Kadambas were lords of the ancient city of Banavasi, on the north-west frontier of Mysore, and that this city is mentioned by the same name both in the Mahawanso as a place to which a Buddhist missionary was sent in 245 B.C. and also by Ptolemy in his Geography in about 130 A.D. Wilks also mentions that Pûrvada Haḷe Kannada or the Primitive Old Canarese, the earliest form of the language, and that in which the present associated rock inscriptions are written, was the language of Banavasi.

In fine, a consideration of all that has been advanced on the subject may, it seems to me, be sufficient to warrant the conclusion that if this interesting inscription did not precede the Christian era, it unquestionably belongs to the earliest part of that era and is certainly not later than about 400 A.D.

We are now in a position to proceed with an examination of the inscriptions Nos 2 to 21, 23 and 26 to 35. It will be observed that they are all somewhat similar in character, being brief records of the death of Jainas, both clerics and laics, male and female, who had given themselves up to fasting with the express object of quitting the body. In other words they committed religious suicide as a meritorious act, and in many cases the time they held out is mentioned.

The vow in performance of which they thus starved themselves to death is called ***sallêkhana*** (see No. 54 and other places) and the following is the description given of it in the *Ratna Karaṇḍaka*, a work by Âyita-varmmâ:—

> upasargê durbhikshê jarasi rujâyâṃ cha nishpratikârê |
> dharmâya tanu-vimôchanam âhuḥ sallêkhanâṃ âryâḥ ||
>
> antaḥkriyâdhikaraṇaṃ tapaḥ-phalaṃ sakala-darśinas tu gatê |
> tasmâd yâvad-vibhavaṃ samâdhi-maraṇê prayatitavyaṃ ||

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[10] Burnell, So. Ind. Pal., 36; Fleet, Kan. Dyn. 16.

[1] The date is expressed as follows:—vardhamâna-vijaya-râjya-saṃvatsarê saptamê Kârttika-mâsê âpûryyamâṇa-pakshê pañchamyâṃ Jyêshṭha nakshatrê. It is doubtful whether these elements would suffice to identify the year.

[2] See Dr. Bühler in I. A. Ant. XIV, 355; and *Coorg Ins.* Int. 3.

snêhaṃ vairaṃ saṅgaṃ parigrahaṃ châpahâya śuddha-manâḥ ।
sva-janaṃ pari-janam apicha kshântvâ kshamayêt priyair vachanaiḥ ॥

âlôchya sarvam ênaḥ-kṛita-kâritam anumataṃ cha nirvyâjaṃ ।
ârôpayên mahâ-vratam â-maraṇa-sthâyi niḥśêshaṃ ॥

'When overtaken by portentous calamity, by famine, by old age, or by disease for which there is no cure, to obtain liberation from the body for the sake of merit the Âryâs call *sallêkhana*. He who is perfect in knowledge possesses the fruit of all penance, which is the source of power, therefore should one seek for death by the performance of some meritorious vow, so far as his means will permit. Having purified his mind by renunciation of friendship, hatred, ties and acquisitions ; having forgiven his relations and dependants, and with kind words sought forgiveness from them : Viewing with a strong mind impartially (or with indifference) all that he does, causes to be done or desires ; should a man enter upon the performance of the great vow, not to be completed save by his death.'

The mode of performance is further thus described :—

âhâraṃ parihâpya kramaśaḥ snigdhaṃ nivartayitvâunaṃ ।
snigdhaṃ cha varjayitvâ karapânaṃ pûrayêt kramaśaḥ ॥

karapânahâpanam api kṛitvâ kṛitvôpavâsam api śaktyâ ।
pañcha-namaskâra-manâs tanuṃ tyajêt sarva-yatnêna ॥

jîvita-maraṇâśaṃsâ-bhaya-mitra-smṛiti-vidhâna-nâmânaḥ ।
sallêkhanâtichârâḥ pañcha-Jinêndraiḥ samuddishṭâḥ ॥

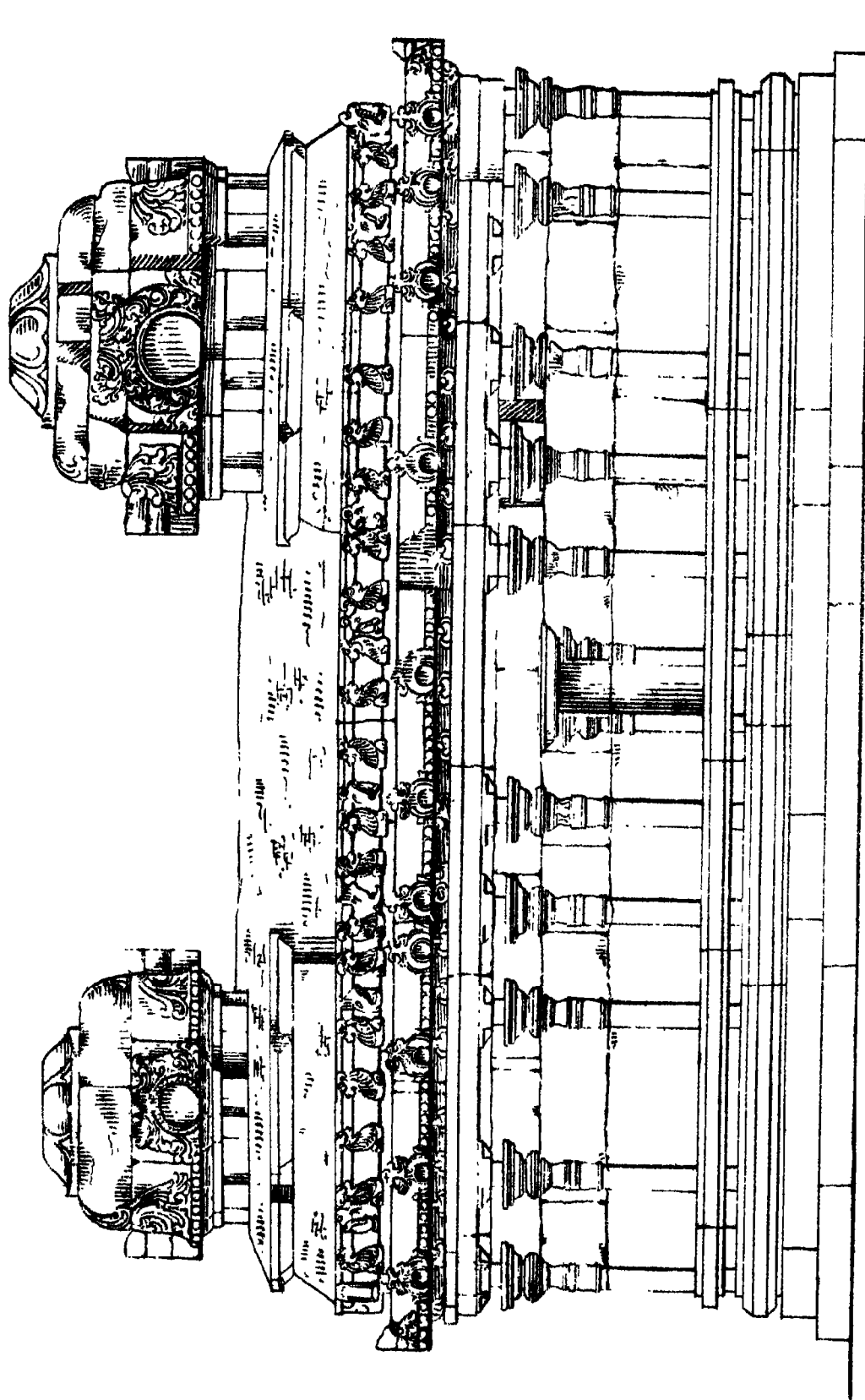
'He should by degrees diminish his food, and take only rice seasoned with milk. Then, giving up the milk, he should gradually reduce himself to only a handful of water. Then, abandoning even the handful of liquid, he should, according to his strength, remain entirely fasting ; and thus, with his mind intent upon the five kinds of reverence[3] , should by every effort quit his body. Desire of life or of death, remembrance of fear or friendship, action, these five are transgressions of sallêkhana—thus say the five Jinêndras.'[4]

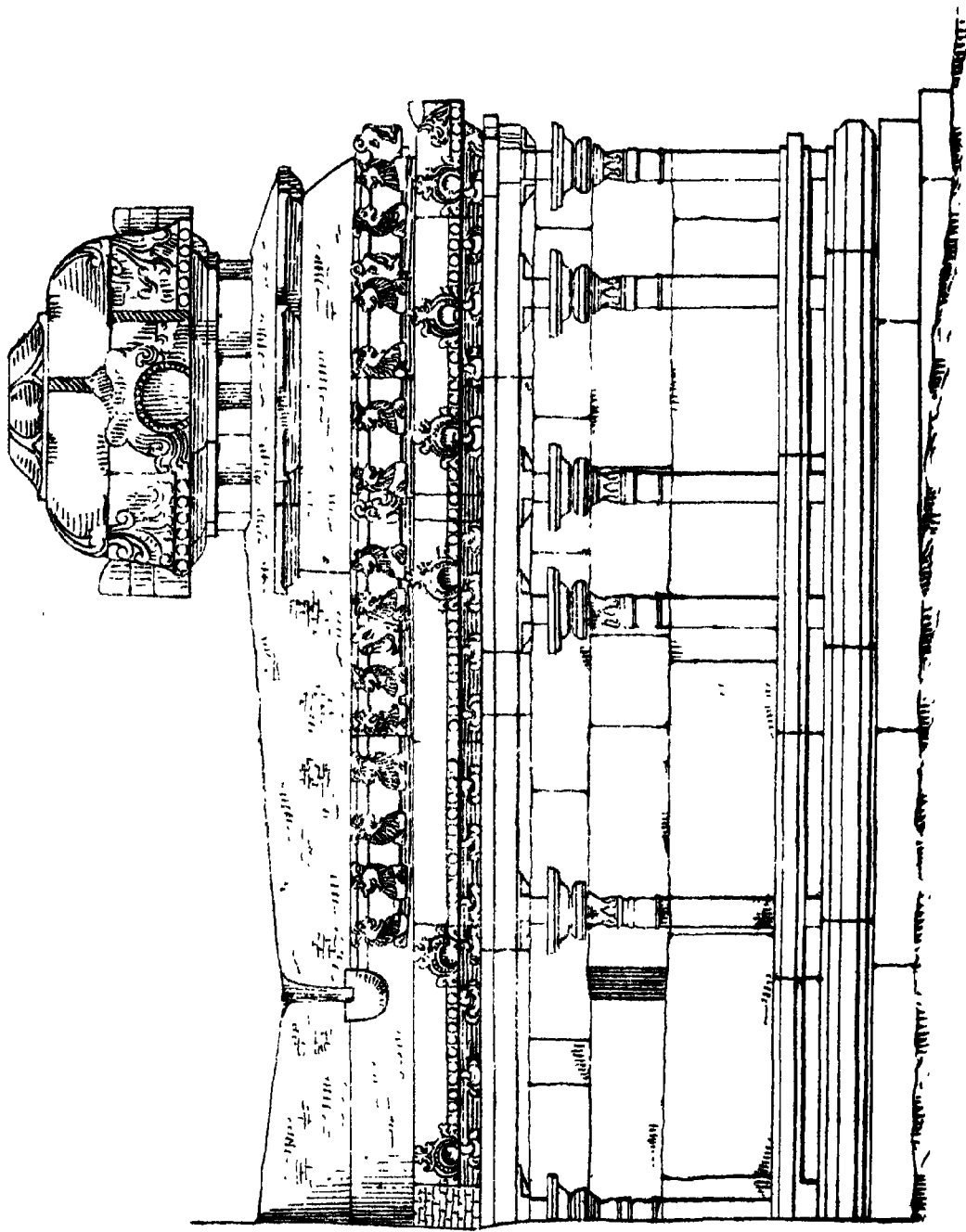
All the inscriptions ending in *muḍippidar* indicate the completion of this vow of *sallêkhana* or religious suicide. The derivation of the term sallêkhana, evidently *sat + lêkhana* or *saṃ + lêkhana*, is difficult to account for, but is said to be equivalent to *samyak-lêkhana*. It is not found in the dictionaries and is a term peculiar to the Jainas. It seems necessary here to take for *lêkhana* its meaning of scarifying, or scraping off, and to understand its application as referring to divesting the body of all its trammels, or getting rid of it as the serpent of its slough, 'shuffling off this mortal coil.'

The term *muḍippidar* is also peculiar to the Jainas. In the *Dhâtuprakaraṇaṃ* of the *S'abdamaṇidarpaṇa*, the root *muḍi* is explained as *kêśa-bandhanê*, to tie the hair ; *nirvahaṇê*, to end. On the analogy of *maḍi*, *maraṇê*, to die : *maḍipu*, *maraṇa-karaṇê*, to kill or cause death—*muḍipu* would be a causal form of *muḍi* and therefore mean 'to bring to an end, or cause to end' (in this case one's life). *Nirvahaṇa* is derived from *nirvaḥ* to which Benfey gives the meanings 'to extricate oneself, to pass away'—the first on the authority of Lassen. It has an evident relation to the Buddhist term *nirvâṇa*, derived from *nirvâ*, to be extinguished. The *Amarakôśa* explains the latter thus :—*nirvâṇô muni vahny ddau*, which means 'blown out or gone out, applied either to a sage or to fire' ; extinct. Proceeding on these analogies I have translated *muḍippidar* in every case as 'expired'.

Of the contents of these inscriptions it is unnecessary to say anything. They are painfully plain as to the main object for which they were recorded. The bitterest satirist of human delusions could

[3] For these see the Translations, p. 125, note 4.

[4] Perhaps the S'rutakêvalis are meant.

CHANDRAGUPTA BASTI NORTH SIDE

Scale 12 6 0 1 2 3 4 feet

CHANDRAGUPTA BASTI EAST SIDE

hardly depict a scene of sterner irony than the naked summit of this bare rock dotted with emaciated devotees, both man and women, in silent torture awaiting the hour of self-imposed death. The irony is complete when we remember that avoidance of the destruction of life in whatever form is a fundamental doctrine of the sect.

It need scarcely be pointed out that these views regarding the release of the soul from the body were not altogether peculiar to the Jains or to India. Writing of the Pagan Empire of Rome, Mr. Lecky says[5] —"The conception of suicide as an euthânasia, an abridgement of the pangs of disease, and a guarantee against the dotage of age was not confined to philosophical treatises. We have considerable evidence of its being frequently put in practice." "The act was committed under the most various motives .... Most frequently however death was regarded as 'the last physician of disease' (Sophocles), and suicide as the legitimate relief from intolerable suffering."

Referring to a later time he says—"We find among the Albigenses a practice, known by the name of Endura, of accelerating death, in the case of dangerous illness, by fasting and sometimes by bleeding."

The instances recorded in the later inscriptions of the performance of the vow of *sallêkhana* show that it was in vogue at all periods, even down to 1809, the date of No. 72. The question may well be asked whether it is still put into practice. On this point it is not easy to obtain information, but it seems to be the orthodox mode of quitting this life for Jainas and is admitted to be resorted to in the case of persons whose death seems near. Their end is hastened by withholding nourishment, just as in other sects persons borne to the banks of the Ganges to die are sometimes suffocated with the holy soil. In the case of persons too weak to perform the requirements of the vow, the proper ritual is recited in their hearing, and this is done, I am told but do not vouch for the truth of it, even for domestic cattle and other animals at the time of their decease.

A few words may here be devoted to the Chandragupta basti, which, as already stated, must be the oldest in the place and facing in the direction of which the above rock inscriptions must be read. It is situated almost exactly in the centre of the temple area and at its highest point. The temple is a very small one, only 19 ft. by 15 ft. outside measurement, and faces south. It consists of three cells, containing—the middle one an image of Pârśvanâtha, the one on the west side Padmâvatî and the one on the east side Kûshmâṇḍinî. A verandah about 4 feet wide runs along the front, with the figure of a Kshêtrapâla at each end. The outer walls are about 8 feet high, pilastered, and a frieze of the heads and trunks of mythical lions runs round the top. Above are two small pinnacles of Dravidian style, one over each of the side cells. Such was probably the whole of the temple as originally built. But an ornamental doorway was subsequently placed in front, with a perforated stone screen on both sides of it, thus closing up the former open verandah. The screen, each half of which is 5 ft. 10½ in. by 5 ft. 5½ in., is pierced with square or rectangular openings in regular rows and on the spaces between are minutely sculptured scenes from the lives of Bhadrabâhu and Chandragupta, 45 on each side, or 90 altogether. This work I conclude is of later date than the temple and made for its protection. On one part, near about the middle of the eastern half of the screen, is the name Dâsôja, in small Hale Kannada characters. This may possibly be the name of the sculptor or it may have no connection whatever with the work. It is the only inscription on it. I should have been inclined to attribute the screen to a time subsequent to the erection of the Kûge Brahma Dêva pillar at the entrance to the temple area, or A.D. 973 as will appear from No. 38. But on examining the irregularity in the alternate rows of the eastern portion it is evident that the three stones of which it is composed have at some time,

[5] *History of Morals in Europe*, I, 231, 232, 233; II, 52.

NDRAGUPTA BASTI

1 foot

is coming with speed to fight you; give up pride in an armed array of elephants and horses, no match for the enemy's force; prepare to depart across the Ganges: and thus he did."[9] The Chôḷântaka king must have been Kṛishṇa Râja[10]; and the meaning of the phrase must be that as the Gûrjjara king virtually surrendered his country to Mârasiṃha the latter was entitled to take his name or rank.

Satya-Vâkya is next credited with certain victories over a powerful opponent named Dalla, and over the Kirâtas of the Vindhya forests. He is then described in some connection (which, owing to parts defaced, is not clear) with the army of the emperor dwelling at Mânyakhêṭa. This city has been identified by Dr. Bühler with Mâlkhêd in the Nizam's Dominions and was the Raṭṭa capital. The Indra Râja dwelling at Mânyakhêṭa, at whose coronation he rejoiced, indicates a Nitya-Varsha and he is thus identified with Koṭṭiga, the elder brother of Kṛishṇa Râja. An inscription dated S'aka 893 (A.D. 971) describes Mârasiṅgha as ruling over the Gaṅgavâḍi 96,000, the Purigere 300 and the Belvoḷa 300, during the reign of Nitya-Varsha.[1]

Among the further descriptions in our present inscription Mârasiṃha is said to have destroyed the fighting power of the king of all the Noḷambas, who was flushed with pride on account of receiving obeisance from the son of a Râja whose name is gone but who was of the Mâṭûra vaṃśa. He is further said to have been reverenced through fear by the king of the Vanavâsi country, no doubt a Kadamba king. Also to have ground to powder the Uchchaṅgi hill fort: this is Uchchaṅgi-durga in the south-west of the Bellary district, just over the Mysore border, and was the capital of the Noḷambavâḍi 32,000 province. From the other inscriptions of this collection it will be seen that most of the distinguished kings boast of attacking this place. He is further said to have slain the S'abara minister Naraga. And finally to have been reverenced on account of his valour by Chêra, Chôḷa Pâṇḍya and Pallava.

The second and third sides are nearly all gone, but the designations Gaṅga-Chûḍâmaṇi, Guttiya Gaṅga, and śrî Mârasiṃha occur. Also at the end it is stated that this Gaṅga prince was born to be a wild fire to the lion the warlike Châlukya prince Râjâditya, of whom I have met with no other notice. Naraga, above described as the S'abara minister, whom he slew, is here called an Asura (a play upon the name Narakâsura) from whom he freed the earth as formerly it had been freed from the Daityas Madhu, Kaiṭabha, Mura and others.

The fourth side is all in Haḷe Kannaḍa, and repeats some of the above exploits, winding up with a list of places he had distinguished himself in and a string of complimentary titles. The places he had either taken or gained renown in were the regions in the Vindhyâ forests, the city of Mânyakhêṭa, Gônûr, Uchchaṅgi, the Banavâsi country, the Parise fort &c. Finally he is said to have erected basadis and mâna-stambhas[2] in many places.

[9] The original as given by Mr. Fleet is—Âdêśâd Dêva Chôḷântaka-dharaṇîpatêr Gaṅga-chûḍâmaṇis tvâṃ vêgâd abhyêti yôddhuṃ tyaja gaja-turaga-vyûha-sannâha-darpaṃ Gaṅgâm uttîrya gantuṃ para-balam atulaṃ kalpayêty âpa dûtair vvijñaptaṃ Gûrjjarâṇâṃ patir akṛiti tathâ yatra jaitra-prayâṇê ||

[10] Mr. Fleet, relying on the genealogy in the Lakshmês'vara inscription, suggests Hari-Varmma, but this is impossible, and is disproved by the context here. Moreover an inscription at Âtakûr specially mentions Kṛishṇa Râja as having fought against the Chôḷas in S'aka 872 (A.D. 950), and being in alliance with the Gaṅga king. It runs as follows:—Svasti S'aka-nṛipa-kâlâtîta-saṃvatsara-sataṅgaḷ eṇṭu-nûr-eppatt-eradaneya Saumyam emba vatsara pravattise | Svasti Amôghavarsha-Dêva-S'rî-prithvî-vallabha-paramês'vara-parama-bhaṭṭâraka-pâda-paṅkaja-bhramara-nâ(ma) Triṇêtra .. ..vana-gaja-malla ...., Kṛishṇa-Râja S'rîmat-Kannara-Dêva.......vadi Chôḷa-Râjâdityana mêle (va)ndu tak-kâladoḷ kâdikoṇḍu bijayaṃ geyyuttirdu Svasti Satya-Vâkya Koṅguṇi-Varmma dharmma-mahârâjâdhirâja Kôḷala-puravarês'vara Nandagiri-nâtha S'rîmat-Permmanaḍigaḷ nanniya-Gaṅga jayaduttaraṅga Gaṅga-Gâṅgêya Gaṅga-Nârâyaṇan &c....

[1] *Ind. Ant.* XII, 255. Mr. Fleet, in his preface to it, says:—"There being no probability of Koṭṭiga leaving any issue, first his younger brother Kṛishṇa was joined with him in the government, and then the latter's son Kakka."

[2] *Mânastambha* is the name given to the elegant tall pillars with a small pinnacled maṇṭapa at the top erected in front of the Jaina temples. See the interesting discussion regarding them in Fergusson, *Ind. & East. Arch.* 276.

At the end is the subsequent addition already referred to, in which it is said that he continued to support works of merit at Beḷgoḷa and to rule the kingdom for one year longer, when he died in the Jaina orthodox manner at the feet of Ajitasêna-bhaṭṭâraka in Baṅkâpura. A satirical verse is added bidding Chôḷa and Pâṇḍya dismiss their fears now that Gaṅga who was about to conquer them had gone to the world of gods.

We next have to take up Nos. 60 and 61, which are two Vîragal or memorial stones for braves killed in battle. They are not dated but the references enable us to assign them to about the same time as the above. They are put up against the Têrina basti or Bâhubali or Gommaṭêśvara basti, which is therefore for this and other reasons probably the oldest on the hill, excepting of course the Chandragupta basti. It is near the north-east entrance to the temple area and faces north. It is called Têrina basti or Temple of the Car on account of its having a tower which is in tiers and supposed to resemble a temple car.

No. 61 is the older, as will appear from the examination of No. 60, which it is necessary to make first in order to explain the other. It is the record of the death in Gaṅga's war of a chief called Bâyiga, who was one of the household of Rakkasa-maṇi or the prince Rakkasa, the Gaṅga diamond (*vajra*), praised in poetry as *aṇṇana-baṇṭa*, elder brother's warrior. Now in an inscription in Coorg[3], dated S'aka 899 (A.D. 977), we have an account of this Rakkasa, with the same title of *aṇṇana-baṇṭa*, ruling on the banks of the Bed-dore (here the Lakshmantîrtha) under his brother Râcha-Malla. In the present inscription Rakkasa was evidently much younger and apparently under Bâyiga as his guardian or ward, for the latter sends him away for safety before going into the battle. We cannot for the above reasons be far wrong in putting down A.D. 975 as the date. As for Bâyiga, he is stated to have been a scion of the Kakka line. This was the last of the Raṭṭa or Râshṭrakûṭa kings, also called Karka, Kakkala, &c., and styled Amôgha-varsha, whose reign ended in A.D. 973, when the dynasty was overthrown by Taila, the restorer of the Western Châlukya supremacy

No. 61 was erected by Bâyika (the Bâyiga of No. 60) as stated in the first verse, and is therefore older. It was set up to the memory of Gunti, his wife's sister. Their parents were Mâduvara of Poḷâlu and Dêyilamma, and they had a brother Jâbayya. Gunti, also it seems called Sôyibbe, was married to Lôka-Vidyâdhara, and had a son Udaya-Vidyâdhara. From the continuation of the inscription round the top, which is almost illegible, we gather that out of affection for her husband she accompanied him to battle and fell fighting at his side. The sculptured figures at the top represent her as an amazon, nude and riding on a horse, flourishing a sword: opposing her is a man on an elephant, apparently aiming at her with some weapon held at the level of his waist. Lôka-Vidyâdhara, her husband, was perhaps the Goṅka chief of that name who assisted Taila in gaining the successes above mentioned. See note, p. 148.

We have next to notice No. 57, an important and interesting inscription both on account of its contents and the style of its composition. It is all in Haḷe Kannaḍa verse, except the two opening lines, which are in Sanskrit. The obscurity of the allusions and the unusual metres have presented serious difficulties in certain parts, and the best Kannaḍa scholars in Bangalore, Mysore and other places have

[3] *Coorg Inscriptions*, p. 7. I may take this opportunity of explaining an obscurity in the date, guided by information since received from a Jaina. The day on which the grant was made is stated to be *Nandis'vara talpa-devasam*, and no satisfactory meaning was forthcoming. It now appears that Nandis'vara is the name of an island in the Jaina cosmography being the eighth from Jambû-dvîpa. A plan of it on stone or brass is kept in many Jina temples, and a Nandis'vara temple in conformity with the plan has lately been erected by the Jains in Delhi.

From the 8th of the bright fortnight in the months Âshâḍha, Kârttika and Phâlguna, till full moon is the time of the Nandis'vara pûjâ, or observance of the season when certain deified beings—Saudharmêndra, Îs'ânêndra, Chamara and Vairôchana—assemble for worship at the island of Nandis'vara, which has 52 Jina temples on it. These are also the approved times for the commencement of any religious vows. The authorities may be found in *Trilôkasâra* and in *Nandis'vara-bhakti*.

The date of the Coorg inscription referred to must therefore be taken as Phâlguna s'ukla 8, the beginning of the Nandis'vara days in that month.

tried in vain to satisfactorily explain them. Though the greater part of the inscription seems to be of an allegorical character, its main purport is perfectly clear. It is a record of the death, in S'aka 904, the year Chitrabhânu, (A.D. 982), of Indra Râja, and is engraved on four sides of a high pillar erected in a maṇṭapa near the front of the same Têrina basti. The opening couplet is very effective, as giving the key-note to the whole, and the simile is as appropriate as it is simple, in fact it reminds one more of European than of Indian poetry. The carpenter Death (or Yama), it says, spies out and fells the tallest and soundest of the human trees standing in the midst of the forest of family cares, which seems to imply that the subject of the memorial died before his time, in the prime of life.

The second verse informs us that he was called Raṭṭa-Kandarppa, that he was the son's son of Kṛishṇa Râja, the daughter's son of Gaṅga Gâṅgêya, and the son-in-law of Râja-Chûḍâmaṇi. From other verses we learn that among his titles were those of Râja-Mârttâṇḍa, Chalad-aṅkakâra, and Kîrtti-Nârâyaṇa.

Kṛishṇa Râja, his paternal grandfather, was no doubt the Raṭṭa king already noticed in No. 38, and we have here probably the memorial of the last representative of the Raṭṭa or Râshṭrakûṭa dynasty of Mânyakhêṭa. So far as the history of this period is known, Kṛishṇa Râja was succeeded by his son Kakka or Amôgha-varsha. The latter was defeated and probably slain by the Châlukya king Taila, which put an end to the Raṭṭa dynasty and restored to power that of the Western Châlukyas. Moreover the one line was absorbed into the other by Taila's marrying Jâkabbe or Jâkala Dêvi, the daughter of Kakka.[4] From the present inscription however it would appear that she was not the only representative of the Raṭṭa family.

We have next to consider who Gaṅga Gâṅgêya, his maternal grandfather, was. We have to chose between the Gaṅga dynasty of Mysore and the Gâṅgêya vaṃśa of Kaliṅga. As regards the former, the title Gaṅga-Gâṅgêya, it will be seen, is expressly given in the Âtakûr inscription already quoted (p. 19), to Satya-Vâkya Koṅguṇi-Varmmâ who was ruling in S'aka 872 (A.D. 950) and was in alliance with Kṛishṇa Râja called Kannara Dêva, the son of Amôgha-varsha, of the Raṭṭa family. Moreover, from a subsequent addition engraved at the top of the same inscription, we learn that this Gaṅga king was Râcha-Malla, the son of Ereyappa; also, that he defeated a rival named Bûtuga, who then proposed to Râjâditya, the Chôḷa prince mentioned in the previous part of the inscription, to join him in attacking Kannara Dêva. His treachery becoming thus known, he was defeated and slain, and the provinces of which he was governor absorbed into the Gaṅga territories.[5] I think there can be little doubt, considering the intimacy that thus existed between Râcha-Malla and Kṛishṇa Râja, and also between Râcha-Malla's successor Mârasiṃha and the same Kṛishṇa Râja as disclosed in No. 38, that it was the daughter of the Gaṅga king Râcha-Malla (ruling A.D. 921 to 963) who was married to the son of the Raṭṭa king Kṛishṇa Râja (ruling A.D. 945 and 956), and that the Indra Râja here deceased, who was the offspring of this union, was destined to be the last of his race.

For the Gâṅga or Gâṅgêya kings of Kaliṅga we have no reliable dates, as the era in which their grants are dated has not been identified. The only actual date given for one is A.D. 985 by Dr. Burnell[6], on what authority is not known. However, this is near about we want and a princess from that line may have been married to Kṛishṇa Râja's son. But I think that the other hypothesis is much the most likely to be correct.

It is difficult to decide who Râja-Chûḍâmaṇi was whose daughter was the wife of Indra Râja. He may have been the prince of that name mentioned in the next inscription, but the title is too common and indefinite to be identified with certainty.

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[4] Fleet, *Kan. Dyn.* 38.

[5] The text is as follows:—Svasti S'rî Ereyappana magam Râcha-Mallanaṃ Bûtugaṃ kâdikoṇḍu tombhattaṛu-sâsiramumam âḷuttire Kannara-Dêva-voḷanaṃ kâduv endu Bûtugaṃ Râjâdityanaṃ besageye kaḷḷaṃ âgi g[illegible] [illegible] kâdi koṇḍu Banavase-pannirchchâsiramumam Beḷvoḷa-mu-nûṛum Kisukâḍ-eppattum Bâgenâḍ-eppattuvaṃ Bûtugaṃ Kannara-Dêvaṃ meccheu goṭṭam.

[6] *So. Ind. Pal.* 53.

Inscription No. 56 is of a similar character to the above and of the same period, being dated in the same cycle year, Chitrabhânu. The pillar on four sides of which it was engraved has been at some time thrown down and broken; and what remains has been built upside down into the side of steps leading up to the same Têrina basti. It is in Haḷe Kannaḍa and commemorates the death of Pilla, who, besides that of Râja-Chûḍâmaṇi, had the title *mâvana gandha-hasti*, father-in-law's rutting elephant or a rutting elephant to his father-in-law. It is difficult to conjecture who either he or his father-in-law may have been.[7]

We now come to consider the inscriptions Nos. 75 and 76, and it is impossible not to admire the original grandeur of their simplicity, so well befitting the completion of a stupendous work of devotion and art, the bold sculptor of which has not so much as left a record of his name. They are engraved on the rock representing an ant-hill which supports the lower part of the colossal image of Gommaṭêśvara and are immediately below its right and left hands. The upper line on one side, in Nâgarî characters, and the two upper lines on the other side, the first in Pûrvada Haḷe Kannaḍa and the second in Grantha and Tamil characters, are all three similar in their contents and contain the announcement in three languages that Châvuṇḍa or Châmuṇḍa Râya caused the image to be made. They are undoubtedly of the period when that work was completed.

The remaining two lines, the last on each side, one in Nâgarî and the other in Haḷe Kannaḍa characters, are also alike in their contents, and state in imitation of the foregoing, in two languages that Gaṅga Râja had the enclosure or cloisters which surround the image erected. These as certainly date from the time when the work to which they refer was completed.

The date of the older lines is therefore that of Châmuṇḍa Râya, and he, according to Nos. 85 and 137 as well as tradition, was the minister of the Gaṅga king Râcha Malla (or Râja Malla). It will be shown that this was the successor of Mârasiṃha (of No. 38): he therefore came to the throne in S'aka 896 (A.D. 974). From inscriptions in my possession yet to be published it is also known that his reign ended in S'aka 906 (A.D. 984). Between these dates therefore must the great statue have been erected. But we can get much nearer to the actual date, for Châmuṇḍa Râya composed a work called *Châmuṇḍa Râya Purâṇa*, containing an epitome of the history of the 24 Tîrthaṅkaras, and at the end its date is given as S'aka 900, the year Îśvara (A.D. 978). Now in the account with which it opens and closes of Châmuṇḍa Râya's achievements no mention is made of the statue of Gommaṭêśvara. It is incredible that so great a work should have been unnoticed if then in existence. It is evident therefore that it was erected after A.D. 978. But as according to tradition it was completed during the reign of Râcha-Malla, which ended as above stated in A.D. 984, we may in the absence of any more precise information put down the date of the colossus and therefore of these inscriptions of Châmuṇḍa Râya's as S'aka 905 or A.D. 983.[8]

It would be strange however if no claim were made to a much higher antiquity for so remarkable a monument. Accordingly, Wilson states that "an inscription is said to exist on a rock at Belligola, recording a grant of land by Châmuṇḍa Râya to the shrine of Gômaṭiśvara, in the year 600 of the Kali age, meaning the Kali of the Jains, which began three years after the death of Varddhamâna. This inscription therefore, if it exists, was written about 50 or 60 years before the Christian era."[9] No such inscription has been found, though the local priests believe it to be among those on the pillars in front of the image. The tradition of this date however is perpetuated in the following verse which

[7] Compare S'âutala Dêvi's title of *Savati-gandha-vâraṇa* in No. 56.

[8] It will be seen from what follows that tradition gives the year Vibhava as that of the erection of the great statue, but to get Vibhava we must either go back to S'aka 890 (A.D. 968) or forward to S'aka 950 (A.D. 1028) neither of which will suit the facts of the case, as above given.

[9] *Works*, I, 332.

is known to most of the Jains and is said to be always inscribed at the head of the mandates issued by the Jaina guru of the place :—

> Kaly-abdê shach-chhatâkhyê vinuta-Vibhava-samvatsarê mâsi Chaitrê |
> pañchamyâm śukla-pakshê Dinamaṇi-divasê Trashṭri-yôgê su-laghnê |
> saubhâgyê Hasta-nâmni-prakaṭata-bhagaṇê su-praśasthâm chakâra |
> śrîmach-Châmuṇḍa-Râjô Beḷguḷa-nagarê Gômaṭêśa-pratishṭâm ||

The lines in No. 77, being an ascription of praise engraved on the rim of the pedestal on which the image stands, may also probably belong to the time of its erection, or 983 A.D., as it is natural to suppose they were engraved on the completion of the work.

Of Châmuṇḍa Râya we shall have more to say later on in connection with No. 109. Of Gaṅga Râja, who had the cloisters around erected, we have abundant information in the inscriptions. Nos. 90 and 137 inform us that he was the minister of the Hoysaḷa king Vishṇu-varddhana, and from an inscription at Haḷebiḍ we know that his death occurred in S'aka 1055 (A.D. 1133). We are able to state with precision that these two lines relating to him belong to A.D. 1116, for No. 47, dated in 1115, while describing his erections makes no mention of the suttâlayam, which would certainly have been referred to had it been in existence, whereas, on the other hand, No. 59, dated in 1117, expressly mentions it.

A word is necessary as to the language of the two lines in No. 75 in the Nâgari character. They should be in either the sacred language of the Jains called Arddha-Mâgadhî or in Jaina Mahârâshṭrî. The following account of these is taken from Jacobi[10]—"The language which Mahâvîra and his immediate disciples, the Gaṇadharas, spoke, was, of course, the vernacular dialect of Magadha. For it is not likely that Mahâvîra used Sanskrit. But the Jaina Prâkṛit has very little affinity to the Mâgadhî either of Aśôka's inscriptions or of the Prâkṛit grammarians. Nevertheless it is called Mâgadhî by the Jains themselves. In a half stanza quoted by Hêmachandra (Prâkṛit Grammar, IV, 287) it is said that "the old sûtra was exclusively composed in the language called Arddha-Mâgadhî."

> porâṇam addha mâgaha-
> bhâsâ-niayam havai suttam ||

Hêmachandra appends the remark that notwithstanding such is the old tradition, the Jaina Prâkṛit is not of the same description as the Mâgadhî...... It must be noticed that there are two varieties of language observable in their Prâkrit. The older prose works are written in a language which considerably differs from the language of commentators and poets. The latter entirely conforms to the rules which Hêmachandra gives in the first part of his Prâkṛit Grammar for the Mahârâshṭrî. But the Mahârâshṭrî of Hêmachandra is not identical with the Mahârâshṭrî of Hâla, of the Sêtubandha, and of the dramas. The Jaina Mahârâshṭrî it may be appropriately called ...... The language of the older Sûtras I shall call Jaina Prâkṛit .... I believe that the Jaina Mahârâshṭrî nearest approached the language of Surâshṭra, because the edition of the Jaina scriptures, according to tradition, took place in Valabhî. It might therefore more appropriately be called Jaina Saurâshṭrî. But as it shares the general character of the Prâkṛit commonly called Mahârâshṭrî, and it is thus called by Hêmachandra, I dare not introduce a new name. The Jaina Prâkṛit .... is on the whole the same language as the Jaina Mahârâshṭrî, from which it differs merely by the retention of archaic forms ; we may justly look upon it as an older or archaic Mahârâshṭrî. Hêmachandra calls it *ârsham*, the language of the Rishis, and treats it together with the Jaina Mahârâshṭrî. .... The only Mâgadhism which he discovered in Jaina Prâkṛit is the nominative singular in *e* formed from masculine bases in *a* .... I therefore do not hesitate to declare the Jaina Prâkṛit to be Mahârâshṭrî, as has already been done by Lassen in his Institutiones linguæ Pracriticæ p. 42. In those cases in which Jaina Prâkṛit differs from the Mahârâshṭrî, it has usually retained the older forms."

Before proceeding further it is necessary to enter upon the inquiry as to who Gômata or Gommata was, and how this remarkable statue of him came to be erected here, with such descriptive details of the image as have been obtained.

The name Gômaṭa is said, according to one statement, to be derived from *gô*, the earth, and *maṭ*, to wander, or *math*, to go. According to another account, it is derived from *gô*, speech, and *maṭ* (for *mad*)[1], to gladden, he who gladdens with his words. It is evident that these are merely forced derivations to account for the name, which also appears in the forms Gommaṭa and Gummaṭa, said to be *tadbhavas*. The Jains, to whom everywhere the images of their Tîrthaṅkaras are the only objects of worship, can give no explanation of the worship of Gômaṭa, who is not one of them, further than that he is worshipped out of respect for the first Tîrthaṅkara as being his son.[2]

So far as I am aware the name does not occur throughout Hindu literature[3] except in connection with this Jaina image and two others in South India like it but more modern and of smaller proportions, to be mentioned hereafter. The name Gomati occurs in Fah Hian's travels 400 A.D. in connection with Khoten in Turkistan. It is there said—"The ruler of the country located Fah Hian and his companions in a Saṅghârâma, which was called Gômati (Ku-ma-ti)."[4] The only other occurrence of such a name that I have met with is in connection with the ancient history of Persia. In the celebrated cuneiform inscription of Darius Hystaspes at Behistan[5] it will be seen that Gomates (in the original Persian, Gaumâta) is given as the name of the Pseudo-Bardes or Pseudo-Smerdis, the Magian who usurped the throne of Cambyses by personating his brother. The deception was at length discovered and Gomates slain by Darius. A general slaughter of the Magi followed, and the day was observed ever after as a great festival, called the Mago-phonia, or Slaughter of the Magi.[6] I merely point out the seeming coincidence with the singular name Gômaṭa, and there are it appears Jaina traditions connecting the tîrthaṅkara Pârisnâth or Pârśvanâtha with Persia.[7]

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[1] Compare *maṇṭapa* used for *maṇḍapa*.

[2] Fergusson says—He is not known to the Jains in the north. All the images on the rock at Gwalior are of one or other of the Tîrthankars, and even the Ulwar colossus, Nau Gûnga, can hardly be identified with these southern images. *Ind. and East. Arch.* 267.

[3] There is the Gômati or Gumti river in Oudh: also a Gômanta mountain in the Western Ghats, where Krishṇa is said to have defeated Jarâsandha.

[4] Beal's *Records of Buddhist Countries*, p. 9.

[5] Rawlinson's *Herodotus*, Vol. II, pp. 464 ff: Vaux's *Ancient History of Persia from the Monuments*, p. 28.

[6] The following is the passage referred to, according to the translations by Sir H. Rawlinson. The inscription itself belongs to the 5th year of Darius, or B.C. 516.

Says Darius the king—Afterwards there was a (certain) man, a Magian, named Gomates. He arose from Pissiachada, the mountain named Aracadres, from thence. On the 14th day of the month Viyakhana, then it was that he arose. He thus lied to the state:—"I am Bardes, the son of Cyrus, the brother of Cambyses." Then the whole state became rebellious. From Cambyses it went over to him, both Persia and Media and the other provinces. He seized the empire. On the 9th day of the month Garmapada, then it was he so seized the empire. Afterwards Cambyses having killed himself, died.

Says Darius the king—The empire of which Gomates, the Magian, dispossessed Cambyses, that empire from the olden time had been in our family. After Gomates the Magian had dispossessed Cambyses both of Persia and Media and the dependent provinces, he did according to his desire: he became king.

Says Darius the king—There was not a man, neither Persian, nor Median, nor any one of our family, who could dispossess that Gomates the Magian of the crown. The state feared him exceedingly. He slew many people, who had known the old Bardes; for that reason he slew them, "lest they should recognise me that I am not Bardes, the son of Cyrus." No one dared to say anything concerning Gomates the Magian, until I arrived. Then I prayed to Ormazd; Ormazd brought help to me. On the 10th day of the month Bagayadish, then it was, with my faithful men, I slew that Gomates the Magian, and the chief men who were his followers. The fort named Sictachotes in the district of Media called Nisæa, there I slew him. I dispossessed him of the empire. By the grace of Ormazd I became king: Ormazd granted me the sceptre.

Says Darius the king—The empire which had been taken away from our family, that I recovered. I established it in its place. As (it was) before, so I made (it). The temples which Gomates the Magian had destroyed, I rebuilt. I reinstituted for the state both the religious chaunts and the worship, and (gave them) to the families which Gomates the Magian had deprived of them. I established the state in its place, both Persia, and Media, and the other provinces. As (it was) before, so I restored what (had been) taken away. By the grace of Ormazd I did (this). I laboured until I had established our family in its place, as (it was) before. Thus I laboured, by the grace of Ormazd, that Gomates the Magian should not supersede our family. Rawlinson's *Herodotus*, Vol. II, pp. 594 ff.

The usurpation of the Pseudo-Bardes checked for a while the carrying out of the decree of Cyrus for the rebuilding of the Temple of Jerusalem; and the Samaritans were able to persuade the usurper to counterorder these works, and to make "the Jews to cease, by force and power" (Ezra iv, 23). Vaux's *Ancient History of Persia from the Monuments*, p. 29.

[7] Cyrus had extended his dominions as far as the Indus, but Darius Hystaspes it was who first crossed that river and added the Panjab to Persia under the name of India as the 20th Satrapy, and the connection continued until the overthrow of the Persian monarchy by Alexander the Great in 330 B.C.

According to Nos. 85 and 105 Gômaṭa is identified with Bâhubali or Bhujabali. He was the son of Puru and the younger brother of Bharata.[8] There was a struggle for empire between the two, which resulted in Bâhubali resigning his claims and retiring from the world in order to do penance. He thus became a Kêvali, and attained such eminence by his victory over *karma*, or action, that Bharata erected at Pôdanapura an image in his form, 525 bow-lengths in height, which came to be known as Kukkuṭêśvara. In course of time the image became invisible to all except the initiated. But Châmuṇḍa Râya, having heard a description of it, set out with the desire of seeing it. Finding however that the journey was beyond his power, he resolved to erect such an image himself, and by his own efforts succeeded in getting this statue of Gômaṭa made and set up.

The account given in the *Bhujabali Charita* is substantially the same, with some variation in the details. It states that Bharata and Bhujabali were sons of Nâbhi. At a city in the north, called Pôdanapurî, the râjarshi Bharatêśvara, son of Âdi Brahma, set up a *bimba* or image of Bhujabali, in the form of a man, 525 bow-lengths in height, so natural that he seemed as if smiling and speaking. This Bhujabali received the new (*abhinava*) name of Gummaṭa. A merchant who visited the court of Râja Malla gave such a description of this image that Châvuṇḍa his minister resolved to go and see it. He set out, with his mother Kâlikâmba and their guru Siṃha Nandi, taking a vow that he would not taste milk until he had seen this wonder. In the course of their journey they met with unexpected difficulties, and while resting one night at a Jinâlaya near a small hill, each of them had the same dream, in which a muni appeared and informed them that an image of Bhujabali, set up by Râvaṇa, was on that very hill, 10 palmyra (*tâḷe*) trees in height, or 20 bow-lengths. They accordingly found the image; and in the year 600 of the Kali yuga, the year Vibhava, Chaitra śuddha 5, Sunday, under the Mṛigaśira nakshatra, Saubhâgya yôga and Kumbha lagna, Châvuṇḍa consecrated this Gommaṭêśvara, who thus appeared to him in Beḷaguḷa in the Kûshmâṇḍâraṇya, endowing it with lands to the value of a lakh and a half of pagodas. The king Râja Malla, on hearing of his munificence, gave him the title of Râya.

The *Râjâvali Kathê* has the same story but in a different version. After relating the defeat of the Bauddhas by Akalaṅka at the court of Himaśitala (see No. 54)[9], it goes on to say—"And after that, in the Yadu kula, there was Râja Malla, who was in Dakshiṇa Madhura (the southern Madura). He, having subdued Karṇâṭa, Drâviḍa, Mahârâshṭra, Taurushka and other countries, was celebrated as Vîra Mârttâṇḍa Dêva.[10] While his great feudatory (*mahâ sâmanta*) Châmuṇḍa Râya, a Yama to the Noḷamba family (*Noḷamba-kulântaka*), ornament of the Gaṅga race (*Gaṅga-vaṃśa-lalâma*), was ruling in peace and wisdom,—his mother hearing it read in the Âdi Purâṇa (or an early purâṇa) that in Pôdanapura there was an image of Bâhubali Dêva, 500 bows in height; he, with his mother Kâlikâ Dêvi, set forth in order to see it, vowing not to taste milk or fruit until they did. They went by marches, attended by their forces, and at each camping-ground where they halted they set up a Jinâlaya. Thus they arrived at the hill where Bhadrabâhu svâmi's tomb (*nis'iddhi*) was. On the night before they left it, Padmâvatî Dêvi appeared in a dream to both mother and son and said,

[8] More properly the half-brother, as they were sons by different wives: Bharata's mother was Yaśasvatî, and Bâhubali's mother was Sunande.

[9] Wilson places this event in A.D. 788.—*McK. Coll.* I, lxvii.

[10] This would seem to imply that Râja Malla was a king of the Pâṇḍya country, of which Madura was the well-known capital. Of his rule extending thus far we have no other information. There is only one Mârtâṇḍa in the list of Pâṇḍya kings,—No. 28 in the Madura Sthala-Purâṇa list and No. 18 in Mr. Nelson's list (*The Madura Country*, pp. 39, 74)—and no particulars whatever are given regarding him. Possibly the tradition has arisen out of the fact that a Vîra Pâṇḍya (as will be seen further on) erected the image at Kârkala, and this, in ignorance of any other origin, has been transferred to the one at S'rava a Belgoḷa.

But it should be stated that in inscriptions the Jain town of Humcha (Patti Pombuchapura) in Shimoga District, where Jinadatta Râya set up a dynasty with which these Pâṇḍyas were connected, is called Dakshiṇa Madhura.

"You are not able to go to Pôdanapura. Here, in the larger hill, is a stone image of Gômaṭa Jina, which was worshipped by Râma and Râvaṇa and seen by Maṇḍôdari. It is covered up with stones. Purify yourselves, and going to the rock on the smaller hill, shoot an arrow to the south, when, before the sound dies away, the image will rise and appear." At sunrise on the morning after that dream, on shooting an arrow as directed, the image of Bhujabali Yati, which had been hidden by stones, appeared, and proved to be of the height of 13 men.

Erecting a platform round it and building chaityâlayas, Châmuṇḍa Râya, having collected cocoanut milk and the five nectars, performed the final anointing four separate times. But the anointing liquid would not descend lower than the navel.[1] Being greatly distressed thereat, he besought all the priests there to perform the anointing. Still it would not go below the navel. At this moment Kûshmâṇḍinî Dêvî presented herself in the form of an old woman, with a little drop of milk in the half of a *gulla kâyi*[2] and said "let my faith be tried" (by anointing the image with the milk she had brought), whereon they all derided her. But some of the priests, taking her offering, poured it on the head of the image, when, instantly, it ran down all over the image and covered the hill and the town; whence the town was named Beḷguḷa.[3]

After this, Châmuṇḍa Râya founded many new towns, which he presented for the worship of the god, and bestowing by means of stone inscriptions villages and lands of the value of 1,96,000 *ponn*, he continued to rule the kingdom with justice.

In another place, it further states that Châmuṇḍa Râya, having established many Jinâlayas and endowed them, brought from his country 64 Jaina Brahmans and made them temple priests (*archaka*). Next follows an event dated in S'aka 780.

In the face of the plain inscription at the side of the colossal image, stating in several languages that Châmuṇḍa Râya had it made, it is needless to inquire further into the above stories, so far as they pretend it to have existed ages before, from the time of Râma and Râvaṇa, &c.[4] But both the inscription No. 85 and all the accounts agree in stating that it was a desire to reproduce a certain gigantic image at Pôdanapura, of which he had heard, that led Châmuṇḍa Râya to have this colossus at S'ravaṇa Beḷgoḷa made. We also learn from the inscription that the image at Pôdanapura was known as Kukkuṭêśvara[5], from the thick forest which grew up around it being infested with cocks (*kukkuṭa*) and serpents (*sarpa*), or *kukkuṭasarpa*, cockatrices.[6]

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[1] Owing to his feeling pride in what he had done.

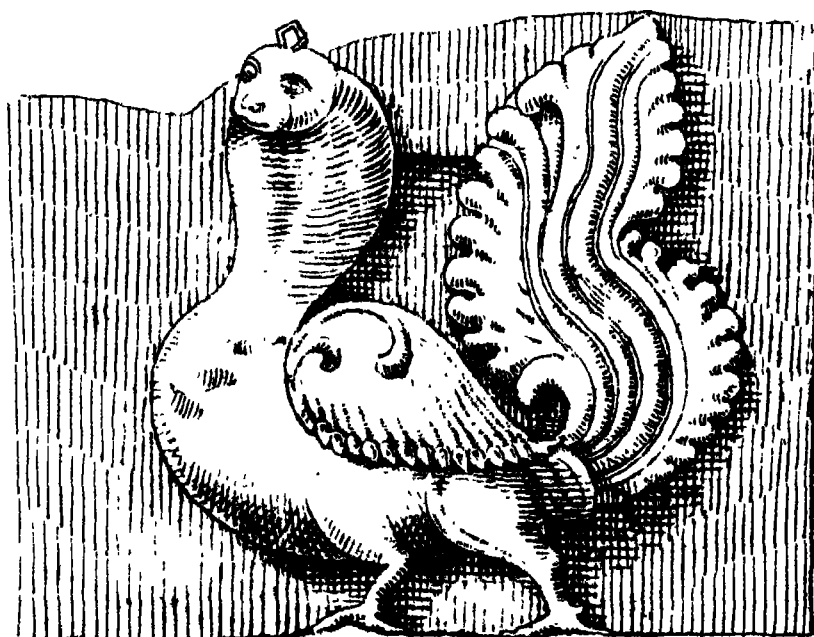
[2] The fruit of the egg plant, *solanum ferox*, Linn.

[3] The story as given by Colonel Mackenzie is as follows:—

Châmunda Râya, after having established the worship of this image, became proud and elated, at placing this god by his own authority at so vast an expense of money and labour. Soon after this, when he performed in honour of the god the ceremony of *panche amrita snâna* (or washing the image with five liquids,—milk, curds, butter, honey and sugar), vast quantities of these things were expended in many hundred pots, but through the wonderful power of the god the liquor descended not lower than the navel, to check the pride and vanity of the worshipper. Châmuṇḍa Râya, not knowing the cause, was filled with grief that his intention was frustrated of cleaning the image completely with this ablution. While he was in this situation, the celestial nymph Padmâvati, by order of the god, having transformed herself into the likeness of an aged poor woman, appeared, holding in her hand the five *amritas* in a *belliya gola* (or small silver pot), for washing the statue: and signified her intention to Châmunda Râya, who laughed at the absurdity of this proposal for accomplishing what it had not been in his power to effect. Out of curiosity, however, he permitted her to attempt it: when, to the great surprise of the beholders, she washed the image with the liquor brought in the little silver vase. Châmuṇḍa Râya, repenting his sinful arrogance, performed a second time with profound respect his ablution on which they formerly wasted so much valuable liquids; and washed completely the body of the image. From that time this place is named after the silver vase (or *belliya gola*) which was held in Padmâvati's hand. (*As. Res.* IX, 266.)

[4] But through inability to read the inscriptions accurately, it was popularly supposed at the place that the word "Châvuṇḍa" was "Râvaṇa," and this was referred to in support of the story that Râvaṇa had made the image.

[5] In Nos. 85 and 136 the image of Gommaṭês'vara at S'ravaṇa Beḷgoḷa is called the southern Kukkuṭês'vara.

[6] The *kukkuṭasarpa* is the emblem of Padmâvati, and is represented in sculptures at Beḷgoḷa as a cock or fowl with a serpent's head and neck.

KUKKUṬA SARPA

Scale 12 9 6 3 1 foot

The latter reference at once directs our attention to the Kukkuṭa-pâda-giri or Cock's-foot mountain near Gayâ in Bihâr. It is mentioned by Buddhist pilgrims from China, namely, Fah-Hian, who travelled in India 400 to 415 A.D.[7], and Hiuen-Tsiang, who travelled in India 629 to 645 A.D. It was celebrated as the abode of Kâsyapa, as well as the scene of his death. On this account it was also called Guru-pâda-parvata, or mountain of the master's foot. There was also a monastery, called the Kûkkuṭârâma or Kukkuṭa-pâda-vihâra, near Pâṭaliputra or Patna.

Fah-Hian's account is as follows :—"From this place (Gayâ), going south three *li*, we arrive at a mountain called Kukkuṭa-pâda-giri. The great Kâsyapa is at present within this mountain. (On a certain occasion) he divided the mountain at its base, so as to open a passage (for himself). This entrance is now closed up. At a considerable distance from this spot, there is a deep chasm; it is in this (fastness as in a) receptacle that the entire body of Kâsyapa is now preserved. Outside this chasm is the place where Kâsyapa, when alive, washed his hands. The people of that region, who are afflicted with head-aches, use the earth brought from the place for anointing themselves with, and this immediately cures them. In the midst of this mountain, as soon as the sun begins to decline, all the Rahats[8] [*i. e.* Arhats] come and take their abode. Buddhist pilgrims of that and other countries come year by year (to this mountain) to pay religious worship to Kâsyapa; if any should happen to be distressed with doubts, directly the sun goes down, the Rahats arrive, and begin to discourse with (the pilgrims) and explain their doubts and difficulties; and, having done so, forthwith they disappear. The thickets about this hill are dense and tangled. There are, moreover, many lions, tigers, and wolves prowling about, so that it is not possible to travel without great care."[9]

General Cunningham identifies Kurkihâr, near this spot, with a Kukkuṭa-pâda-vihâra, which in Hindi would form Kurak-vihâr (*kurak* meaning cock) and so Kurkihâr. "The remains at Kurkihâr" he says "consist of several ruined mounds, in which numerous statues and small votive topes of dark blue stone have been found. The principal mass of ruin, about 600 feet square, lies immediately to the south of the village. A second less extensive mound lies to the south-west; and there is a small mound, only 120 feet square, to the north of the village. The last mound is called Sugatgarh or the house of Sugata, one of the well known titles of Buddha. In the principal mass of ruin, the late Major Kittoe dug up a great number of statues and votive topes; and a recent excavation on the west side showed the solid brick-work of a Buddhist stûpa.[10]

This Kukkuṭa-pâda mountain and forest is perhaps the place which inscription No. 85 refers to as the site of the Kukkuṭêsvara image. Pôdanapura or Pâdanapuri may perhaps refer to the name Guru-pâda, which we have seen is another name used for the place. No remains appear to have been found of any statue of such dimensions as the latter is described to have had. Of course Buddhists would never mention such an object, owing to its connection with their inveterate enemies the Jains; and, if it ever existed, the former, having occupied every part of the neighbourhood as consecrated to the memory of Buddha, would have removed all trace of Jaina worship there.

But of gigantic statues of Buddha in those early times we have notices. Fah-Hian says, "On passing this mountain chain (the Tsung Ling or Snowy mountains) we arrive in North India. On the confines of this region is a little kingdom called To-li[1], in which, likewise, there is a congregation

[7] Beal, *Travels of Fah-Hian*, ch. xxviii: Julien, *Hiouen Tsiang*, iii, 6.

[8] According to the Chinese Forty-two Section Sûtra, "the Rahat [Arhat or Arhan] is able to fly, change his appearance, fix the years of his life, shake heaven and earth."

[9] Beal, *loc. cit.*

[10] *Archæological Reports*, I, 14: *Ancient Geography of India*, 460.

[1] Mr. Beal's foot-note is,—Rémusat identifies this with Darada or Dardu, "the capital of the Dard country, situated among the mountains where the Indus takes its rise." (*Wilson*). But I would suggest the little town still known as Dir, near the river Tal.

of priests belonging to the Little Vehicle. In this kingdom there was, formerly, an Arhat, who, by his spiritual power transported a sculptor up to the Tushita Heavens[2], to observe size, colour, and general appearance of Maitrêya[3] Bôdhisatwa, so that, on his return, he might carve a wooden image of him. Having first and last made three ascents for the purpose of correct observation, he finally completed the image. It was 94 ft. high, and the length of the foot of the image 9 ft. 4 in. On festival days it always emits an effulgent light. The princes of all the neighbouring countries vie with each other in making religious offerings to it. It still exists in this country."[4]

Recently, in connection with the Afghan Boundary Commission, general attention has been directed to the gigantic Buddhist statues at Bâmiyân[5], which place stands at a height of about 8,500 feet, in a valley of the region occupied by Hazâra tribes, on the chief road between Kabul and Turkestan. The earliest mention of the place is by the Chinese pilgrim Hiuen Tsiang in 630 A.D. It was taken and utterly destroyed by Chinghîz Khân in 1222 A.D.

Hiuen Tsiang's account is as follows :—"To the north-east of the royal city there is a mountain, on the declivity of which is placed a stone figure of Buddha, erect, in height 140 or 150 feet. Its golden hues sparkle on every side, and its precious ornaments dazzle the eyes by their brightness. To the east of this spot there is a convent, which was built by a former king of the country. To the east of the convent there is a standing figure of S'âkya Buddha, made of metallic stone[6], in height 100 feet. It has been cast in different parts and joined together, and then placed in a completed form as it stands. To the east of the city twelve or thirteen *li* there is a convent, in which there is a figure of Buddha lying in a sleeping position, as when he attained Nirvâṇa. The figure is in length about 1,000 feet or so".[7]

Captain Maitland of the Afghan Boundary Commission, the latest visitor to Bâmiyân, says, "To the north is a fairly continuous wall of cliffs, averaging about 300 feet in height .... The cliffs are everywhere pierced with numerous caves .... and here are also the famous idols, the Bût-i-Bâmiân. .... They are about a quarter of a mile apart, and supposed to be male and female. Their heights are respectively 180 and 120 feet. Their names are, as reported by former travellers, Sal Sâl for the male and Shâh Mamch for the female figure. The idols are standing figures, sculptured in very bold relief in deep niches ...... The depth of the niches is about twice the thickness of the figures standing in them : the latter are therefore fairly well protected from the weather, and this accounts for their excellent preservation, nearly all the damage done to them being due to the hand of man.... The idols themselves are rather clumsy figures, roughly hewn in the tough conglomerate rock and afterwards thickly overlaid with stucco, in which all the details are executed. The whole arrangement clearly shows that this was not done at a later period, but is part of the original design of the figures. The stucco appears to have been painted, or at least paint was used in some places. The features of the figures have been purposely destroyed, and the legs of the larger one have been partly knocked away, it is said by cannon shot fired at it by Nadir Shah. Both idols are draped in garments reaching below the knee. The limbs and contour of the body show through, and the general effect of muslin is excellently imitated in the stucco. The arms of both are bent at the elbow, the forearms

[2] The Tushita heaven (from the [Sanskrit] root *tush*, to be joyous) is, according to the Buddhist system of the universe, the second heaven above Mount Sumêru.

[3] Maitrêya, possessed of love (root, *maitra*, love or charity), is to succeed the Buddha S'âkya muni (the present Buddha), after a lapse of time equal to 5,670,000,000 of years. *Remusat*—The Bôdhisatwa destined to become Buddha, is always supposed to reside in the Tushita heavens from the time of his predecessor's incarnation till his own advent

[4] Beal's *Fah-Hian*, ch. vi.

[5] See *Journal R. A. S.* Vol. XVIII, pp. 323 ff. Also *Illustrated London News* in 1886.

[6] Julien translates "brass."

[7] Beal's *Si-yu-ki*, i, 50.

and the hands projecting, but the latter are now broken off. The feet have also been battered out of shape."[8]

Gigantic statues therefore were not unknown in the north of India, and of some such Châmuṇḍa Râya may have heard the account which so powerfully impressed him. But those hitherto brought to notice are exclusively statues of Buddha; none on this scale have been discovered representing a Jina.[9] The fundamental difference between the two is that the Jaina figures are nude while those of Buddha are always clothed. On the other hand, as the northern Jainas were Svêtâmbaras, or those clad in white, while the southern Jains were Digambaras, or the sky-clad, that is, nude, it does not follow that Jaina statues in the north would be nude. As a matter of fact however it is believed that all statues of Jaina tîrthaṅkaras are invariably nude, thus confirming the statements that the Digambaras are the original and orthodox sect. Indeed, Vardhamâna is expressly said to have been a Digambara: "he went robeless and had no vessel but his hand."

As already stated there are only three of these colossal images of Gomaṭêśvara known to exist, namely, this one at S'ravaṇa Beḷgoḷa, and two in the South Kanara district at Karkala and Yênûr.[10] They are identical in the way in which they are represented, but differ considerably in the features of the face. The Beḷgoḷa statue is not only the most ancient in date and considerably the highest of the three but from its striking position on the top of a very steep hill and the consequently greater difficulty involved in its execution is by far the most interesting.

The image is nude and stands erect, facing the north or in the direction of the smaller hill. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills, from which emerge serpents: a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a clustre of fruit or berries. The pedestal on which the feet stand is carved to represent an open lotus. On this the sculptor has engraved a scale, which corresponds almost exactly with 3 feet 3½ inches English, or with the French metre, which is 39·37 inches English, and is evidently the one employed in the original design.[1] The general aspect and proportions of the figure will be seen from the published illustrations[2], but, owing to the great height of the image and the want

[8] Journal R. A. S. xviii, 347.

[9] Weber says (*über das Çatrunjaya Mâhâtmyam*) "It is Rishabha's image erected by Bâhubali that imparts its peculiar sanctity to S'atruñjaya" (near Pâlitâna in Kathiâwâd or Surâshtra) but this is not of colossal proportions.

[10] At S'ravana gutta, about 4 miles north-west of the Yelwal (Hiraḷa) Residency near Mysore, is an abandoned Jaina statue of Gommaṭa, about 20 feet high, on the top of a small rocky eminence. The image faces east and has a half smile like that of the Yênûr image. The creeper as at S'ravana Belgola twines round the thighs and arms, while a fully formed cobra, with hood expanded, forms a support for each hand. The buildings erected over and in front of it are much more modern. The sloping rock in front, by which the ascent to the image was made, was some years ago split into a great chasm by lightning. But the top can be reached by climbing up a narrow cleft on the north side, with the aid of the roots of the trees growing out of the rock. There are no inscriptions anywhere. A mile to the south there is said to have been a town called Gommatapura of which no traces remain.

There is also a Jaina image, 9 feet high, on the summit of a hill called S'ravanappa gutta, of about 200 feet in elevation, on the borders of the Channapatna and Malavaḷḷi taluqs, near Tippur in the latter. But the image, which faces east, is only in half-relief, carved on a large slab rounded at the top. It is quite deserted and there is no inscription or mark to indicate who it represents or who made it. But at Kuhgere in Malavalli taluq there is an inscription, dated S'aka 838 (A.D. 916), of the time of the Ganga king Nîti-mârgga, which shows that Tippur was as far back as that a sacred place of the Jains, and there are numerous Jaina remains at the place, as well as a fine inscription of the time of the Hoysaḷa king Vishṇu Vardhana.

[1] There is an abandoned image, about 10 feet high, on the smaller hill, facing west, which may have been carved to serve as a model and to test the stability of such a figure when erected. For it is complete only to the thighs, from which point it rises from the face of the rock, and may have been cut out of a large upright boulder on the spot where it stands. According to No. 23 it was Arıtto Nêmi who made it *siddam* or in other words demonstrated its feasibility as the inscription may be held to imply. The date of this inscription therefore would be about A.D. 980 and Arıtto Nêmi may have been the sculptor of the great colossus.

[2] *Ind. Ant* II, 129; Moor's *Hindu Pantheon*, 386; Buchanan's *Travels in Mysore &c.* II, 408; *As. Res.* IX, 263.

of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting. The hair is in spiral ringlets flat to the head, as usual in Jaina images, and the lobe of the ears lengthened down with a large rectangular hole.[3]

The most trustworthy measurements of the different parts seem to be those taken by Mr. Scanlon, of the Public Works Department, in June 1871, and published by Captain Mackenzie in the Indian Antiquary for May 1873 (II, 129). Advantage was taken of the platforms and scaffolding erected for the anointing of the god (which is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost)[4] to secure accurate measurements, but unfortunately the priests interfered before the work was quite completed. The following were the dimensions obtained :—

	Ft.	In.		Ft.	In.
Total height to the bottom of the ear ..	50	0	Breadth across the pelvis	13	0
From the bottom of the ear to the crown of the head (not measured) about ..	6	6	„ at the waist	10	0
Length of the foot	9	0	From the waist and elbow to the ear ..	17	0
Breadth across the front of the foot ..	4	6	„ armpit to the ear ..	7	0
Length of the great toe	2	9	Breadth across the shoulders	26	0
Half girth at the instep	6	4	From the base of the neck to the ear ..	2	6
„ of the thigh	10	0	Length of the forefinger	3	6
From the hip to the ear	24	6	„ middle finger.. ..	5	3
„ coccyx to the ear ..	20	0	„ third finger	4	7
			„ fourth finger	2	8

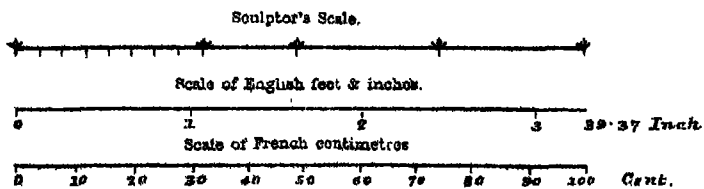
[3] The best representation I have seen is a photograph (copyright reserved) by Appavoo Pillai of Mysore, for whom special facilities were provided by the Jain authorities of the place at the time of the last abhishêka, when high scaffoldings were erected level with the top of the image.

[4] The ceremony was performed in 1887, at the expense of the Kolhâpûr Svâmi, who spent Rs. 30,000 for the purpose.

The following account of the ceremony was published by an eye witness, B. Venkaṭâchalam Aiya, B. A., in the *Harvest Field* (for May):—"The 14th March last was the day of anointing for the statue of Gomatês vara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujaratis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream continued to flow until the afternoon of the day of the great festival .....For a whole month there was daily worship in all the temples, and *pâda pûja* or worship of the feet of the great idol besides... ..On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewed with bright yellow paddy, on which were placed 1,000 gaily painted earthenware pots, filled with sacred water, covered with cocoanuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with ghee, milk and such like things. At a signal from the Kolhâpûr Svâmi, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai, jai, Mahârâja,' and 'Ahaha, ahaha,' the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing fifteen different substances were used, namely—

1. Water.	6. Sugar.	11. Curds.
2. Cocoanut meal.	7. Almonds.	12. Sandal.
3. Plantains.	8. Dates.	13. Gold flowers.
4. Jaggory.	9. Poppy seeds.	14. Silver flowers.
5. Ghee.	10. Milk.	15. Silver coin.

With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coin to the amount of Rs. 500 completed the offering."

UPPER PART OF COLOSSAL STATUE OF GOMMATESVARA.

The extreme height of the figure may thus be stated at 57 feet, though higher estimates have been given,—60 ft. 3 in. by Sir Arthur Wellesley (the late Duke of Wellington) and 70 ft. 3 in. by Buchanan. The difficult problem involved in the execution and erection of such a gigantic form is thus stated by the eminent architectural authority the late Dr. Fergusson—"The images of this king or Jaina saint are among the most remarkable works of native art in the south of India. Three of them are known and have long been known to Europeans, and it is doubtful if any more exist. They are too remarkable objects not to attract the attention of even the most indifferent Saxon. That at S'ravaṇa Beḷgoḷa attracted the attention of the late Duke of Wellington when as Sir A. Wellesley he commanded a Division at the seige of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill called Indragiri is one mass of granite about 400 ft. in height, and probably had a mass or Tor standing on its summit, either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 70 ft. 3 in. in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size ; but to move such a mass up the steep smooth side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit."[5]

Of the two other colossal images of Gomaṭêśvara previously referred to as being in the South Kanara district, that at Karkala was erected in A.D. 1431 and is stated to be 41 ft. 5 in. in height : the other one at Yênûr was erected in A.D. 1603 and is about 37 feet high.[6]

Of the former an account has been given by Dr. Burnell[7], who says "it is on the top of a hill, a rounded mass of gneiss of some elevation, and is visible from several miles' distance. The block from which it has been cut was evidently taken from the southern slope of the hill[8], and, as the figure is 41 feet 5 inches high and weighs about 80 tons, it almost rivals the Egyptian statues in size, though its artistic merit is not nearly so great. The date is given in an inscription near the right foot of the statue. It is in Sanskrit but in the Haḷe Kannaḍa character, and is only partly legible owing to the exfoliation to which gneiss is peculiarly subject when exposed to the weather. "It runs[9] :—

S'rî .... vikhyâtê .... (maṇḍ)alêśvaraḥ ।
yô 'bhût Lalitakîrtty-âkhyas tan-munîndrôpadêśataḥ ॥

Svasti śrî-S'aka-bhûpate(s) tri-śara-vahnîndôr Vvirôdhyâdikṛit ।
varshê Phâlguṇa-Saumyavâra-dhavala-śrî-dvâdaśî-sat-tithau ॥

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[5] *Hist. Ind. & East. Arch.* 267.

[6] There is a drawing of the Karkala image in *Ind. Ant.* II, 353 ; and of the Yênûr image in *Ind. Ant.* V, 36.

[7] *Ind. Ant.* II, 353.

[8] Mr. Walhouse says—"The Karkala statue stands upon a rounded rocky hill some three or four hundred feet high [facing east]......The spot is shown where it was excavated and cut into shape—on the western declivity of the hill—and now appears as a long irregular trench overgrown with herbage and bushes. A considerable depression or hollow runs transversely between this spot and the summit of the hill ; this is said to have been filled with earth, and the colossus, when finished, raised on to a train of twenty iron carts, furnished with steel wheels, on each of which ten thousand propitiatory cocoa-nuts were broken, and covered with an infinity of cotton. It was then drawn by legions of worshippers up an inclined plane to the platform on the hill-top where it now stands, the transit taking many days." *Ind. Ant.* V, 36.

[9] I have made some additions and corrections from a copy supplied to me, taken by Brahma Sûri S'âstri.

śrî-Sômânvaya-Bhairavêndra-tanuja-śrî-Vîra-Pâṇḍyêśinâ |
nirmmâpya pratimâtra Bâhubalinô jîyât pratishṭhâpitâ ||

S'aka varsha 1353 ne Virôdhikṛita-saṃvatsarada Phâlguṇa-śuddha 12 Budhavâra-divasa Pâṇḍya-râya pratishṭhâpita |

"May the worship-worthy statue of Bâhubalin, consecrated here by śrî Vîra-Pâṇḍyêśin, son of Bhairavêndra, of the Lunar race, on the bright 12th lunar day, Wednesday, in Phâlguṇa of the (cycle) year Virôdhikṛit, in the S'aka prince's year 1353, be victorious.

"The remains of the ślôka which commenced the inscription show that this statue was probably consecrated by advice of Vîra-Pâṇḍya's guru, by name Lalitakîrti.[10] Its date=1432 A.D. Vîra-Pâṇḍya seems to have been a Jain feudatory of Vidyânagara, at Ikkêri above the ghâts, but his successors seem to have been bigoted Liṅgâits and to have much contributed to the decay of the Jains in South Kanara.

"The purpose of these colossal statues has been questioned, but I am not aware of any explanation having been given. I would suggest the following. The Jain saints are said to have been giants in size, according to the fabulous stature of men in the ages in which they lived, but which has been, the Jains say, gradually decreasing. Bâhubalin, as a son of Vṛishabhanâtha, the first Tîrthaṅkara, is thus assumed to be of enormous height."

The statue at Yênûr has been described as follows by Mr. Walhouse[1] :—"This statue is not, like the other, placed on a hill, but on an elevated terrace on the south bank of the Gûrpûr river .... The terrace rises about fifty feet above the river's bed .... [The statue] resembles its brother colossi in all essential particulars, but has the special peculiarity of the cheeks being dimpled with a deep grave smile. I could get no explanation of this .... Like its brother at Karkala, the Yênûr giant looks eastward towards the prodigious slopes of the Kudare-mukh [Horse-face] mountain, the highest part of the Western Ghâts, which rises abruptly more than 6,000 feet, about twelve miles in front .... The natives say that this statue was cut and wrought at a spot three or four miles distant from where it now stands and on the *other* side of the river: if so, its transport to its present site must have been a marvel of engineering and skill."

The following inscription to the south of the image gives its date &c :—

S'aka-varshêshv atîtêshu vishayâkshi-śarêndushu |
varttamânê S'ôbhakṛiti vatsarê Phâlgunâkhyakê ||

mâsê 'tha śukla-pakshêddha-daśamyâm Indu-Pushyakê |
su-lagnê Mithunê Dêśî-gaṇâmbara-lirêśituḥ ||

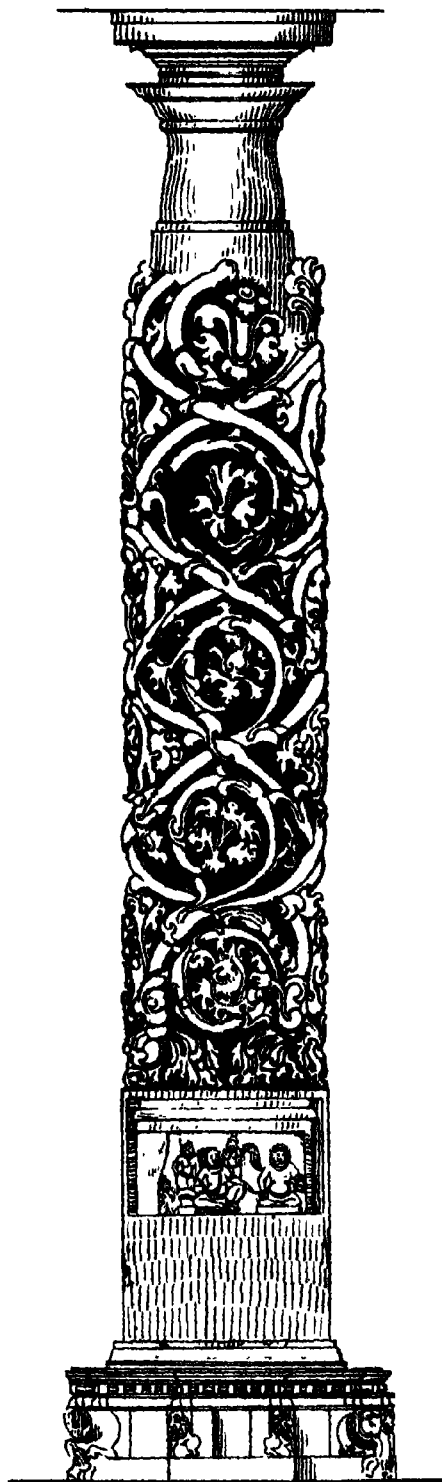
Belguḷâkhya-purî-paṭṭa-kshîrâmbudhi-niśâpatêḥ |
Chârukîrtti-munêr divya-vâkyâd Ênûra-paṭṭanê ||

śrî-Râya-kuvarasyâtha jâmâtâ tat-sahôdarî |
Pâṇḍyakâkhya-mahâ-dêvyâḥ su-putraḥ Pâṇḍya-bhûpatêḥ ||

anujêndra-su-râjâkhyaś Châmuṇḍânvaya-bhûshakaḥ |
asthâpayat pratishṭhâpya Bhujabaly âkhyakaṃ Jinaṃ ||

From this we learn that it was an image of Bhujabali, erected in S'aka 1525, the year S'ôbhakṛit (A.D. 1603), on the advice of Chârukîrtti-muni, the guru of Belguḷa, by Indra Râjâ, a descendant in the line of Châmuṇḍa. Indra Râja it is stated was the son-in-law of Râya-kuvara, and the son of Pâṇḍyaka mahâdêvi, sister of Râya-kuvara. Also he was the younger brother of Pâṇḍya bhûpati.

[10] This may be confirmed from another m[illegible] (See *Ind. Ant.* V, 43).

[1] *Ind. Ant.* V, 37.

TYÂGADA BRAHMADÈVA PILLAR

Scale 1 2 3 foot

Of the accessories of these images it is necessary to notice the ant-hills, with serpents issuing from them, which surround the lower limbs, and the climbing plant which twines round both legs and arms. These details are identical in all three, and are supposed to represent so rigid and complete an absorption in penance that ant-hills had been raised around his feet and plants had grown over his body without disturbing the profoundness of the ascetic's abstraction from mundane affairs, which seems a natural explanation.

But in the traditional stories about Bâhubali it is said that, on his refusing to acknowledge the supremacy of his half-brother Bharata, he wandered away in search of territory belonging to some other in which he might perform penance. But wherever he went he still found himself in Bharata's dominions, for all the land was his (see No. 85). In this predicament a *Vyantara* or demi-god presented himself in the form of a Nâga or serpent and offered his head as a standing-place on which he would support Bâhubali for the performance of his penance.

However this may have been, the figures are not represented as standing on a serpent's head. But it is impossible not to see in the actual sculptured details some connection with the Tree and Serpent worship whose significance and universality have been so splendidly illustrated in Fergusson's work of that name. He has indeed called attention to this, and says[2] :—"All (these three figures) possess the peculiarity of having twigs of the Bo-tree of Sakya muni—the *ficus religiosa*—twisted round their arms and legs in a manner found nowhere else, and in having serpents at their feet. In the Jaina cave at Badami a similar figure has two serpents wound round its arms and legs precisely as these twigs are here, and the Bo-tree is relegated to the back ground . . . . In that at Yênûr the serpents are three-headed and very prominent beside the statue, on steles alongside the legs. At Karkala they are less so, and at Belgula they are relegated to the base, while the tree with its leaves is there thickly spread over the whole figure." This last statement is a mistake, as the climbing plant winds in precisely the same manner over all three figures, each branch taking one turn over the thighs and two turns over the arms. The leaves may be more numerous or prominent in the S'ravaṇa Beḷgoḷa statue but they cannot be rightly described as "thickly spread over the whole figure." As regards the plant, again, it certainly is a mistake to describe what is evidently a creeper as a twig of the Bo-tree or sacred fig, much more to call it the Bo-tree of Sakya muni or Buddha, which would be quite inadmissible in a Jaina statue. In fact the plant is explained by the Jains to be the *Mádhavi* or *Gaertnera racemosa*, a large creeper with fragrant white flowers which springs up and blossoms in the hot weather. It appears to be known in the vernacular as *kâḍa guḷaguñji*.

We may now revert to Châmuṇḍa Râya, who had this colossus made, and examine the accounts given of his achievements, so far as any are available. His own account of himself is contained in No. 109, and if this inscription on the Tyâgada Brahma Dêva kambha had been left intact we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Heggaḍe Kanna, in order to have only two lines and a half inscribed regarding himself (No 110), appears to have caused three sides of Châmuṇḍa Râya's original inscription to be entirely effaced, leaving only the one side which is here given in No. 109. So far as this goes, we learn that Châmuṇḍa Râya was born in the Brahma-Kshatra vaṃśa : that by order of a king Indra he conquered Vajvala Dêva, the younger brother of Pâtâla Malla, putting his forces to flight before the face of king Jagadêkavîra, his own lord : that the latter, in the war with Noḷamba Râja and in the war with king Raṇa Singa applauded him as equal to any conquest however

[2] *Hist. Ind. and East. Arch.* 268.

arduous; and that he overthrew an attempt by Chaladanka Ganga to seize by force the Ganga empire.[3]

These statements accord with those given in the *Châmuṇḍa Râya Purâṇa.* It is there said, in the opening chapter, that his lord was the Gaṅga-kula-chûḍâmaṇi, Jagadêkavîra, Nonamba-kulântaka-dêva[4]; and that he was born in the Brahma-Kshatra vaṃśa. In the concluding chapter it is said that he was the disciple of Ajita-sêna: also that in the Kṛita yuga he was Shaṇmukha, in the Trêta yuga Râma, in the Dvâpara yuga Gâṇḍîvi, and in the Kali yuga Vîra-mârttâṇḍa.[5] The origin of his various titles is then related. From his defeat of Vajvaḷa Dêva in the Kheḍaga war he obtained the title *Samara-dhurandhara;* from the valour he displayed in the plain of Gônûr in the Noṇamba war, the title *Vîra-mârttâṇḍa;* from his fight in the fort of Uchchaṅgi, the title *Raṇa-raṅga-siṅga;* from his killing Tribhuvana-Vîra and others in the fort of Bâgalûr and enabling Gôvinda to enter it, the title of *Vairi-kula-Kâladaṇḍa;* from his defeat of Râja and others in the fort of king Kâma, the title of *Bhuja-vikrama;* from his killing his younger brother Nâga-varmma on account of his hatred, the title of *Chhaladaṅka-Gaṅga;* from his killing the Gaṅga warrior (*bhaṭa*) Mudu Râchayya, the titles of *Samara-Paraśurâma* and *pratipaksha-râkshasa;* from his destroying the fort of the warrior (*bhaṭa*) Vîra, the title of *bhaṭa-Mâri;* from upholding the brave qualities of himself and others, the title of *guṇavaṃ kâva;* from his virtue, liberality &c., the title of *samyaktva-ratnâkara;* from his not coveting the wealth or wives of others, the title of *sauchâbharaṇa;* from his never telling an untruth even in jest, the title of *Satya-Yudhishṭhira;* from his being the head of the bravest, the title of *Su-bhaṭa-chûḍâmaṇi.* Finally, in his composition, he calls himself *Kavi-jana-śêkhara*, the head of the poets.

Of most of these allusions we have no other information, but it is remarkable that among so many distinguished actions no mention is made of a single work of religious merit, such as we should expect to characterise the man who conceived the project of creating the colossal image as an object of worship. On the contrary, there is little more than a record of warfare and bloodshed from beginning to end. On the other hand, in No. 89 Châmuṇḍa Râya is mentioned simply by his title of Râya (which is also used in other references), along with Ganga Râja, and Hulla, to be noticed further on, as one of the chief promoters of the Jaina faith, in the following verse:—

> sthira-Jina-śâsanôddharanar âdiyoḷ âr ene Râcha-Malla-bhû- |
> vara-varamantri-Râyane balikke budha-stutan appa Vishṇu-bhû- |
> vara-varamantri-Gaṅganane matte balikke Nṛisiṃha-Dêva-bhû- |
> vara-varamantri-Hullane paraṅg init ullode pêḷal âgade ||

'If it be asked who in the beginning were firm promoters of the Jina doctrine (*i. e.* in S'ravaṇa Beḷgoḷa)—(they were) Râya, the minister of king Râcha-Malla; after him, Gaṅga, the minister of king Vishṇu; and after him Hulla, the minister of king Nṛisiṃha-Dêva: if any others could claim as much would they not be mentioned?'

We may now pass on with our review of the inscriptions, taking up No. 67, which is inscribed at the base of the image in the upper storey of the Châmuṇḍa Râya basti. It is in Haḷe Kannaḍa, and states that the temple was erected by the son, no name given, of the mantri Châmuṇḍa, and that he was a lay-disciple of Ajitasêna muni. It would appear that it must have been originally built in

[3] It is not improbable that the battle referred to in No. 60 was connected with this affair. On the other hand it will be seen that he himself also got the title Chaladaṅka-Gaṅga.

[4] A title inherited from his father who preceded him on the throne, and who, so far as we know, was the first to bear it.

[5] See above, p. 25 and note 10.

memory of Châvuṇḍa Râya's death. No date is given, but it clearly belongs to somewhere about A.D. 995. This temple is the handsomest in the place, both in style, dimensions and decorative features. It stands at the extreme north of the temple area, towards the middle of the space, and faces east. It does not however in its present form belong to that date, for No. 66, inscribed on the image in the lower temple, shows that the building as it now exists was erected by the son of Gaṅga Râja, which would be about 140 years later. The only explanation that occurs to me of what took place is that either the original structure was like a maṇṭapa, with the image above it, and that subsequently the present building was erected round it; or that, if the image now in the upper storey were originally on the ground floor, it was removed to its present position on the reconstruction or enlargement of the temple, to allow of Gaṅga's son consecrating a separate image of his own. We shall find another case in which the same difficulty arises when we come to No. 64.

Next in chronological order follows No. 119, a rock inscription in Nâgarî characters. It is the only one dated in the Saṃvat or Vikrama era, and it belongs to A.D. 1062 but is legible no further than to give the name Kâshṭa saṅgha. This saṅgha occurs in no other inscription.

Here have been put in two other rock inscriptions, Nos. 36 and 37, whose date is unknown. Of the persons mentioned in them no information has been found.

No. 71 is an inscription inside Bhadrabâhu's cave, on the rock at one of the sides. It is in Nâgarî characters and nearly worn out. It states that Jinachandra worships the feet (i. e. footprints) of Bhadrabâhu. As this may be the Jinachandra mentioned in No. 55 as a *sadharmma* or colleague of Mâghanandi who was the father of Mêghachandra, and as the latter according to No. 47 died in A.D. 1115, the date of the present inscription may be about A.D. 1090.

We next come to No. 46, dated S'aka 1037 (a mistake, as appears from No. 47, for 1035), the year Vijaya (A.D. 1113).[6] It records the erection of a pillar, *silâ stambhaṃ*, (also called at the end *nisidige*, tomb or monument), by Lakshmî, the wife of Gaṅga Râja, in memory of Bûchana or Bûchi Râja, who was the son of the daṇḍanâyakiti Lakkala-dêmati and a lay-disciple (*guḍḍa*) of S'ubhachandra-siddhânta-dêva, and who ended his life in the orthodox Jaina manner (*sarvva-saṅga-parityâga-pûrvvakaṃ mudipidaṃ*). The inscription is principally in verse, in the Kannaḍa language, and contains some elegant turns of composition.

Although not stated, on comparing this with Nos. 49 and 48, it seems certain that Lakkala and Lakshmî were the same, and that Bûchi Râja was therefore the son of Gaṅga Râja. It is singular that the father is not mentioned, but perhaps the death of this son, probably in early life, was a painful subject and it was considered politic not to connect the misfortune with the rising prosperity of the king's minister. The wife therefore, who it is stated was very proud of the boy at his birth, takes the calamity all upon herself.

The next inscription, No. 47, is dated in S'aka 1037, the year Manmatha (A.D. 1115). It records the erection of a tomb or monument (*nisidhige*) by Lakshmîmati daṇḍanâyakiti, wife of Gaṅga Râja, minister to the Hoysaḷa king Vishṇu-varddhana, in memory of Mêghachandra-traividya-dêva. The inscription is one of those engraved on four sides of a square stone pillar. It is nearly all in verse, partly Sanskrit and partly Kannaḍa, and was composed by Pergaḍe Bhâva Râja.

The first part is occupied with an account of a succession of distinguished gurus belonging to the Nandi gaṇa, descended in the line of Gautama, the disciple of Mahâvîra. First we have mention

[6] S'aka 1037, Manmatha, as given in No. 47, is correct according to the tables: Vijaya, which is two years before Manmatha, therefore corresponds with S'aka 1035.

of Padmanandi, who (so also in No. 40) is identified with Koṇḍakundâchârya: then come Umâsvâti, also called Griddhra-piñchha—described as the most learned Jaina of his time,—his disciple Balâka-piñchha, and the disciple of the latter, Guṇanandi. This last had 300 disciples, of whom 72 were specially distinguished. The chief of them was Dêvêndra, whose disciple was Kaladhautanandi, whose son was Madana-śaṅkara, whose disciple was Vîranandi.

A king named Golla Dêva, described as of the line of king Nûtna-chandira (new moon), for some reason (*kim api kâraṇêna*) took dîkshe under Vîranandi, and became Gollâchârya. His disciple was Traikâlya yôgi, whose disciple was Abhayanandi, who overcame in argument Pari Shah (?) and others. His disciple was the lord Sôma Dêva, who became Sakalêndu or Sakalachandra; and his disciple was Mêghachandra, whose disciple was Prabhâchandra.

Then follow praises of Mêghachandra, an account of his death, and of the erection of the monument by the wife of Gaṅga Râja, at the instance of Prabhâchandra, who was her guru.

At the end is a verse extolling Gaṅga Râja for repairing the Jaina temples throughout the Gaṅgavâḍi 96,000: and a verse in praise of the liberality of Lakshmîmati.

Next follows No. 55. It is not dated, and consists entirely of a succession of gurus down to Bâlachandra. As he was a colleague or fellow-student of Mêghachandra, who, as we learn from No. 47, died in A.D. 1115, this inscription must be of about that the same date. The information it supplies is of much interest.

It is the earliest that commences with the verse praising the *syâd vâda*, which subsequently appears at the beginning of almost every Jaina śâsana. The following is Wilson's account of this system, to which so much importance is attached:—"The Jains are known in controversial writings by the title *sapta-vâdîs*, or *sapta-bhaṅgîs*, the disputers or refuters of seven positions: more correctly speaking, they are reconcilers, or could be so, of seven contradictory assertions, evincing a sceptical character, which justifies another epithet which they acknowledge, of *syâd-vâdîs*, or assertors of possibilities. The seven positions are the following:

1. A thing is; 2. it is not; 3. it is and it is not; 4. it is not definable; 5. it *is*, but is not definable; 6. it is not, neither is it definable; 7. it is and it is not, and is not definable.

"Now these positions imply the doctrines of the different schools—the Sâṅkhya, Vêdânta, and others—with regard to the world, to life, and to spirit; and are met in every case by the Jains with the reply *syâd vâ*, it may be so sometimes; that is, whatever of these dogmas is advanced will be true in some respects, and not in others; correct under some circumstances and not under others; and they are therefore not entitled to implicit trust, nor are they irreconcilable."[7]

After praise of Varddhamâna and Koṇḍakunda (see No. 40 and note), Dêvêndra is mentioned as born in the Mûla-saṅgha and Dêsika-gaṇa. His disciple was Chaturmukha-dêva, a name which he had acquired by fasting for a month, eight days at a time at each of the four points or directions (*chatur mukha*) of the compass.

He had 84 disciples, of whom Gôpanandi gained destinction in the Vakra-gachcha. Of him it is related that he accomplished what had been found impossible by every one else, namely, that he restored the Jina dharmma, which for some time had been at a stand-still, to the countenance and prosperity it had enjoyed in the days of the Gaṅga kings.

His colleague or fellow-student was Prabhâchandra, whose feet were reverenced by Bhôja Râja, the king of Dhâra. This famous patron of literature reigned from about 1004 to 1059 A.D.[8] Prabhâ-

[7] He adds—"As this reasoning has been opposed by Râmânuja it dates earlier than the 12th century." *Works*, I, 316.

[8] See *Ind. Ant.* VI, 51: Weber's *Hist. Ind. Lit.* 201, 219.

chandra's colleague was Dâmanandi, who was a mill-stone in grinding to powder the arguments of an opponent named Vishnu Bhatta: who he was does not appear. Dâmanandi's colleague was Maladhâri, also called Gunachandra, who apparently belonged to the temple of S'ântiśa at Balipura (perhaps Balagâmi in the Shimoga District).

His colleague was Mâghanandi, proficient in the *syâd vâda*; whose colleague was Jinachandra, compared to Pûjyapâda in knowledge of the Jainêndra grammar, to Akalanka in logic and to Bhâravi in poetry. His colleague was Dêvêndra, described as the muni of Bankâpur (in Dharwar); whose colleague was Vâsava-chandra, who had acquired great practice in the *syâd vâda* logic, and was known in the Châlukya capital or camp (*kataka*) as Bâla-Sarasvati. His brother and colleague was Yaśahkirtti, who expounded the *syâd vâda* and overcame the Bauddhas, his feet being worshipped by the king of Simhala or Ceylon. Who this may have been it is difficult to say, but it appears that Mihindu, who succeeded to the government of Ceylon at his capital Anurâdhâpura in A.D. 1023, forsook the throne in 1033 on account of incursions from India. In 1059 he was captured by the Chôlas, who took him prisoner to the mainland and appointed a Chôla viceroy to govern the island. In 1071 the ancient kingdom of Ceylon was restored in the person of Vijaya Bâhu, who in twelve years succeeded with great difficulty in driving out the Chôla usurpers[9]

The colleague of the last, and a disciple of Gôpanandi, was Trimushti, so called because he subsisted on three handfuls (*tri mushti*) of food. His colleague Gaula, had also three other names—Maladhâri, Hômachandra, and Ganda-vimukta. His colleague, again, was S'ubhakirtti, whose colleague was Mêghachandra, the son (or disciple) of Mâghanandi. He seems to have had, if the phrase has been rightly interpreted, a celebrated daughter, called Abhaya-chandrikâ, but nothing more is said about her. His colleague was Kalyânakirtti, who had power to exorcise the demon S'ākini. His colleague was Bâlachandra, who was descended apparently from the Sâgara family. His learning is described at some length, and the inscription winds up with a summary of the names of the gurus previously mentioned.

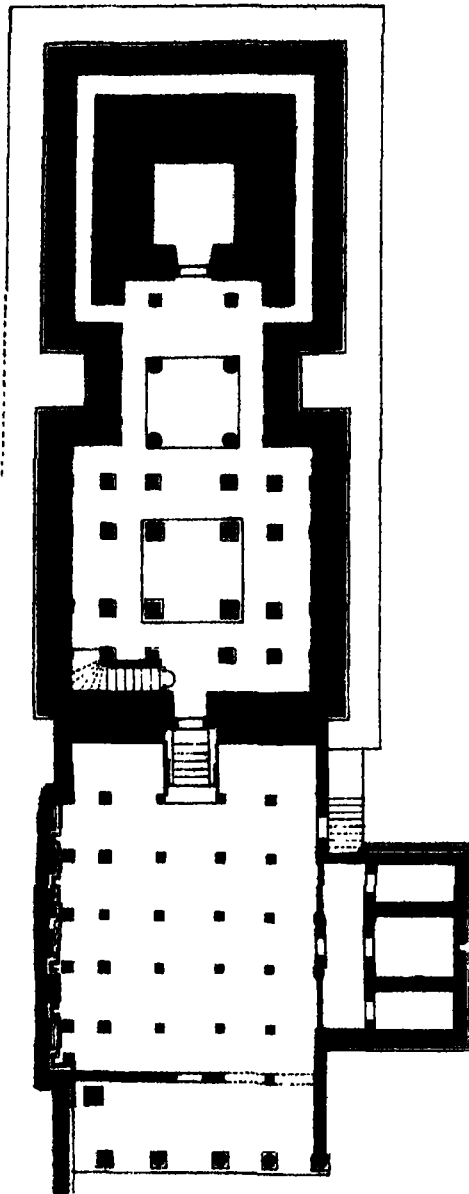
We now come to a series of inscriptions connected with Ganga Râja. The first of them are the last lines in Nos. 75 and 76, which state, in Jaina Mahârâshtri and Halo Kannada respectively, that Ganga Râja had the enclosure or cloisters round (*suttâlayam*) made for the colossal statue of Gomatêśvara. The inscriptions are on either side the image, immediately below those of Châmunda Râya, and in characters to correspond. Their date, for the reasons already given (p. 23), is fixed as A.D. 1116. The erection of this enclosing parapet wall and other buildings around has certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably the walls were now required for its protection from injury. For when it was erected the Jainas were in the ascendant, and Jainism was the State religion. But, with the conversion to the Vaishnava faith of the Hoysala king Bitti Dêva (subsequently called Vishnu-varddhana), in probably this very year, by the reformer Râmânujâchâri, great animosity was excited against the Jainas, albeit they were too powerful to be altogether set aside. There are even stories of Râmânujâchâri's having mutilated the image, so as to ruin it as an object of worship. No trace remains of such injury, unless it be that the forefinger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of revenge would easily have suggested itself if it be true, as one tradition states, that the change of the king's religion was in some degree brought about by the refusal of his Jaina guru to take food with him because the king was mutilated, having lost one of his fingers.

[9] Sewell's *Madras Antiquities*, II, 221.

Next follow three inscriptions, Nos. 65, 64 and 63, which record the erection of three more of the bastis on the smaller hill. They are severally engraved on the pedestal of the principal image in each of the temples, except that 64 is on the image in the upper storey, as is the case with No. 67. The first informs us that the Âdîśvara basti, now known as the S'âsana basti, was erected by Gaṅga Râja; the second, that another Âdîśvara basti, now known as the Kattale basti, was erected by him for his mother; and the third, that yet another Âdîśvara basti, now known as the Eraḍu-kaṭṭe basti, was erected by his wife. They are not dated, but they unquestionably belong to about A.D. 1116, as No. 59, whose date is 1117, is set up at the door of the S'âsana basti, (whence the name), and gives particulars of an endowment granted by Gaṅga Râja for the bastis erected by his mother and wife. Of course it might be argued from this that the S'âsana basti should come last of the three, but from their respective situations I conclude that it was the first. They must however have been under erection almost simultaneously.

No. 65 is in Sanskrit verse, and from it we learn that Gaṅga Râja's guru was S'ubhachandra; also that his father was Budhamitra and his mother Pôchâmbikâ. As regards the former, No. 45 and other inscriptions give his name as Êcha or Êchi Râja. But as it appears from No. 45 that he was originally a Brahman and then became a Jaina, Budhamitra must have been his Brahman name and Êcha the name taken by him on embracing the Jaina faith. The S'âsana basti, so called, as above stated, from the śâsana or inscription No. 59 being set up conspicuously at its entrance, is a plain building, situated immediately behind the Chandra Gupta basti, with a narrow passage between, and faces the east.

No. 64 is in Kannaḍa, and merely states that Gaṅga Râya, the lay-disciple of S'ubhachandra, had the temple made for his mother Pôchavve. We might from this be justified perhaps in concluding that it was built in memory of his mother at her death, but on consideration of the statements in No. 59, already referred to, and of No. 44, taken together with Nos. 63 and 48, it seems more probable that it was erected at this time. The temple, as now seen, is quite plain externally, but rather long. As it has no other opening than the single door in front, and all access of light even to this is prevented by the large enclosed entrance hall to be further described lower down, it is easy to account for the name of Kattalé basti or temple of darkness by which the structure is called. It is also called Padmâvatî basti, probably from its having been rebuilt by some one of that name, when the original image was moved up to the top to make room for a fresh consecration in connection with the enlargement, as suggested in the case of No. 67. The temple is situated to the west of Chandra Gupta basti, but placed more to the south, so that it begins in a line with where the other ends. There seems no doubt that it had a small tower something like that of the Châmuṇḍa Râya basti, but no tower now exists, though it is shown in a drawing (made in ultra native style) of the place as it formerly was which exists in the maṭha. At some subsequent period a large pillared hall was built in the square space in front of this basti and the Chandra Gupta basti, in such a way that both bastis opened into it, the latter on the north and the former on the west. A flight of stone steps outside, at the north-east angle, led up to the top of the hall, and here, it is said, the ladies of rank used to assemble to witness the great festivals. This hall seems to have given way and been rebuilt in recent times, in a rough fashion, the partially ornamental pillars of the former structure, some fragments of which are lying about the site, being replaced by plain uncut stones, and a partition wall built in front to shut in the whole.

No. 63 is in Sanskrit verse and is filled with the praises of Lakshmi, the wife of Gaṅga Râja, who built the temple. It is situated to the north-east of Chandra Gupta basti, some distance away

KATTALE-BASTI
CHANDRA-
-GUPTA
BASTI

Scale
feet

both from that and the S'âsana basti built by her husband, and faces to the north. It is also a plain building, and called Eradu katte basti from having a raised terrace on each side of the entrance. Possibly it was built before the other, but in No. 59 the mother's is mentioned first and then the wife's: I have therefore preserved the same order.

The next inscription, No. 45, is of great importance for the incidental information it supplies. Its date, as appears from No. 59, is A.D. 1117. Its immediate object was to record the grant by Ganga Râja, minister to Vishnu-varddhana, of a place called Parama, as an endowment of the bastis erected by his mother and his wife.

Ganga Râja's genealogy is traced from Mâra, whose wife was Mâkanâmbe, through their son Êcha, who was a Brahman (*dvija*) of the Kaundinya gôtra.[10] He became a devoted Jaina, and his wife was Pôchikabbe. They were the parents of Ganga Râja.

A spirited account is given of how the latter made a night attack at Kannegâla on the army of the Châlukya emperor Tribhuvana-malla Permmâdi Dêva (*i. e.* Vikramâditya, who reigned 1076 to 1127 A.D.), which was there encamped under the command of twelve feudatory chiefs, and completely defeated it, capturing all their stores and vehicles, which he presented to his king. The latter, greatly delighted with his prowess, asked him to name his reward, on which he begged for Parama[1], in order to present it as above stated.

The inscription winds up with a verse which often occurs in connection with Ganga Râja, recounting how he repaired all the ruined bastis throughout Gangavâdi, and had the enclosure or cloisters made round Gommata dêva; also how he drove the Tigulas (or Tamil people) out of Gangavâdi and caused Vira Ganga (*i. e.* Vishnu-varddhana) to stand erect—an exploit regarding which we have full particulars in No. 90, to be noticed further on—thus proving himself a hundred times more fortunate than the former Râja of the Gangas.

The latter reference is unquestionably to Ganga Râja, the last of the Ganga kings, who was on the throne from at least 1022 to 1064 A.D. and whose capital was then taken by the Chôlas and the Ganga sovereignty brought to an end. The present Ganga Râja, as will be seen further on, had the good fortune to recover the capital of his ancestors from the Chôlas.

The inscription No. 59 is a repetition of the last (No. 45) as far as that goes, but adds important particulars. It also gives the date of the grant as S'aka 1039, the year Hêvalambi (A.D. 1117). Ganga Râja it is stated built towns and Jaina temples in every direction. It also introduces a panegyric of his fame, saying that it eclipsed that of Mabbarisi for whom (formerly) the Gôdâvarî stood still, for now the Kâvêrî, coming down in flood, surrounded him and touched his feet as if in obeisance. There is no information to explain either of these allusions.

Ganga Râja's gift of Parama to the basti erected by his mother was confirmed by his father Êchi Râja, and the boundaries of the village are given. The inscription was engraved by Varddhamânâchâri.

The next inscription is No. 139, dated S'aka 1041, the year Vilambi (A.D. 1119). It records the death, in the manner of a sannyâsi, of Mânkabbe Ganti, who had received dikshe from Divâkara-nandi, for whom she had erected a tomb, whence he must have died before she did. There is nothing more to show who she was.

The descent of Divâkara-nandi is said to be from Kondakunda, "who moved about leaving a space of four inches between himself and the ground" † (showing his perfection in yôga, see No. 105),

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[10] We have distinguished instances in Pampa, Ponna, and Nâgavarmma, of Jainas who were of Brahman origin. (See Karnâtaka Bhâshâ Bhûshana, Intro: 13, 15, 1.

[1] This village is a short distance to the north-east of S'rava a Belgola.

through Dêvêndra. Divâkara-nandi's disciple was Maladhâri dêva, whose disciple was S'ubhachandra-dêva. (See No. 43).

We next come to No. 49, dated S'aka 1042, the year Vikâri, (A.D. 1120). It records the death of Dêmiyakka, who was the sister of Bûchi Râja, (see above, on No. 46), and wife of the merchant Châmuṇḍa Seṭṭi. A pillar (*silâ stambham*) was erected in memory of her, by Lakshmî, no doubt the wife of Gaṅga Râja, as mentioned in No. 46. Some parts of the inscription are word for word the same as that. And, if the conjecture there made be correct, Dêmiyakka must have been the daughter of Gaṅga Râja and his wife Lakkala, Lakkavve, or Lakshmî.

The inscription No. 44, which follows, records the death, in S'aka 1043, the year S'ârvari (A.D. 1121), of Pôchikabbe, the mother of Gaṅga Râja, and his erection of a tomb (*nisidhige*) to her memory.

The inscription begins with the genealogy and Jaina devotion of her husband Êcha, as given above in No. 45, and goes on to describe the virtues and benefactions of Pôchâmbike. She had erected many chaityâlayas in Beḷuguḷa and other sacred places, and made gifts to them. At length, forsaking household cares and the life of a woman, she became a sannyâsi and, with the performance of the vow of sallêkhana, mounted, triumphant over the troubles of this present life, to the throne of the gods above.

Her son Gaṅga Râja is next praised in a string of titles and epithets, among which he is called "the full vessel for the coronation-anointing of the Hoysaḷa king Vishṇu-varddhana," the significance and appropriateness of which will come under consideration further on.

The next inscription is No. 48, dated a year later, namely S'aka 1044, the year Plava (A.D. 1122). Gaṅga Râja had, the year before, lost his mother, he now lost his wife, and the inscription records his erection of a tomb or monument to her memory. Her virtues, beauty and piety are praised at length; and no wives in the world, it is said, could compare with the wife of Gaṅga Râja. This distinguished general and minister had however his domestic troubles. For we have seen in Nos. 46 and 49 how he and his wife had lost in early life their only son and daughter. That this was the case seems confirmed by there being no mention here of any children. These losses, too, so irreparable to a Hindu, may, one can well understand, have furnished a powerful incentive to the remarkable religious zeal and liberal benefactions of both husband and wife. The prosperity of the former was patent to all; the wife therefore, as we have seen, seems tacitly to admit that the cause of their misfortunes must have been in her. Nothing is said of her family or descent.

The inscription No. 43, which follows, shows that Lakkavve's guru S'ubhachandra died only a year after her, or in S'aka 1045, the year S'ôbhakṛit (A.D. 1123). It is inscribed on four sides of a square pillar, erected to his memory by Gaṅga Râja, who was also his lay-disciple (*guḍḍa*) or adherent. Gaṅga Râja's sister-in-law, and therefore the sister of Lakkavve, whose name was Jakkaṇâmbe, is mentioned at the end as also his adherent, and as having apparently devoted herself to a religious life.

The inscription begins with tracing the spiritual descent of S'ubhachandra, and contains much of the information already derived from No. 47. After Mahâvîra and Gautama, it mentions Padmanandi, whose second name was Koṇḍakundâchârya; Umâsvâti, whose other name was Griddhra-piñchha; his disciple Balâka-piñchha; and his disciple Guṇanandi. The latter had 300 disciples, of whom 72 were specially distinguished, the chief of them being Dêvêndra. His disciple was Kaladhauta-nandi, whose disciple was Sampûrṇa-chandra, proficient in solar and lunar astronomy; whose disciple was Dâmanandi, whose eldest son was S'rîdhara.

Then is introduced Chandrakîrtti, and his disciple Divâkaranandi. His disciple was Gaṇḍa-vimukta Maladhâri, of whom S'ubhachandra was the disciple, (see No. 139). The death of the latter is related with a despairing wail of grief—'alas! alas! the great yati S'ubhachandra Dêva departed to svarga.'

The inscription is well written and was the composition of Heggaḍe Marddimayya, a lay-disciple of Prabhâchandra. It was engraved by Varddhamânâchâri, who had done No. 59 six years before.

We now come to No. 56, which is dated in the same year as the above, namely S'aka 1045, the year S'ôbhakṛit, (A.D. 1123). Properly it ought to come first, being issued on New Year's day, four months earlier, but it was thought better to keep Gaṅga Râja's memorial stones together, as the present inscription is of a totally different character. Its object is to record the erection of a basti by S'ântala Dêvi, the queen of Vishṇu-varddhana; but incidentally it gives certain information regarding the Hoysaḷa kings.

After praise of Prabhâchandra, the disciple of Mêghachandra, the descent of the Yadu line is traced from Brahma. We then have the story of Sala and the tiger, whence he took the name Poysaḷa or Hoysaḷa which was borne by all the kings of the dynasty descended from him. Next came Vinayâditya, who is said to have subdued the Malapas or hill chiefs. His son was Ereyaṅga, whose son was Vishṇu-varddhana. Among the conquests made by the latter are mentioned Chakragoṭṭi, Talakâḍu, Nîlagiri, Koṅgu, Naṅgali, Kôḷâla, Tereyûru, Koyatûru, Koṅgali, Uchchaṅgi, Taleyûru, Pombuchcha, Vandhâsura-chauka, and Baleya paṭṇa.[2] He thus brought the whole of the Gaṅgavâḍi Ninety-six Thousand (the central and southern parts of Mysore) into subjection to his rule, and assumed the titles of Tribhuvana-malla, and Bhujabala Vîra Gaṅga.

His queen was S'ântala Dêvi, the elder daughter of Mârasiṅga and Mâchikabbe. Among the titles or epithets applied to her is the significant one of *Savati-gandha-vârana*, 'a rutting elephant to co-wives,' and this menacing title, strange and inappropriate as it appears for the purpose,[3] is the one that she selected for the name of the basti she caused to be erected at Belgoḷa, a name which it still retains, dedicated though it is to S'ântîsvara (literally, lord of Patience), as appears from No. 62, which follows. She also, with the permission of Vishṇu-varddhana, endowed it with various lands, which she presented through her guru Prabhâchandra. And Sahasrakîrtti, disciple of the latter, had 313 brass vessels made for it.

The next inscription, No. 62, is from the image in the interior. It is in Sanskrit verse, and relates that S'ântala Dêvi, a lay-disciple of Prabhâchandra and the consort of king Vishṇu, erected the temple and set up therein the image of S'ânti Jina. This tîrthaṅkara was perhaps selected because his name was similar to her own. One of the verses describes her attractive qualities in a string of equivoques such as are considered a superlative beauty in Hindu poetry.

The inscription next in date, No. 54, is one of the most learned and interesting of the whole collection. Its object is to record the death, in S'aka 1050, the year Kilaka, (A.D. 1128), of Mallishêṇa muni, but the abundance and detail of the information it supplies regarding the succession of gurus in whose line he was descended are of the highest importance. It is entirely in Sanskrit, and in verse, interspersed here and there with *chûrṇis* or quotations in corroboration of the narrative.

Commencing with praise of Varddhamâna and his disciple Gautama, it passes on to the S'ruta kêvalis, especially naming Bhadrabâhu and his disciple Chandra Gupta, who, on account of the merit of his guru, was 'for a long time served by the forest deities.' Next follow Koṇḍakunda, who caused the (Jina) doctrine to be widely established in Bhârata (or India), and Samantabhadra, who, by the

[2] Talakâḍ is on the Kâvêri, in the south of Mysore; Nilagiri must mean the Nilagiri hills; Kongu is the northern part of Coimbatore and Salem districts; Nangali is in the extreme east of Mysore; Kôlâla is Kolar; Koyatûru is Coimbatore; Uchchangi is in the south of Bellary district; Pombuchcha is Humcha in Shimoga district; the other places I am unable to identify.

[3] See remarks further on in connection with No. 58.

spell of his own word, summoned Chandraprabhâ, an allusion which is explained by the following statement in the Râjâvaḷi-kathe :—*modalu Padmanandigaḷum Pûjyapâdarum tatvârtthadoḷ sandêham bare prayatnadim Pûrvva-Vidêhaman eydi samavasaraṇa-darśana-tîrtthankarâvalôkanadim nissandêham âge bandu virachisida kramadoḷe Samantabhadrâchâryya-svâmigaḷu Kauśambi-nagaradoḷu S'âsana-dêvi pratyaksham âge suvarṇṇamaya-Chandraprabha-svâmi-pratibimbana lôkâs'charyyam âge tôrisi vividha-siddhânta shaṭ-khaṇḍâgama mṛidu-Samskṛita-bhâshâ-ṭîkam virachisiral.* 'As formerly Padmanandi (*i. e.* Koṇḍakunda, see No. 47) and Pûjyapâda (see No. 108), having doubts as to the tatvârttha, with great effort reached Eastern Vidêha (Tirhut in Bihar), and by beholding the tîrthankaras, their manifestation and passing, came back with all doubt removed ; even so Samantabhadra-svâmi, the S'âsana-dêvi having appeared to him in the city of Kauśambi (on the Jumna, near Allahabad) and displayed to him the world-astonishing golden image of Chandraprabha-svâmi, wrote commentaries in soft (or easy) Sanskrit on the various siddhânta and the six branches of âgama.'

Here comes in the first *chûrṇi*, introducing a most valuable quotation from Samantabhadra as to his life and travels. He states that he first beat the drum,[4] inviting to discussion, in Pâṭaliputra (the ancient Palibothra of the Greeks, the capital of Chandra Gupta ; now Patna, on the Ganges). He then went to Mâḷava (Malwa), Sindhu (Sindh) and the Ṭhakka country (the Panjâb) ; and even to the out-of-the-way Kañchi (Conjeveram), but could find no one to oppose him. At length he arrives at Karahâṭaka (Kolhapur in the South Mahratta country) and reproaches the king, whose name is not mentioned, that no one at his court will meet him in argument. The Râjâvaḷi-kathe, in quoting the same statements, introduces Karṇâṭa before Karahâṭaka, and adds some lines referring to his being successively in Kâñchi, ? Lâmbusa, Daśapura (mentioned in the Pampa Râmâyaṇa, vii, 35, as near Ujjayini) and Vânârasi (Benares).[5]

As I have pointed out elsewhere,[6] Samantabhadra, with Kaviparimêshṭi and Pûjyapâda, always in this order, is invoked at the beginning of all the principal Jaina works in Haḷe Kannaḍa. Supposing him to have preceded at a greater or less distance the guru next mentioned, and that is the most natural inference, he might, in connection with the remarks made below, be placed in the 1st or 2nd century A.D. As a matter of fact Jaina tradition assigns him apparently to about S'aka 60 or A.D. 138.[7] Some further singular accounts about Samantabhadra will be quoted in connection with No. 105.

Then is introduced Simha-nandi, who, with the sword vouchsafed to him of the praise of Bhagavat Arhata, cut through the stone pillar of the hostile army—deadly sin (*ghâti mala*) ;[8] and then bestowed it on his disciple, who with it cut through the stone pillar which like a bolt barred the entry of the goddess of empire. These are singular statements, but if I am not mistaken may furnish the clue to a most important identification. The only mention of the feat of cutting through a stone pillar that I am acquainted with is in connection with Koṅguṇi-varmmâ, the first king of the Gaṅga line. Every one of the Gaṅga inscriptions ascribes to him, nearly always in the same words, the acquisition of high renown by cutting through a great pillar of stone with one stroke of his sword.[9] Now, singularly enough, this

[4] It appears that a big drum was fixed in a public part of the city, and any learned man who desired to enter into discussion beat the drum as a challenge to whoever would meet him.

[5] These additional lines run thus ; there are obviously errors, but it is difficult to say what the correct version should be.

Kâñchyâm nagnâṭakô 'ham mala-malina-tanur Lâmbuśê pâṇḍu-piṇḍah ।
puṇḍrôḍraḥ s'âka-bhakshu Das'apura-nagarê mṛishṭa-bhôji-parivrâṭ ॥
Vânârasyâm abhûvam s'asidhara-dhavalaḥ pâṇḍu-râgas-tapasvî ।
râjan yasyâsti s'aktiḥ pravadatu puratô Jaina-nirggrantha-vâdî ॥

[6] Introduction to *Karṇâṭaka-Bhâshâ-Bhûshaṇam*.

[7] See Paṭṭâvali in Dr. Bhandarkar's *Report on the Search for Sanskrit MSS.* in 1883—4, p. 320.

[8] The Jains it appears recognise two classes of *karma*, namely, *ghâti* and *aghâti*. The ghâti karma are jñânâvaraṇi, dars'anâvaraṇi, mohâvaraṇi, and antarâvaraṇi : the aghâti karma are vêdanîya, âyushya, nâma, and gôtra. The removal of both confers mukti ; the removal of only the former kaivalya. Thus in Nâgachandra or Abhinava Pampa's *Râmachandra Charita Purâṇa* (the Pampa Râmâyaṇa) we have the following verse (II, 56) :—

ghâtiyumaṃ aghâtiyumam ।
ghâtisi Kîrttidhara-yôgi muktige saluvam ।
ghâti-kshayadim kaiva- ।
lyâtis'ayam bettan â Sukôs'ala-munîndram ॥

[9] Sva-khaḍgaika-prahâra-khaṇḍita-mahâ-s'ilâ-stambha-labdha-bala-parâkramaḥ.

feat, which in the present inscription is associated with Simha-nandi, is, in a Bâṇa inscription published by the Revd. T. Foulkes[10], described in connection with both the names in such a way as, taking the several statements together, seems to leave no doubt what the relation was between Simha-nandi and Konguṇi-varmmâ, which, owing to a slight probable error in Mr. Foulkes' inscription, was entirely obscured. The following is the statement referred to :—

> yasyâbhavat pravara-Kaśyapa-vamśajô 'grê
> Kaṇvô mahâ-munir analpa-tapaḥ-prabhâvaḥ ।
> yas Simha-nandi-mahipa-pratilabdha-vriddhir
> Ggaṅgânvayô vijayatâñ jayatâm varas saḥ ॥
>
> S'rî-vâsadhâmni Kuvaḷâla-purê viśâlê
> Kâṇvâyanas sakala-Gaṅga-kulâdibhûtaḥ ।
> râjâ babhûva bhuvi Koṅgaṇi-nâmadhêyô
> yô Bâṇa-maṇḍala-jayâya kritâbhishêkaḥ ॥
>
> śilâ-stambhô 'nalpaḥ kara-taḷa-gṛihîtâsi-latayâ
> dvidhâ chakrê yêna prabala-śiśu-lîlêna śiśunâ ।
> prahârêṇaikêna. . . . .

'Its founder the great muni Kaṇva, distinguished for his great austerities, born in the illustrious line of Kaśyapa ; having obtained increase from the king Simha-nandi ; that Gaṅga dynasty, the chief of conquerors—may it prosper. A king was in the earth in the abode of fortune the great city of Kuvaḷâla ; of the line of Kaṇva ; the first of all the Gaṅga race ; Koṅgaṇi by name ; who was consecrated for the conquest of the Bâṇa territory. By whom, (while yet) a little boy playing at big boy's games, a great stone pillar was cut in two with a single stroke of the supple sword he held in his hand' ; . . . . .

Now it seems to me that, in the light of the statements in the S'ravaṇa Beḷgoḷa inscription we are now considering, we are justified in altering Simha-Nandi-mahipa in the above lines (no such king being known and nothing more being said about him) to Simha-Nandi-munipa.[1] If this be correct, then it follows that the rise of the Gaṅga dynasty was in some way due to a muni named Simha-Nandi, by whose aid his disciple (*i.e.* Koṅguṇi-varmma) succeeded in cutting through the great stone pillar which for some reason seems to have been an obstacle to the entry of the goddess of empire, in other words, to the foundation of the Gaṅga kingdom. It becomes therefore a question what this śilâ-stambha or stone pillar was. I have elsewhere[2] thrown out a conjecture that the term may be a very natural corruption of the peculiar name *śila-stambha* (virtue-pillar) which it appears was given by Aśôka to the pillars on which he inscribed his edicts. None it is true have been found so far south as Kolar, but no reason appears why one may not have existed there, as Aśôka had relations with the south even as far as Ceylon, whither his own son went as a missionary of the Buddhist faith. We also know that a missionary was at the same time sent to Banavâsi and to Mahisha-maṇḍala or Mysore. But, even granting this, it does not appear how such a pillar would prevent the establishment of a royal line, nor how the cutting of it in two would promote the establishment of the line. At all events a supersession by Jainism of some other faith seems implied.

What then is the date to be assigned to Simha-Nandi ? Evidently the same as that of Koṅguṇi-varmmâ, the first king of the Gaṅga dynasty. The only direct information on this point is contained in the Tamil chronicle, the *Koṅgu-dêśa-râjâkkaḷ*,[3] which, according to Dowson, states that he was installed

[10] *Manual of the Salem District*, II, 369.

[1] That this is a clerical and not a royal name may be seen from No. 10 and the analogy of numerous names compounded with Nandi, [illegible] indicating members of the Nandi gaṇa.

[2] *Mysore Inscriptions*, Intro. xlii.

[3] See Dowson's version, *J. R. A. S.* VIII, 2, and version by the Revd. W. Taylor in *Mad. Journ. Lit. and Sc.*, XIV.

in S'aka 111, the year Pramôdûta, (A.D. 188), and reigned for 51 years.[4] The nearest dates by which this statement can be confirmed from inscriptions are that the sixth (or ? seventh) king of the line came to the throne in A.D. 425, which is supported by the fact that his mother was the sister of the Kadamba king Kṛishṇa-varmmâ who is assigned to about the same period, and by the fact that his son Durvvinita who came to the throne in A.D. 478 had for his preceptor the celebrated Pûjyapâda, who is assigned to the 5th century.[5] Now if the sixth king began to reign in A.D. 425 and the first king founded the dynasty in A.D. 188 we have 237 years for five kings, or an average of 45 for each reign, which is high: if there were six kings the average would be only 39. But the first king is said to have reigned 51 years; and the fourth king, Vishṇu Gôpa, from the statement that 'his mental energy was unimpaired to the end of life,' must have lived to a great age and therefore probably had a reign as long; the sixth king Aviuîta reigned 53 years. The average of 45 is therefore not beyond the bounds of probability nor such as to discredit the history so far as we know it. There is accordingly no reason why Simha-Nandi should not be placed at the end of the 2nd century A.D. As regards the Bâṇa (or Mahâvali) kings we have an inscription[6] dated S'aka 261 (A.D. 339) which is the 23rd year of the reign and gives at least three generations preceding: this again would bring us to the beginning of the 3rd century.

We now pass on to Vakra-griva, who, apparently by the help of the śâsana dêvatâ, composed in six months a work called *Nava-śabda-vâchya*, which was such as to put to shame the professors of other faiths. Each tirthaṅkara has a śâsana dêvi[7] but it is not clear here who is meant, nor is anything known of the work that is mentioned. Next are introduced Vajra-nandi, who composed a work called *Nava-stôtra*, in which was embodied the whole of the Jaina doctrines, and then Pâtra-kêsarî, who by the aid of Padmâvatî,—the śâsana dêvi of Pârśvanâtha, the 23rd tirthaṅkara,—rendered useless the ? tri-lakshaṇa. Nothing is known of any of these allusions. So also with Sumati dêva, next mentioned, who wrote the *Sumati-saptakam*.

Then comes Kumâra-sêna who migrated, presumably from the north, and died in the south of India. He is followed by Chintâmaṇi muni, who apparently was the author of a work called *Chintâmaṇi*. There is a commentary of this name on S'akaṭâyana's grammar, but the work here referred to was evidently of a different character. In the notes to the Translations is embodied information about the celebrated Tamil work of this name.

Next follows a notice of S'rîvarddha Dêva, stated to be the author of a great poem called *Chûḍâmaṇi*. But, what is of the highest importance, he is also said to have been eulogised by Daṇḍin, a well known Sanskrit poet, in a distich which is quoted. Now Daṇḍin is placed by the best authorities in the 6th century A.D. It follows that S'rîvarddha lived either at or before that period, and that the various authors mentioned above must be understood to have preceded him. As regards the Chûḍâmaṇi, it is mentioned by Bhaṭṭâkalaṅka in his Karṇâṭaka-S'abdânuśâsanam[8] as if the greatest poem in the Kannaḍa language. He describes it as being a commentary on the Tatvârtha-mahâśâstra, and containing 96,000 verses, but does not name its author. The work is referred to in the Râjâvali-kathe, and there attributed to the Tumbulûr âchârya, its extent being given as 84,000 granthas: the other 12,000, I am told, formed a summary or index. The following is the passage:—*Tumbulûr-âchâryyar embhatta-nâlku-sâsira-grantha-kartṛigaḷâgi Karṇâṭaka-bhâsheyim Chûḍâmaṇi-vyâkhyânam mâḍidar.* I have been unable to trace the position of Tumbulûr but have an impression of having met with such a name near the Tuṅgabhadra in the north-west of Mysore.

[4] Mr. Taylor says these statements are not supported by the original, which merely has "his reign was in S'aka 111". *ib.* 49.

[5] For the various references see Intro. to *Coorg Inscriptions*, 2, 3; and Appendix to this Introduction.

[6] See *Ind. Ant.* XV, 172.

[7] See list in *Ind. Ant.* II, 134 ff.

[8] See note, p. 135, under Translations. I have this great work now in the press with its two commentaries.

We next have mention of Mahêśvara muni, 'who was victorious in seventy great discussions which had been otherwise settled': followed by Akalanka. He is celebrated for his victory at Kâñchi over the Buddhists, who were in consequence banished to the island of Ceylon. This is the incident here principally mentioned regarding him, with the addition of a quotation from himself, explaining his motives, in a speech addressed to a king named Sâhasatunga, whom I am sorry I have not been able satisfactorily to identify. Wilson's account of the transaction is quoted at foot of p. 186 of the Translations. The occurrence took place at the court of a king named Himaśîtala and is assigned by Wilson to the 8th century, *i. e.* of the Christian era. But the Jains have for the date the memorial sentence *sapta-śaśâdri*, which gives 777 S'aka = 855 A.D. Himaśîtala was no doubt a king of the Pallava line, who were Buddhists and had Kâñchi for their capital.

Akalanka's victory is in our inscription associated with the vanguishing of Târâ, 'secretly born in the earthen pot' (*ghata kuti*). This allusion is explained in the course of the following history of Akalanka as contained in the Râjâvali-kathe, the Akalanka-charita, Akalanka-stôtra and other Jaina works. It appears that the Bauddhas had completely suppressed the Jaina religion in Kâñchi, when Jinadâsa, a Jaina Brahman (*Arhad deva*) there, had by his wife Jinamati two sons, Akalanka and Nihkalanka. There being no one of their sect to educate them, these youths secretly placed themselves under a Bauddha guru named Bhagavad Dâsa, who had 500 disciples in his matha (Wilson says it was at Pottataga). According to one account, they made such unusually rapid progress that the guru's suspicions were aroused and he resolved to find out who they were. So one night, while they were asleep, he placed a tooth (? of Buddha) on their chests, when they instantly sprang up ejaculating *Jina siddha*, and thus betrayed that they were Jains. Another account says that, on one occasion when the guru had to leave them for a few minutes, they managed to insert into the manuscript book from which he was teaching them the words that *samyag-darśana-jñâna* was the *môksha-mârga*. The guru, on discovering this interpolation, became aware that they were Jains. Whichever story was the real one, their death was resolved upon, and they fled to escape. Nihkalanka allowed himself to be caught and slain in order that his brother might have time to get beyond his pursuers. This he did, being aided by some washermen who hid him under a bundle of clothes, and having taken dikshe, became the head of the Dêśi-gaṇa and was in Sudhâpura, Sode in North Kanara.

At this time the professors of various sects having suffered defeat in discussion with the Bauddhas, those of the Vîra S'aiva sect came to Akalanka enthroned at Sudhâpura and told him the state of the case, on which he resolved himself to go and encounter the Bauddhas. Concealing his fan of peacock's feathers, by which they would have known he was a Jaina yati, he contrived to make them believe he was a S'aiva, and having in this form overcome them in argument, he allowed his fan to be seen, on which they were greatly incensed at finding he was a Jaina. With the view therefore of putting an end once for all to the Jains, the Buddhists in Kâñchi induced their king Himaśîtala to send for Akalanka to argue with them, the compact being that whichever was defeated all of his sect should be ground in oil-mills. The preparations for this great controversy on the part of the Buddhists were somewhat peculiar, but are similarly described in all the traditions on the subject. They placed an earthen pot of toddy (the intoxicating fermented juice of the palmyra palm) behind a screen or curtain and having summoned into it their goddess Târâ (this is what the inscription refers to), caused her to reply seriatim to all the arguments advanced by Akalanka. This went on according to some accounts for seven and according to others for seventeen days during which Akalanka gained no advantage. He now began to feel anxiety as to the result, when Kûshmâṇḍini appeared to him in a dream and told him that if he put his questions in a different order he would be victorious. This

he accordingly next day tried, when the goddess in the pot was unable to answer and victory was declared for the Jains. Akalanka then tore away the curtain, kicked over the pot with his left foot and smashed it. So interwoven is this story with all the accounts that the final words in the inscription *Sugataḥ pâdêna visphôṭitaḥ* are generally quoted as *sa ghaṭaḥ pâdêna visphôṭitaḥ*. It is difficult to understand after all what exactly is supposed to have occurred, but the accounts are all very circumstantial and to the same effect.[9] The upshot of the whole matter was that the king was disgusted at finding out the tricks the Buddhists relied on, and also witnessing how an elephant which got loose trampled on the Buddhist books but raised the Jaina books with its trunk and placed them on its head, ordered all the Buddhists to be ground in the oil-mills. But at the intercession of Akalanka, instead of putting them to death, he consented to banish them to a distant country, and so they were all transported to Kandy in Ceylon.[10]

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[9] There seems to be a curious and suggestive jumble of names and an intentional design to represent the affair in a manner to bring contempt on the Bauddhas. According to Hindu mythology Târâ (a star), here called a S'akti, was the wife of Bṛihaspati (Jupiter), variously described as the father and the preceptor of the gods. She was carried off by Sôma, a name of the moon, and also of the intoxicating juice of the moon-plant (*asclepias acida*) which was an object of the earliest worship in both Persia and India, and which occupies so prominent a place in the Rig-vêda. A tremendous war ensued between the gods and the asuras in which earth was shaken to her centre. Brahma however interposed and restored Târâ to her husband. But she bore a son, of whom, on being adjured by Brahma to speak the truth, she declared Sôma to be the father, and the child was called Budha (Mercury - not to be confounded with Buddha). Târî again (whence our word toddy) is a form of *tâḷi*, the spirituous juice of the *tâla* or palm.

The tradition that the Buddhists carried on religious discussions by means of talking images, or other objects animated for the purpose, is supported by the story of the origin of the Pustaka-gachcha among the Jains. For it is said that a Bauddha priest argued by means of a copper mask, whence he was known as Tâmra Bhâṭati, with a Jaina priest who refuted him by means of his book (*pustaka*) and became the founder of the *gachcha* so called.

[10] The following is the story in the original as given in the *Râjâvaḷi-kathe*:—

Aññod ittalu âgama-purâṇa-s'âstrangaḷa pêḷvaru kêḷvarum illade vyâkaraṇâdi s'abda-s'âstra-jñâna-hinar âgippudu Arhad-dvija-kumâraru Akalanka-Nishkalankar emba sal ôdararu Bauddhara guruv appa Bhagaval Dâsan emban aindrvvaru vaṭuga'ge s'a'bda-s'âstramam pêḷutt iral â mathadoḷe tâm irvvarum ariyadantu pôgi vidyâbhyâsam geyutt irddu keluvânu divasam salvina Bauddhâchâryyam tann âgamada pustakaman ôdutt irddu biṭṭu pôgal adam nôḍi samyag-dars'ana-jñâna-châritrangaḷu môksha-mârggam end â-patradoḷu bared irasal âchâryyam bandu adan ikshisi Jaina-likhitam end arid î-vaṭuga'oḷu Jainar ippar end avaram piḍidu katti kârâgâradoḷ ikkiy avaram kolal end ippinam samarâtriyoḷ â-maneya sûran ett iḷidu bappalli kâpinavar kaṇḍu bennaṭṭi baral ondu gâvudântadoḷe Nishkalankanam kolvudum Akalankam tappisikoṇḍu bandu dîkshe goṇḍu Dês'i-gaṇada simhâsanakk adhis'an âgi Sudhâpuradoḷ irddan I

Attalu Bauddharu râjyadoḷ ellâ vidyangaḷind atyanta-prabalar'ipp Sânkhyâdi-matangaḷam vâdadim geldu Vîra-S'aivara-prakaraṇamam piḍidu ....nimma s'âstram ella gandharva-nagara-vilâsadante asambhâvyam appudum end avara vâchchhiteya tamma adhyâhâra-vajradim chûrṇîkṛitam mâḍe .... Vîra-S'aivar ellam parâjitar âgi bandu Sudhâpurada simhâsanâdhîs'vararâda Bhaṭṭâkalankara sannidhiyan eydi nija-vṛittântaman ellamam pêḷe kêḷdu Bhaṭṭâkalankaru tâve maru-divasam bandu pinchhamanu kânisode Bauddha-sabheyam pokku simhâsanârûḍhu râgi .... liṅgada-pramâṇa shôḍas'ôpachâra-s'aktigaḷam salakshaṇam pêḷe sammatiy âgi nirutaram âge .... jaya-patram goṇḍu bappalli pinchhamam kaṇḍu Sravaner end ari lu atyanta-hêsigeyâgi Jainara pesar illad antu mâḍal endu Hêmasîtaḷa-mahârâjam Buddha-bhaktan appudarind âtanolag eydi Jainarggam namagam vâdam band ippudarind Akalankaram karasim endu baral Jainaru sôtu bandadey avara kalla-gâṇakk ikkim nîḍid ellara sarvvasvamam kavartte geydu avaram nis's'êsham âge Karnnâṭa-Andhra-Tuḷuva-Pândya Chôḷa modalâda dês'aḷim paramadi-suvudu Bauddharu sôtu bandadey avaran aaie geyudendu bhâshâpramâṇam barasi koṭṭu sabheyoḷu Târâ-s'akti-dêviya ghaṭa-sthâpane geydu pûji i javanikeyan iṭṭu s'ûnya-vâdaman ettu padinentu-divasambaram vâdam geydu Târâ-dêvi satya-vâkyamam olla ende prati-vâkyam godutt iridoḍe padinêḷu divasam kaḷiye yatîs'varam chintâkrânta-svântarangan â-vivikta-s'ayanam âge belagappa samayadoḷu Amra-Kûshmâṇḍini'u svapnadoḷu ninu chinteyam biḍu punaḥ pras'ne geydode ni uttaram akku jaya-padam appud endu pêḷi beḷag âdâgalum â kramadoḷe pêḷdu jaya-patram goṇḍu Bauddharam geddu ghaṭa-vâdama japan vâma-pa'adad odedu biṭṭaru I ad ent endode I

mumna Bauddharu ellam kûḍi Jaina-matânusârigaḷoḷ atyanta virôdhadind Akalanka-svâmigaḷam gelvev endu Himasîtaḷa-mahârâjanallig eydi nijâbhiprâyamam pêḷey â-mahânubhâvaroḷ nimage vâdam salladum avar satya vâdigaḷ avarim manada sandaya pôgi nis'chaya-jñâna puṭṭi munda pa sadgati sâdhanam appud ene Advaya-vâdigaḷ endaru I ... ...

yand anêka teradim s'abdâgama yukty-âgama-paramâgamam modal âge samvâda-ghaṭa-vâda-patra-vâdâdigaḷim Sugata-garvva-parvvataman Akalanka-vâg-vajra-pâtadim chûrṇîkṛitam mâḍey â-samayadoḷu râjâlayadiṃ bhadra-gajam madadim kambamam muridu râja-vîdhiyoḷ kaṇḍa-janangaḷam kollutta barut iral â-Sangatara-mandgatalind uddhaya-s'âstrangaḷan archchisi kaṭṭiyu bappa mârggadoḷ iduvudam mada-gajam Bauddhâgama-pustakaman ada-gâlim padiyam mâḍi Jina-siddhântaman etti mastakadoḷ iṭṭu grâma-pradakshiṇam geydod â-s'âstrakke Gandha-hasti-Mahâbhâshyam emba pesar âdud ellamam Himas'îtaḷe-mahârâjam kaṇḍu Sugatâchâryyanam holu-gâṇadoḷ ikkisal end udyôgisi Bhaṭṭâkalankaru jîva-ghaṭa-bhîrugaḷ âgiy avaran aripe tâvê gânada baḷiyoḷ aida bandu tilise sakala-dês'angaḷoḷ ippa Bauddhar ellam tamma sarvvasvaman aravig oppisi anêka-dvîpangaḷâda Singaḷa-dvîpa-Hamsa-dvîpa-Vânara-dvîpa modalâdavaroḷu ainto Karnnâṭa-modalâda-dês'angaḷoḷu hesar illad antâgi mâḍi Himas'îtaḷa-mahârâjam Jinâgamamam nambi sadgiyatty âgi râjyaman âḷidam I

Next is mentioned Pushpasêna, a colleague or fellow-student of Akalanka's. And then Vimalachandra, who was a source of grief to the professors of other faiths on account of a writing he had fixed up on the door of his house in a very public street, in which he exposed the S'aivas, Pâśupatas, the followers of Tathâgata (or Bauddhas), Kâpâlikas, and Kâpilas. After this comes Indranandi, and then Paravâdi-malla, a quotation from whom is given containing the derivation of his name 'refuter of opponent speakers' as explained to Krishna Râja, doubtless a Râshtrakûta or Ratta king. There was one of this name, also called Akâla-varsha, who was ruling in S'aka 797 and 833[1] (A.D. 875—911), and may probably be the one.

Next follows Âryya Dêva, who was so imbued with Jaina principles that when, while performing his vow, his ears were tickled with grass by mischievous people, or he was roused out of sound sleep, he showed no annoyance or forgetfulness of his duty, but, taking it to be some insect, gently fanned it away and turned over on the other side, leaving a space under for the fancied insect to escape. Then we have Chandrakîrtti, Karmma-prakriti and S'rîpâla: followed by Matisâgara.

Then comes Hêmasêna, who binds himself in the king's assembly, what king is not stated, to overthrow the arguments of any one who will venture to oppose him: next Dayâpâla, a disciple of Matisâgara's and a fellow-student of Vâdi-râja. Some verses regarding the latter are quoted 'from the poets' without naming any. From these it appears that he was without a rival in religious discussion in the city (or camp) of the Châlukya emperor (probably either Taila or Satyâśraya).

Next are mentioned S'rîvijaya, Kamalabhadra and Dayâpâla. And then follows S'ânti Dêva, who was guru to the Poysala king Vinayâditya and therefore belongs to about A.D. 1040. He received the title of Svâmi from the learned king of the Pândya country (perhaps Kubja or Sundara Pândya, known in Tamil as Kûna Pândiyan, who at one time became a Jaina), and the title of S'abda-chaturmmukha in the court of king Âhava-malla, probably the Châlukya king Sômêśvara or Trailokyamalla, who reigned A.D. 1040 to 1069.

We then have Gunasêna, who was an ornament to the country around Mullûru (not identified); and Ajitasêna, from whom a quotation is given exhorting to a religious life. His disciples were S'ântinâtha, called Kavitâ-kânta, and Padmanâbha, called Vâdi-kôlâhala. Then follows Kumâra-sêna, and lastly Mallishêna Maladhâri, a disciple of Ajitasêna. After several verses devoted to his praise, his death at Dhavala-sarôvara (*i. e.* Belgola) is described.

Here comes in No. 68, which is a pillar erected by Chaddikabbe to the memory of her husband, a merchant named Hoysala Setti, who died in S'aka 1039, the year Saumya. There must be some mistake in the figures, as Saumya corresponds with S'aka 1051 (A.D. 1129). Hoysala Setti seems to have been a distinguished man, as he had the titles *tribhuvana-malla* and *chaladanka-râva*. The latter title, with the name of Hoysala Setti, he procured for the son of a merchant who was in charge of the customs at Ayyâvole, whence it appears likely that he adopted the boy. Ayyâvole, now called Aihole, on the river Malprabhâ in the Kalâdgi district, is a place very frequently mentioned in inscriptions from an early period. There is an important Châlukya inscription in the Meguti temple there, dated as far back as S'aka 556.[2] At a later period it is a prominent place in Lingâyt works. The serene and devout manner of Hoysala Setti's death is described in terms beautiful from their simplicity. His wife, who was of the Pura-vamśa, seems to have had a son named Bûchana, whose death is also mentioned. Perhaps he died in early life and hence the necessity for an adoption.

Next we have No. 143. It is not dated, but records a grant during the reign of Vira-Ganga Poysala, that is, Vishnu-varddhana, and of the senior dandanâyaka, probably Ganga Râja, by Chaladanka râva and other merchants for the service of Gommatêśvara.

[1] Fleet, Kan. Dyn. 35.

[2] Ind. Ant. VIII, 237.

The next inscription, No. 59, is a very interesting and important one. It is engraved on four sides of a square pillar and contains a record of the death at Sivaganga of S'antala Dêvi, queen of the Hoysaḷa king Vishṇu-varddhana, in S'aka 1053, the year Virôdhikṛit, (A.D. 1131), and of her mother Mâchikabbe's performing sallêkhana in consequence and dying at Beḷaguḷa. It was the composition of Bôkimayya, a lay-disciple of Chârukîrtti-dêva.

The opening verses give an account of the Poysaḷa or Hoysaḷa kings. Vinayâditya is represented as taking great pleasure in erecting tanks, temples, and other Jaina buildings, and forming populous nâḍs and towns. He had temples built for Jina on such a scale that "the pits dug for bricks became tanks; great mountains quarried for stone became level with the ground; the paths by which the mortar carts passed became ravines." This description naturally carries our thoughts to the splendidly carved temples at Haḷêbîḍ, the ancient Hoysaḷa capital, namely the Kêdârêśvara[3] and Hoysaḷêśvara. But till Vishṇu-varddhana changed the religion of the State the Hoysaḷas were so completely Jains that no ground exists for attributing the commencement of those S'aiva temples to so early a reign as Vinayâditya's, except that the Hoysaḷêśvara is a memorial to his predecessor, who was the founder of the line. There are, however, besides, large Jaina bastis at Haḷêbîḍ, though not sculptured in the florid style of the others, and according to tradition a very large number of others existed which were dismantled to provide stone for embanking the large tank.

Next is mentioned Ereyanga, and then 'greater than him' his son Biṭṭi Dêva or Vishṇu-varddhana. The epithets applied to the latter are very numerous. One describes him as "seeing further than to-morrow." After styling him "the capturer of Talekâḍu" the inscription says 'he was the sole supporter of the rise of Paṭṭi Perumâḷa's own kingdom'—a reference which is not understood. He is also spoken of, among other ascriptions, as a forest-fire to Chakragoṭṭa and to the country of the Toṇḍamaṇḍala chief; the capturer of Noḷambavâḍi; piercer to the heart of Adiyama (see No. 90); destroyer of the plans of the Bengi Râya; uprooter of Narasinga-varmma (see No. 90); capturer of Hânungal; upholder of Nîlagiri; a Mâri to the Kongas; terrifier of Tereyûru; trampler on Koyatûru; displacer of Heñjaru; pursuer of Pâṇḍya; capturer of Uchchangi; taker up of Pombuchcha; roller over of Sâvimale; layer waste of the Ghats; dragger along of the Tuḷuvas; a terror to Gôyindavâḍi; plunderer of Râyarâyapura.[4] Some of these statements occur in other inscriptions and some are new. The string of epithets winds up with saying that he reduced the whole of the Gangavâḍi Ninety-six Thousand as far as Lokkiguṇḍi (Lakkuṇḍi in Dharwar) to subjection to his orders.

His queen S'ântala Dêvî is singularly introduced with the phrase 'the dweller (*i. e.* like a bee) at his lotus feet' which is always used of an inferior. But as she is at the same time styled 'the senior queen and crowned consort' this must be a piece of humility. Her praises are given at some length, including the epithet 'a rutting elephant to co-wives' which seems to have been one of special significance in her case, showing that she would tolerate no rival. Some details are also given of her family, from which it appears that her father was the senior perggaḍe Mârasinga, a S'aiva, while her mother was Mâchikabbe, a devoted Jaina. The conflict between her own position as a Jaina and as the queen of the now Vaishṇava monarch Vishṇu-varddhana is reconciled by the statement that

[3] This is the temple which by some strange mistake came to be referred to as the Kaiṭês'vara, a name which Fergusson truly says was inexplicable. I myself, not then knowing better, called it, in my work on Mysore, Kaiṭabhês'vara, which at least has a meaning.

[4] Toṇḍamaṇḍala is the country below the Eastern Ghats, west of Madras, and belonged first to the Pallavas and then to the Chôḷas; Noḷambavâḍi is the Chitaldroog district and adjacent parts; Hânungal is in Dharwar; Nîlagiri the mountains so called; the Konga country was in Salem and Coimbatore; Tereyûr near Trichinopoly; Koyatûr is Coimbatore; Uchchangi in the south-west of Bellary district; it was the capital of Noḷambavâḍi; its capture is always attributed to Vîra Ballâḷa; Pombuchcha is Humcha in Shimoga District; Sâvimale appears to be in Dharwar, it is mentioned in an inscription at Belur as the northern limit of Vishṇu-varddhana's territory; Tuluva was in South Canara; Râyarâyapura, was Mâlingi, on the Kâvêri, opposite to Talekâḍ.

Jinanâtha was her favourite and Vishṇu her god. Altogether there was a singular mixture of religious creeds in the case of herself, her husband, her father and her mother.

Her death occurred it is said in the holy place of S'ivagaṅga. The only place of any note bearing that name is the well-known conical hill some 30 miles north-east of Bangalore. It is exclusively occupied by S'aiva temples and religious buildings and from its form could never have been a Jaina sacred place, as a dome-shaped hill is a *sine quâ non* with that sect. No particulars are given as to *the circumstances of the queen's death, nor how she came to be in such a place at such a time.* The death may therefore have been sudden and unexpected while she was on a visit to her father.

His death is related immediately after, and he seems to have expired in the performance of a vow in consequence of his daughter's death.

The mother Mâchikabbe alone was left, and she at once resolved to live no longer, nor survive the loss of her daughter the queen. She accordingly returned to Beḷgoḷa and, taking the vow of a sannyâsi, fasted for one month and so went to the world of gods. Several verses are devoted to glorifying her act of self-sacrifice and the severity of her sufferings while thus doing penance.

Then follows the genealogy of Mâchikabbe and S'ântala Dêvi and an account of a donation the latter had made eight years before her death, in S'aka 1045, the year S'ôbhakṛit, (A.D. 1123), of a village and certain lands to the Savati-gandha-vâraṇa basti she had erected at Beḷguḷa, presenting them through her guru Prabhâchandra, the disciple of Mêghachandra.

Vishṇu-varddhana, so far as we know, must have survived his queen S'ântala Dêvi by ten or more years, and it is evident that no heir to the throne had been born to them This would account for the king's probably desiring to take another queen, and the consequent ferocity with which S'ântala Dêvi gave prominence to the title she had assumed of Savati-gandha-vâraṇa. Moreover, an inscription at Harihar states that the next king, Narasiṃha, was born to Vishṇu-varddhana and Lakuma Dêvi,[5] and this event would seem, from an inscription at Haḷêbiḍ, to have occurred in A.D. 1136,[6] or five years after the death of S'ântala Dêvi. The king must therefore have married again.

Here we may put No 144. It is not dated, but evidently belongs to about A.D. 1135. Its object was to state that Boppa Dêva daṇḍanâyaka, the son of Gaṅga Râja, erected a monument to his brother (properly cousin) Êchi Râja daṇḍanâyaka, and made certain grants for repairing the temple which the latter had built. The inscription is set up near the entrance of a ruined temple in Jinanâthapura (now being rebuilt), but the temple referred to would seem, from the description of it as being in Beḷgoḷa and so highly sculptured, to be the Châmuṇḍa Râya basti (see No. 66).

The inscription is remarkable as being the only one which begins with an acknowledgment of allegiance by the Hoysaḷas to the Châḷukyas. It professes to belong to the reign of Tribhuvana Malla of the latter dynasty, whose reign was from 1076 to 1127.

Here may be introduced No. 66. It records the erection by Êchana, son of Gaṅga Râja, of, presumably, the Châmuṇḍa Râja basti in which it is inscribed. The statement is repeated in the second verse, adding that Êchana had another name Boppa. But from No. 144 it appears that Êcha or Êchi Râja was Gaṅga Râja's elder brother's son, and thus first cousin to Boppa, though, as is often the case among Hindus, he calls him his older brother. That this was not the case literally is evident from the genealogy and also from Boppa being described as Gaṅga Râja's eldest son. Moreover, from an inscription at Haḷêbiḍ, it is ascertained that Boppa was the son of Gaṅga Râya and Nâgala Dêvi. Gaṅga Râja must therefore have married again after the death of his wife Lakshmî in 1122 as recorded in No. 48 We also learn that Gaṅga Râja died in S'aka 1055 (A.D. 1133) and that Boppa erected

[5] *Mysore Inscriptions*, p. 33.

[6] *id.* Intro. lxxvii.

a temple to his memory in Dorasamudra, that is Halebid. We must therefore suppose from this No. 66 that Boppa, Ganga's son, rebuilt on a larger scale the Châmunda Râya basti which had been originally erected by the son of Châmunda Râya, as recorded in No. 67. Moreover, that in order to perpetuate the name of his and his cousin's common grandfather Êchi Râja, he represented himself as being also called Êchana, which was really the name of his first cousin, the offspring of the elder branch, who was then dead. The inscription is not dated, but from the above considerations must belong to about 1135. This basti is the handsomest on the hill, being fully completed with upper storey and tower, and with numerous statues and sculptured ornaments round the cornice of the outer wall. Externally it is of rectangular form, 85 feet long by 37 feet broad. The entire space between the outer wall and the garbha-griham at the back, or about 12½ feet, seems to be filled up solid with earth and stones as a foundation or basement for the upper storey and tower.

As this is one of the finest specimens of the Jaina temples at S'ravana Belgola, and from the illustrations given in his work the one which chiefly influenced the opinion of Fergusson regarding them, the following extract from him may be quoted here. "On a shoulder of the hill called Chandra-giri stand the Bastis, fifteen in number. As might be expected from their situation, they are all of the Dravidian style of architecture, and are consequently built in gradually receding storeys, each of which is ornamented with small simulated cells. No instance occurs among them of the curvilinear sikra or spire which is universal with the northern Jains, except in the instance of Ellora ... Their external appearance is more ornamental than that of the generality of northern Jaina temples. The outer wall of those in the north is almost always quite plain. The southern ones are as generally ornamented with pilasters and crowned with a row of ornamental cells. Inside is a court, probably square, and surrounded by cloisters, at the back of which rises the Vimâna over the cell which contains the principal image of the Tîrthankar, surmounted by a small dome.

"It may be a vain speculation but it seems impossible not to be struck with the resemblance to the temples of southern Babylonia. The same division into storeys, with their cells ; the backward position of the temple itself; the panelled or pilastered basement, are all points of resemblance it seems difficult to regard as purely accidental. The distance of time would seem to bar such an idea, but the combinations of men with bulls and lions, and the many similarities between the Pantheons of Babylonia and India, render the fact of the architecture of the one country influencing that of the other far from being impossible, though by some it may be considered improbable. I have long tried to shake off the idea as an untenable hypothesis, but every time I return to the study of the subject, its likelihood recurs with increasing strength."[7]

The inscription No. 115 has been placed next, as, although it is not dated, it seems to belong to this period. It is engraved on the rock at the side of the stone steps leading to the enclosure erected around the great statue, and is a record of the construction of the temples of Bharata and Bâhubali or Gummata which are one on each side at the foot of the steps, and of the erection of the grand stairs, by the general Bharata, the younger brother of Mariyâne daṇḍanâyaka. From an inscription at Sindigere[8] we know that there was a very long-standing intimate relation between this family and the Hoysalas Vinayâditya's queen had in A.D. 1039 married a lady of rank, perhaps her sister, to Mariyâne, conferring on him the lordship of Sindigere. In a later generation, in 1103, the prince Ballâla, the elder brother of Vishṇu-varddhana, married in one day the three accomplished daughters of Mariyâne. And he and his brother Bharata held high office under Vishṇu-varddhana, being described in 1133 as judges, treasurers and chief advisers. Some of the names given to his erections at Belgola

[7] *Ind. & East. Arch.* 269. | [8] *Mys. Ins.* p 326.

mentioned in the present inscription are not understood, nor have I succeeded in getting any explanation of them. Besides these, he is credited with having erected eighty virgin (? new) bastis throughout Gangavâḍi and repaired two hundred that were in ruins.

The next inscription, No. 52, records the death, in S'aka 1061, the year Siddhârthi, (A.D. 1139), of Singimayya, the son of Bala Dêva and Bâchikabbe. From No. 53 we know that he was uncle to S'ântala Dêvi, Vishṇu-varddhana's queen. His daughter and his wife, lay-disciples of Prabhâchandra, erected a tomb in his memory.

Inscription No. 57 is similar in character and relates how, a month later in the same year, Bala Dêva, son of Nâga Dêva and grandson of Bala Dêva, expired in the manner of a saunyâsi at the Moringere tirtha. His mother and his sister erected a paddi-śâle, the meaning of which is not clear, in his memory, and endowed it with a tank and lands, through his guru Prabhâchandra. This Bala Dêva must have been S'ântala Dêvi's cousin.

We next come to No. 40, which is engraved on four sides of a square pillar, and was composed by Gangaṇṇa. It records the death in S'aka 1068, the year Krôdhana, (A.D. 1146), of Prabhâchandra, who was guru to the queen S'ântala Dêvi and her mother. The first part of the inscription corresponds almost exactly with No. 47, described above, and contains the same succession of gurus down to Mêghachandra. His colleague was S'ubhakirtti, the son of Bâlachandra. Mêghachandra's disciple was Prabhâchandra, whose colleague was Viranandi, the son of Mêghachandra. It is not stated who erected this monument.

We now come to No. 138, which is an important inscription, dated in S'aka 1082 (1081 having expired), the year Pramâdi, (A.D. 1160). It contains an account of the erection at Beḷgoḷa of the Bhaṇḍâri basti (now generally called Bhaṇḍâra basti) by Huḷḷa, the treasurer (*bhaṇḍâri*) and chief minister (*sarvvâdhikâri*) of the Hoysaḷa king Narasiṃha.

The opening account of the Hoysaḷa kings gives us information regarding Ereyanga which I have nowhere else met with, as he is generally dismissed with little more than the mention of his name and some conventional praises. He is here stated to have burnt Dhârâ, the city of the ruler of Mâlava; to have struck fear into the camp or city of Chôḷa, who was eager for war; to have laid waste Chakragoṭṭa, a name which has already occurred in connection with Vishṇu-varddhana; and to have broken the king of Kaḷinga. These statements imply a range of victorious expeditions or raids which extended far beyond what are generally supposed to have been the limits of the Hoysaḷa power at that early period. (But see the remarks farther on in connection with No. 137.)

Of his son, here simply called Vishṇu, there is a long account describing his victories in various quarters. Several of these have already been met with in other inscriptions. He cut in pieces Koyatûr, burnt Konga Râyarâyapura, closed the door of the Ghats, terrified Kañchi, trod to dust the fortress of the king of Virâṭa, *i. e.* Hânugal, desolated Vanavâsi, shook Vallûr and, with the dust raised by his army, covered up the river Mahâpahâriṇi, *i. e.* the Malapahâri or Malprabhâ, a tributary of the Krishṇa, which flows through the Belgaum and Kalâdgi districts. He also cut down Narasiṃha-varmma, brought to an end the bravery of Adiyama, smote through Vengiri and plundered Talavana-pura, having defeated the enemy there. He claims to have destroyed an army sent against him under Jagad Dêva, king of Mâlava, and others, by the Emperor, no doubt Vikrama of the Châḷukya line, to whom the Hoysaḷas at first paid a real or nominal allegiance; and after this to have subdued all the territory from the east to the west as far as the Krishṇa-vêṇi, and reduced the Vindhya mountains to powder. He also subdued the king Irungôḷa (see No. 42) and the Kadamba kings.

His wife is called Lakshmî Dêvi and the mother of Narasimha; she is therefore identical with his second wife called Lakumâ Dêvi in the Harihar inscription previously referred to.

Narasimha, on coming to the throne, defies the Barbbara, Chôḷa, Chêra and Gauḍa rulers. His minister and treasurer Hullapa, the son of Jakki Râya and Lôkâmbike, of the Vâji-vaṃśa, lay-disciple of Maladhâri, erected this basti ?as an abode for the twenty-four tîrthankaras, on the occasion of his returning from a victorious expedition. He had the title given him of Bhavya-chûḍâmaṇi, and calls by that name the basti he had erected, for which the king Narasimha granted certain endowments.

We then come to No. 137, which includes three different grants, belonging respectively to about A.D. 1160, to S'aka 1200, the year Bahudhânya, (A.D. 1278), and to the year Durmukhi, (A.D. 1296). The first contains an account of the erection by Huḷḷa, the minister of Nârasiṃha Dêva, of a Jina temple in Beḷguḷa, and the others record grants to the same.

The opening portion is occupied with an account of the Hoysaḷa kings, in which the statements specially deserving notice are the following. Ereyanga is described as a right hand to the Châḷukya king (*Châḷukya-bhûpâlana baladu bhujâ-daṇḍaṃ*). The reference must be either to Sômêśvara, called Bhuvanaika-malla, or to Vikrama, called Tribhuvana-malla, and it thus seems that Ereyanga was a feudatory and probably a principal commander in the Châḷukya army. After mentioning his three sons, it says that the middle one, Vishṇu, 'stretching out at once in the earth so as to unite the eastern and western oceans, solely by the exercise of the power of his own arm became the chief.' The fame of Koyatûr (Coimbatore), Talavanapura (Talakâḍ) and Râyarâyapura (Mâlingi) as the strongest of royal forts faded away in the flames of his glory. He captured so many forts, subdued so many kings, and raised to high station so many who submitted to him, that to describe them by number would bewilder even Brahma. His queen is mentioned as Lakshmâ Dêvi, the mother of Nârasiṃha.

Among the titles and epithets applied to the latter are that he consumed the Tuluva forces; that he was a wild-fire to rival heirs, which seems to indicate the existence of other claimants to the throne, perhaps connections of S'ântala Dêvi, Vishṇu-varddhana's first queen; and that he plundered the Chôḷa camp or capital. The conquests and titles of his father are also ascribed to him.

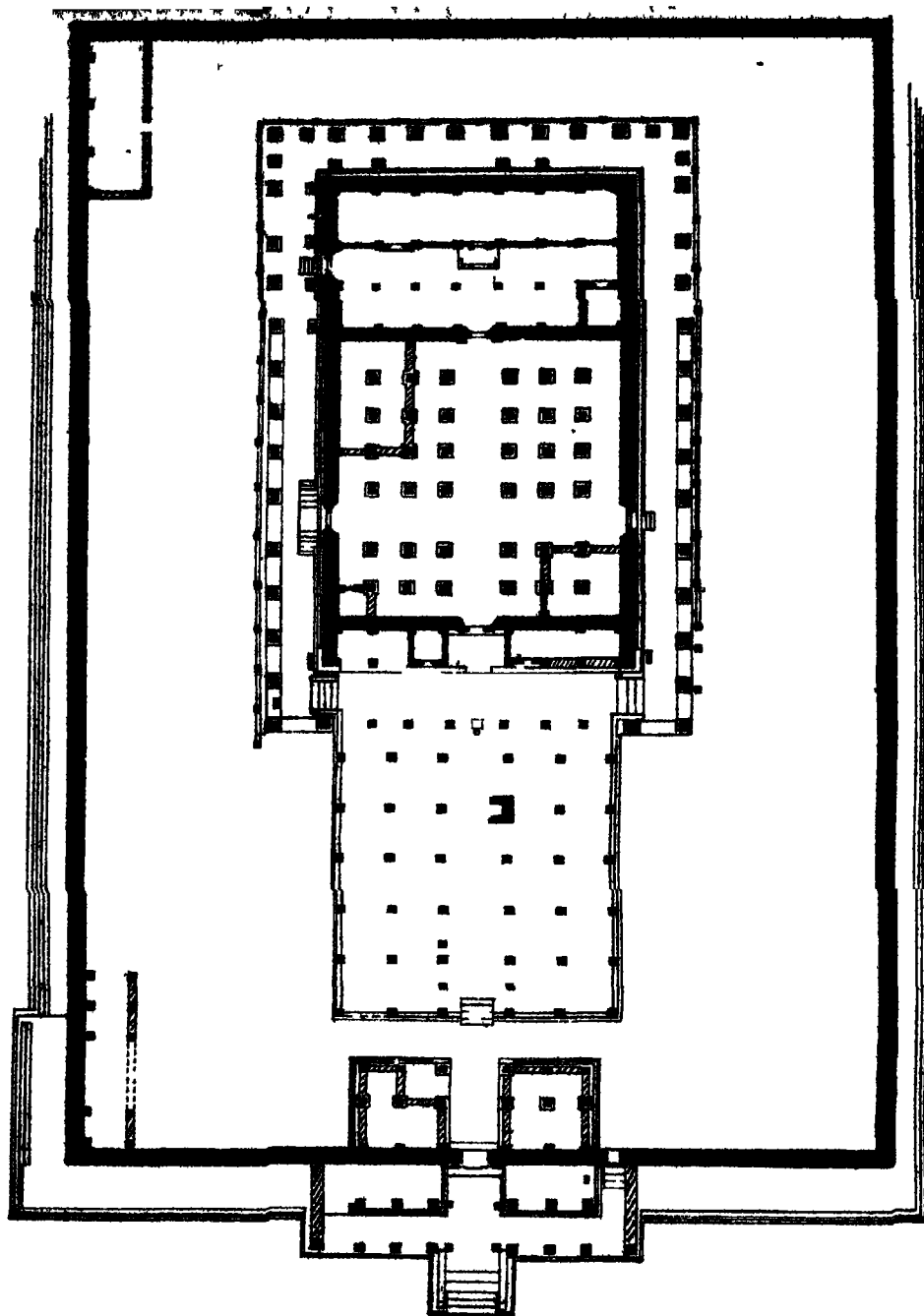
His minister was Huḷḷa, also called Pullappa, and Hullana, who is described as having served under his father Vishṇu. Here occurs the verse already quoted in a former part of this Introduction, (p. 34). 'If it be asked who from the first were firm promoters of the Jaina doctrine:—Râya, the minister of king Râcha Malla; after him, Ganga, the minister of king Vishṇu; and after him, Huḷḷa, the minister of king Nṛisiṃha Dêva.'

The various meritorious works perform·d by Huḷḷa, whose guru was Kukkuṭâsana Maladhâri, are then recounted. He rebuilt two great Jina temples at Bankâpura which were completely in ruins, one built by ?the Uppaṭṭayta and the other by Kaliviṭa[9]; made grants of land in the great tîrtha of Kopana[10]; restored the celebrated original tîrtha of Kellangere, formerly erected by the Gangas, of which only the name remained; and built there five large bastis and five tanks.[1] He also built a temple at Beḷguḷa for the twenty-four tîrthankaras (which it is the special object of the inscription

[9] Bankâpur has two temples, a Jaina basti of Rangasvâmi Nagaré-s'vara and a S'aiva temple of Siddhês'vara. The Jain shrine, which is usually called Arvattu-kambhada basti, or the Sixty column temple, is a fine large old building, partly ruined and a good deal buried, *Gaz. of Dhârwâr*, 653.

Kali-Vitta is the name of a feudatory of the Raṭṭa king Krishṇa mentioned in a grant dated S'aka 868 (A.D. 946) at Kyâsanûr in Dharwar. He was of the Chellaketana family and had the government of the Banavâsi province. Fleet, *Kan. Dyn*. 37.

[10] This place is mentioned by Nṛipatunga or Amôgha-varsha (reigned 814 to 869 A.D.) in his *Kavirâjamârgâlankâra* as mahâ-Kopana-nagara and one of the four cities in which the very pith (*tiruḷ*) of Kannada was spoken. It seems likely that it was situated at a hill near Mulgunda in Dharwar.

[1] According to No. 40, Kellangere belonged to the Rûpa Nârâyaṇa basadi at Kollâpura and was therefore probably in that neighbourhood.

BHAṆḌÂRA BASTI

Scale 10 5 0 10 20 30 feet

to record), and another large temple which, like Gommaṭa, was an ornament to Gommaṭapura, perhaps the Bhaṇḍâri basti mentioned above in No. 138.

For this temple of the twenty-four tîrthaṅkaras, as well as for Gommaṭa and Pârśvanâtha, the king Narasiṃha assigned the village of Savaṇêra and appointed Nayakîrtti as the âchâri of the temple. The uses to which the endowment is to be applied are then stated.

Inscription No. 80 is engraved on the rock on the right hand of the great image of Gommaṭêśvara. It briefly repeats that Huḷḷamayya, the minister of the Hoysaḷa king Narasiṃha, made a donation of lands to provide for the worship of Gommaṭêśvara, Pârśvanâtha and the twenty-four tîrthaṅkaras set up by himself as above described (No. 138).

The next on the list is No. 39, which records the death in S'aka 1085, the year Svabhânu, (A.D. 1163), of Dêvakîrtti muni, and names his three disciples who set up his tomb. It occupies the east face of a square pillar, of which the three other sides are filled with No. 40.

The latter, No. 40, contains an account of the erection of a tomb by Huḷḷa Râja for Dêvakîrtti, and its consecration by his three disciples Lôkhanandi, Mâdhava and Tribhuvana-dêva. The first part of the inscription gives an account of a succession of celebrated gurus corresponding to some extent with that contained in No. 47. But some of the information is new and of great importance.

After praise of Mahâvîra and Gautama, the S'ruta-Kêvali Bhadrabâhu and his disciple Chandra Gupta,—it mentions Padmanandi, stating that his second name was Koṇḍakunda. Then follow Umâsvâti, also called Griddhra-piñchha, the most learned Jaina of his time, and his disciple Balâka-piñchha. In his line arose Samantabhadra.

After him is mentioned Dêvanandi, no other than the famous Pûjyapâda,[2] so called because his feet were worshipped by the deities, and on account of his learning also known as Jinêndra-buddhi. He is stated to be the author of the *Jainêndra* grammar, the *Sarvârtha-siddhi*, and the *Samâdhi-śataka*, besides many other works which proclaim aloud his fame.

The inscription then mentions Akaḷaṅka (for particulars regarding whom see above under No. 54) and passes on to Gollâchârya, described (as in No. 47) as the "ruler of the Golla country, who for some reason (*kênu cha hêtunâ*) formerly took dîksha". His disciple was Traikâlya yôgi, whose disciple was Aviddha-karṇṇa Padmanandi, also called Kaumâra dêva. The epithet *aviddha-karṇṇâ*, 'with unpierced ears,' is a singular one, as the boring of the ears is one of the imperative essential caste ceremonies among all Hindus, so much so that aviddha-karṇṇa, 'having unpierced ears,' is a term often applied by them to the Musalmans. The reason why this saiddhântika had not conformed to the universal custom does not appear.

His disciple was Kulabhûshaṇa, whose colleague or ?fellow student (*sadharmma*) was Prabhâ-chandra, described as a celebrated author on logic (*prathita-tarka-granthakârah*). Kulabhûshaṇa's disciple was Kulachandra, whose disciple was Mâghanandi, who had a tîrtha made in Kollâpura (in the South Mahratta country). He had a disciple whose name is not made out, of whom two chiefs, Nimba Dêva and Kâma Dêva, were lay-disciples.

Then is mentioned Gaṇḍavimukta, to whom Mâghanandi was the guru, who had been preceptor to the general Bharata (see No. 55), and whose disciples were Bhânukîrtti and Dêvakîrtti. His colleague was S'rutakîrtti, who was the author of a *Râghava-Pâṇḍavîya*, a work which read one way (*gata*) would give the story of Râma, and read ?backwards (*pratyâgata*) give the story of the

[2] The period of this distinguished Jaina teacher may be deduced from the statement in the Hebbûr plates, that he (there mentioned as the author of the *S'abdâvatâra*) was the preceptor of the Ganga king Durvinîta, who came to the throne in A.D. 478. (See *Coorg Inscriptions*, Intro. p. 3). This corresponds with Dr. Bühler's conjecture (*Ind. Ant.* XIV, 355) that Pûjyapâda belonged to the 5th century A.D. That his name was Dêvanandi is confirmed by the *Karṇâṭaka-S'abdânus'âsanam* in which, under sûtra 3, Bhaṭṭâkaḷaṅka says—"Jainêndrê [illegible]...... tach-chhabdam prâyunâ Bhagavân Dêvanandi !"

Pâṇḍavas.[3] And his elder brothers were Kanakanandi and Dêvachandra, whose colleagues were Mâghanandi, S'ubhachandra the disciple of Dêvakîrtti, and Gaṇḍavimukta Vâdi-chaturmukha Râmachandra. Also Akalaṅka, whose lay-disciples were the treasurer Mariyâne, the minister Bharatamayya, and the chiefs Bhûchimayya and Kôrayya.

Hulla Râja's family is then mentioned. His father was Yaksha Râja (Jakki Râja in No. 138, Jakki being a tadbhava of Yaksha), of the Vâji vaṃśa; h's mother Lôkâmbike. He was minister, sarvvâdhikâri and senior treasurer to the king Nârasiṅga, and is styled a new Gaṅga Râja, that is, as a minister and in promoting Jaina works of merit. He rebuilt the town of Kellaṅgere, which belonged to the basadi of his guru Rûpa-Nârâyaṇa of Kollâpura; erected a dâna-śâle of stone in Jinanâthapura; and set up this tomb for Dêvakîrtti.

The next inscription, No. 81, is dated in the year Khara, (A.D. 1171), in the reign of the Hoysala king Nârasimha Dêva, and records a grant by a merchant named Gommaṭa Seṭṭi for the worship of Gommaṭêśvara and the 24 Tîrthaṅkaras.

The inscription No. 42 records the death in S'aka 1099, the year Durmukhi, (A.D. 1177), of Nayakîrtti and the erection of a tomb in his memory by Nâga Dêva his lay-disciple.

The first part is taken up with a succession of gurus from Mahâvîra, corresponding with that already given in No. 47 as far as Kaladhauta. His disciple was Sampûrṇṇa-chandra, proficient in solar and lunar astronomy (*ravi-chandra-siddhânta-vidar*). The list of gurus which follows may be seen in the abstract translation. At the end an account is introduced of Nayakîrtti, who was the disciple and son of Guṇachandra, and guru to Iruṅgôḷa. The name of this king occurs in the inscriptions relating to Vishṇu-varddhana as subdued by him. Nayakîrtti's disciples are next mentioned and his lay-disciples were the senior treasurer and chief minister Hulla and the head accountant Nâga Dêva. The latter was son of Bamma Dêva and Jôgâmbâ; his wife was Chaṇḍâmbikâ; and he had a son Mallinâtha, who was chief of Kâmalatâ-sutâ-pura, evidently a translation of some local name combined with Magaḷûr.

Next has been placed No. 113. It is engraved on the rock at the side of the main entrance to the grand stairs erected by Bharata (see No. 115) in such a way that it could hardly have been there before they were made. The only date given is the year Hêbaṇandi, that is Hêviḷambi, which would correspond with A.D. 1177. The object of the inscription is to record the visit of a great company of gurus, with nuns and many bands of disciples to the festival of Gommaṭa Dêva. Nothing is stated as to where they came from, but the names of the chief persons are mentioned. Two or three of the same are mentioned in No. 122. The greater part of the inscription is taken up with a description of their orthodox good qualities as Jaina yatis, several of the epithets being cumulative in the order of the numbers from one up to thirteen.

Inscription No. 85, though not dated, evidently belongs to this period. It was the work of a poet styled Sujanôttamsaṃ, whose real name was Boppa, and who, as he states, had the title *Kannadagavi-bappa*, 'a polish to the Kannada poets', evidently a play on his name. We know however that he was a poet of distinction, for he is mentioned by Kêśi Râja, at the beginning of the S'abdamaṇidarpaṇa, along with Ponna, Pampa and other celebrated Kannada poets.

The inscription is entirely in Kannaḍa verse, and from it is obtained an unimpeachable account of who Gommaṭa was, and of how and by whom his colossal image was erected at Belgoḷa. As most

[3] There is a work of this name in Sanskrit by Kavi Râja: also one in Telugu by Tenâḷi Râma Krishṇa, buffoon at the court of Krishṇa Râya of Vijayanagar. In these all the verses can be interpreted in two ways, so that one meaning yields the Râmâyaṇa story and the other the Mahâ Bhârata story. S'rutakîrtti's work is mentioned in the Pampa Râmâyaṇa in the same terms as above.

YAKSHI DÊVATI

Scale 12 9 6 3 1 foot

of this information has already been quoted and made use of in a previous part of this Introduction it is unnecessary here to go over the same ground again. But in addition to that a good many of the verses are devoted to describing the beauty and loftiness of the image, and the effect it produced on the beholders around, followed by exhortations to acceptance of the Jaina faith as exemplified by Gommaṭa Dêva.

No. 104, which is put next, is inscribed on the pedestal of the female figure, holding a *guḷḷa-kâyi*, which stands before the entrance to the inner enclosure round the colossal image. The figure is known as Kûshmâṇḍinî, and is said to represent the faithful woman in whose guise the goddess Padmâvatî appeared at the consecration of the great statue and the acceptance of whose simple offering rebuked the pride with which Châmuṇḍa Râya was elated at the accomplishment of his vast undertaking, a feeling which had prevented his anointing from being effectual. (See the story already given p. 26). The figure is described in the inscription as merely a *Yakshi dêvati*, a class of beings who seem to be celestial attendants on deified Jaina saints. Their images are placed at or near the door, as in the present case and in that of the Chandra Gupta basti. This figure now under notice was made by order of a merchant, Bamma Seṭṭi, a lay-disciple of Bâlachandra, and is 4 ft. 9½ in. high without the pedestal. Probably it was intended to represent a woman exactly life size. The illustration will show its merits as a work of art.

No. 110 has been placed here as it refers to a somewhat similar erection, that of a *Yaksha* for the Tyâgada Brahma Dêva pillar. There is no clue as to its date. The pillar itself, which is supported from above in such a way that a handkerchief can be passed under it, is a beautiful work of art, and has been illustrated in connection with No. 109, which occupies the north side of the base. The present inscription is on the south base and occupies only two lines and a half. But the chief named Kanna, whoever he was, that had it engraved, is entitled to execration, for it is evident that in order to inscribe his brief notice he had the inscription which filled three sides of the base defaced, thus, to judge from what remains in No. 109, depriving the world of what was probably most interesting information regarding the erection of the colossal image. The Yaksha set up by him, too, seems to have been a paltry figure, of no account, erected on the top of the highly ornamental and classically sculptured pillar. The figure was enclosed in a little plain building with four brick walls, now in ruins. The Tyâgada kambha (in Kannaḍa *chhâgada kambha*) was, as its name indicates, the place where distribution was made of the sacred gifts. A Yaksha is a demi-god attendant on Kubêra, the god of wealth.

The next inscription is No. 122, belonging to about A.D. 1178. It states that Nâga Dêva, son of Bamma Dêva, constructed a tank called Nâgasamudra, and presented it with a garden and other gifts, in the presence of several gurus named, among others Bâlachandra, for the worship of Gommaṭa Dêva.

We now come to No. 90, which is not dated, but is of about the same period. Its object is to record the confirmation by Vira Ballâḷa, at the instance of the (?former) minister Huḷḷa, of certain grants made by Vishṇu-varddhana and Nârasimha for Gommaṭa Dêva, Pârśva Dêva and the twenty-four tîrthankaras. It also incidentally mentions that Nayakîrtti, the guru of Huḷḷa, had died, and that his disciple Bâlachandra had erected a tomb and constructed some tanks in his memory.

But though this is the object of the inscription it is principally taken up with a very important account of the exploits of Ganga Râja, the minister of Vishṇu-varddhana, who was apparently the first to obtain a royal endowment for Gommaṭa-nâtha.

After an account of Ganga Râja's father and mother, and his ability as a minister, it goes on to say that Ganga Râja appeared before Talakâḍ, the frontier station of Gangavâḍi above the Ghats, and

summoned Adiyama, the feudatory whom Chôḷa had placed in camp there, to surrender. The latter refused to give up the country of which Chôḷa had placed him in charge, and said 'Fight and take it (if you can).' The two forces met in battle and Gaṅga Râja gained a great victory, defeating Adiyama and putting to flight the Tiguḷa or Tamil chief named Dâman, who barely escaped with his life as Gaṅga Râja was just about to cut him through the belt on his back, showing that he had already turned to flee, as if, says the inscription, he meant to reach (that is, with his face towards or in the direction of) Kañchi, (the Chôḷa capital). Gaṅga Râja followed up this success with such vigour that he recovered not only Talakâḍ, the former capital of his line, but drove off Narasiṅga-varmma (often mentioned in Vishṇu-varddhana's inscriptions, possibly a Pallava king) and all the feudatories of Chôḷa above the Ghats. In connection with Talakâḍ it is further said that he discovered the chief named Dâmôdara hiding there in the disguise of a S'aiva ascetic, carrying in a basket some food that a dog would not eat. Him he approached alone and on foot and sent him flying.

This important conquest of Talakâḍ and the adjacent country, which had fallen into the hands of the Chôḷas and been formed into petty states, Gaṅga Râja at once loyally made over to his sovereign Vishṇu-varddhana. And this is the event I conceive which is referred to among the epithets applied elsewhere to Gaṅga Râja, where he is described as 'causing Vishṇu-varddhana to stand erect,' and as being 'the full vessel for his coronation-anointing.' In fact it would seem that he was the main instrument in making Vishṇu-varddhana independent, by freeing him from Chôḷa domination on the south, so that he was able to throw off his subordination to the Châḷukyas in the north. This victory of Gaṅga Râja's is related in almost the same words in an inscription at Tippur.

The king, highly gratified at the valour and success of his general, bid him name some reward, on which, Gaṅga Râja, not taking too much advantage as he might have done, begged for Gôvindavâḍi,[4] and that only for the purpose of presenting it for the worship of Gommaṭa Dêva After mention of his guru S'ubhachandra, the disciple of Kukkuṭâsana Maladhâri, a verse is introduced in praise of Gaṅga which has already been met with in No. 45 above—how he restored all the bastis of Gaṅgavâḍi however many there were ; had the cloisters made around Gommaṭa Dêva, described as of Gaṅgavâḍi ; and putting to flight the Tiguḷas who were in Gaṅgavâḍi, caused Vîra Gaṅga, that is, Vishṇu-varddhana to stand erect ; thus proving himself a Gaṅga Râja a hundred times more fortunate than the former Râja of the Gaṅgas, or Gaṅga Râja, (under whom the Gaṅga line was overthrown by the Chôḷas).

Then follows a brief notice of Nayakîrtti, the son of Guṇachandra, and the grant to him by Narasiṃha of certain villages for Gommaṭa-nâtha, Pârśva-nâtha and the twenty-four tîrthankaras.

Narasiṃha's son Vîra Ballâḷa is next mentioned and his great exploit, the capture of the impregnable hill-fortress of Uchchaṅgi, as already related in No. 124 above. The old minister Huḷḷa, lay-disciple of Nayakîrtti, applied to Vîra Ballâḷa to confirm the gifts formerly made, which he did. Huḷḷa thus lived during three reigns, and this is his last appearance in these inscriptions. Bâlachandra, the disciple of Nayakîrtti, apparently succeeded the latter as trustee for the endowments, and erected a tomb and some tanks in memory of his guru, and set up a great śâsana, perhaps the present one.

Nos. 91 and 92 are on the same stone as the above, and probably belong to about the same period. In the former, the ? jeweller citizens of Beḷuguḷa assign certain dues payable on coral and sapphires to provide the offering of flowers for the gods Gommaṭa and Pârśva. In the latter, certain merchants purchase and grant lands for the same purpose, making them over to the mâmalagâra, probably a manager of the temple affairs, such as is now called an amildar.

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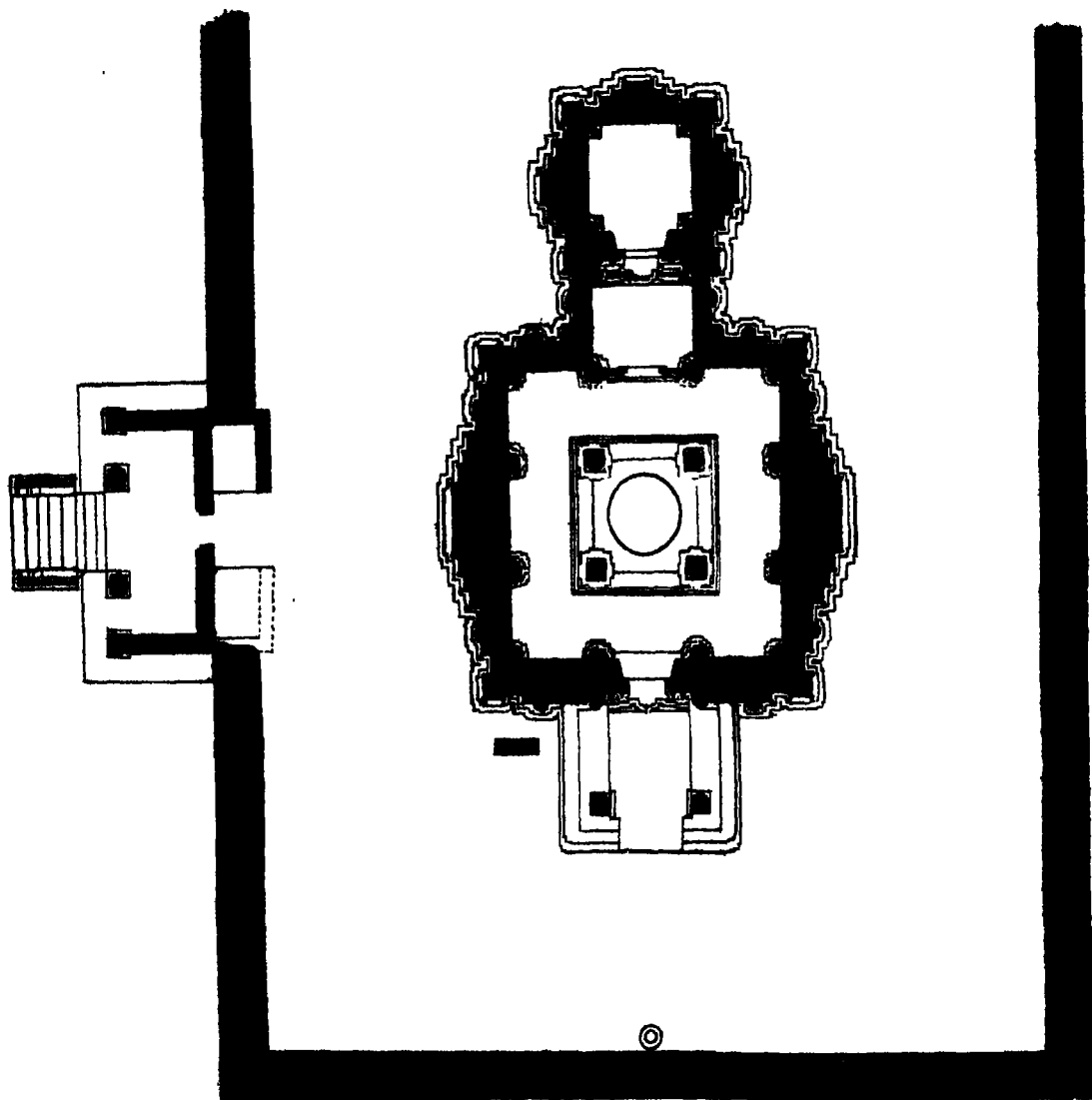
[4] There is a village of this name near the Jaina establishment at Maleyur in Chamrajnagar taluq.

AKKANA BASTI

Scale 10 5 0 10 20 foot

We next came to No. 124, which is dated in S'aka 1104, the year Plava, (A.D. 1182). It brings us into the reign of Vîra Ballâḷa and introduces us to his minister Chandramauḷi. The object of the inscription is to record the erection at Beḷguḷa of the Pârśvanâtha basti (now called Akkana basti) by Âchala Dêvi, (or Âchiyakka, see below) the wife of Chandramauḷi.

The first part contains an account of the Hoysaḷa kings almost the same as that in No. 137 above, but carried on to Vîra Ballâḷa. On his ascending the throne, Lâḷa, Gurjjara, Gauḷa, Pallava, and Chôḷa were all terrified. The principal exploit related of this king is his capture of Uchchaṅgi, 'for a long time considered impregnable by kings', (but this was a stock expression, see No. 38, east face, where it was used of the same place 200 years before in the time of Guttiya Gaṅga). Its king, called Pâṇḍya and Kâma Dêva, was taken prisoner, together with another king called Oḍeyarasa (or ?Sanda Oḍeyar), apparently his father, with all their women, treasury and horses, and the place given up to plunder.

The titles and epithets applied to Vîra Ballâḷa are the same as those given to Nârasiṃha in No. 137, with the addition of S'anivâra-siddi, Giridurga-malla, which occur in most of his inscriptions.

Chandramauḷi—described as a learned Brahman, worshipper of Hara (S'iva), whose father was S'ambhu Dêva, and his mother Akkavve—became minister to Vîra Ballâḷa.

His wife was Âchiyakka, descended from a Jaina family of Mâsavâḍi nâḍ, her genealogy being given in detail: and they had a son Sôma. Her guru was Nayakîrtti's disciple Bâlachandra, whose father and disciples are mentioned. She had a temple erected for Pârśva Dêva in Beḷuguḷa (the Akkana basti)

Chandramauḷi applied to the king for an endowment of the temple, and Vîra Ballâḷa presented to it the village of Bammeyanahaḷḷi; while the local chiefs and merchants assigned certain dues for the support of the worship.

The inscription which follows, No. 107, consists of only a couple of lines, stating that on the beautiful Âchala Dêvi, wife of Chandramauḷi, begging for a grant for Gommaṭa-nâtha of Beḷguḷa, the generous Vîra Ballâḷa gave her the village of Bekka. It is curiously enough engraved after and on the same stone as two more recent inscriptions, Nos. 105, dated A.D. 1398, and 106, dated 1409. This is inexplicable, unless it has been copied from some stone no longer in existence.

Nos. 70 and 69 are two fragments of stones containing in the bits of inscriptions now remaining on them praises of Adhyâtmi-Bâlachandra, the disciple of Nayakîrtti. They therefore belong to about this period.

The next inscription is No. 130, dated in S'aka 1118, the year Râkshasa, (A.D. 1196). It records the erection, by Nâga Dêva, of some additions to the Pârśvanâtha basti, (no doubt the Akkana basti), of a tomb and other memorials of Nayakîrtti, and of the Nagara Jinâlaya.

It commences with a brief account of the Hoysaḷa kings, down to Vîra Ballâḷa, of whom are repeated the verses given in No. 124 as to the terror he created in neighbouring kingdoms, and his capture of Uchchaṅgi.

An account is then given of Nayakîrtti and his disciples, and of the genealogy of Nâga Dêva.

Inscription No. 78 has been placed next. It is engraved on the rock at the left hand of the great image, and though not dated apparently belongs to about A.D. 1196. For it states that Basavi Seṭṭi, who had the wall round the cloisters and the twenty-four tîrthaṅkaras made, was a disciple of Naya-

kirtti, who from No. 42 we know died in 1177, and now Basavi Seṭṭi's sons had latticed windows made for these images. In the succeeding inscriptions, 86 and 87, we find various donations made to these very images. From No. 86 we learn that Basavi Seṭṭi was a *vaḍḍa byavahâri* of Mosale. The title vaḍḍa byavahâri is one often applied to a chief merchant in the oldest inscriptions, but its meaning is not very clear, unless it is something equivalent to army contractor.

Next have been put four rock inscriptions recording the visits of distinguished persons, Nos. 120, 22, 73 and 74. There is no clue to their dates except the style of the letters and the years Îśvara and Parâbhava given for the last two, which would correspond with A.D. 1217 and 1246. In 120 Vîra Pallava Râya's son,...... Siṅghara Nâyaka is mentioned; in 22 Kottayya, lay-disciple of Abhayanandi ; in 73 Malayâla Saṅkara ; and in 74 Mariyâḷa Permmaḍi Nâyaka.

Next come Nos. 88 and 89, recording grants by merchants for the worship of Gommaṭa, in the years Naḷa and Kâḷayukti respectively. As these grants were made over to Chandraprabha, disciple of Nayakîrtti, to whom also the grants in No. 96 were made over, and as the latter is dated S'aka 1195, the dates of 88 and 89 are fixed as S'aka 1178 and 1180, or A.D. 1256 for the one and 1258 for the other.

Our next inscription is No 128, belonging to the year Akshaya, which corresponds with A.D. 1266. It brings us to the reign of the Hoysaḷa king Sômêśvara, called here the son (*kumâra*) of Vîra Ballâḷa, but according to all the received accounts his grandson. The Jaina influence was evidently now becoming weakened, and the merchants and citizens who had formerly bound themselves to make over certain dues for the support of religion were trying to evade payment. The authority of Râma Dêva Nâyaka (evidently not a Jaina), senior treasurer to the king Sômêśvara, was invoked to settle the matters in dispute, and in his presence Nayakîrtti, a disciple of Nêmichandra, who was the disciple of the former Nayakîrtti, wrote this śâsana for the citizens, regulating the payments to be made for the future. Certain of the details are not very clear, but some compromise seems to have been the object of the agreement.

Inscription No 96, which comes next, is dated in S'aka 1191 (a mistake for 1195), the year S'rîmukha, (A.D. 1273), and records a grant in the reign of Narasiṃha III by Sabhû Dêva and other merchants, made to Chandraprabha, disciple of (? the second) Nayakîrtti, for the worship of Gommaṭanâtha and the twenty-four tîrthaṅkaras of the cloisters (see No. 78.)

Nos. 93 to 95 and 97 are grants by merchants for the worship of Gommaṭa, engraved on the same stone as the above. All but 95, which mentions no date, are of the year Bhâva and they may therefore be assigned to A.D. 1274.

Here comes in the second part of No. 137, dated in S'aka 1200, the year Bahudhânya, (A.D. 1278), in which certain grants are made, among others by a son of Chandraprabha, for the worship of S'rîvallabha-dêva, the god of the Bhaṇḍâri basti.

Next comes No. 131, which contains two grants made at different times, one in S'aka 1213, the year Pramâdhi, (A.D. 1280), and the other in the year Sarvadhâri, (A.D. 1288). Both are grants for Âdi-dêva the god of the Nagara-Jinâlaya. The first is by the citizens of Beḷuguḷa and the second by those of Jinanâthapura, the latter also making provision for repairs of the temple.

No. 129 which follows is dated in S'aka 1205, the year Chitrabhânu, (A.D. 1283). It is also a grant for the god of the Nagara-Jinâlaya by citizens who were lay-disciples of Mâghanandi-siddhântachakravarti, described as the royal guru of the Hoysaḷa king, who at this time must have been Narasiṃha III.

The last part of No. 137 is here to be mentioned, dated in the year Durmukhi, (? A.D. 1296), in which the royal gurus and chief citizens unite to put a stop to some embezzlement which had apparently been going on of the funds arising from the endowments of S'ri-vallabha-dêva and other gods.

Inscription No. 41 comes next, dated in S'aka 1235, the year Pramâdi, a mistake for Pramâdicha, (A.D. 1313). It is a memorial of the death of S'ubhachandra, a disciple in the fourth descent from Maladhâri Râmachandra. He was originally a chief called Bôgâra Râja, or else head of the Bôgâras or braziers.[5] The chief of Beḷukere, called Gummaṭa Râya, had a tomb erected for him, and his disciples Padmanandi and Mâdhavachandra consecrated it.

With inscription No. 82, which is the next, we are brought in contact with the rising power of Vijayanagar, which had now taken the place of the Hoysaḷas. It is dated in the year S'ubhakṛit, (A.D. 1362), in the reign of Bukka Râya. Irugapa, the grandson of his minister Chaicha, seems to have made a fresh grant of Beḷguḷa for the worship of Gummaṭês'vara. The inscription is entirely in Sanskrit and enters upon a new and more modern phase of composition.

We now come to No. 136, an inscription (known as Râmânujâchâri's inscription) which was originally published in 1809 by Colonel Mackenzie[6] and which, owing to misinterpretation, was supposed to establish the identity of the creeds of Jina and Vishṇu. It is dated in S'aka 1290, the year Kîlaka, (A.D. 1368), and is the record of a compact which was personally made by Vîra Bukka Râya of Vijayanagar between the Vaishṇavas and the Jainas in order to put down the persecution to which the latter were being subjected by the former. It is in the Kannaḍa language, in prose, and contains a variety of interesting details, as will be seen on reference to the notes. The settlement made by Bukka Râya, who had summoned all the chief representatives of the various Vaishṇava sects for the occasion, was—that the Jainas were to be at liberty to carry their customary symbols and play the five big drums in their religious processions in the same way as the Vaishṇavas, that in this respect no difference could be allowed, and that the one would be protected equally with the other.

This agreement was made in writing, and ratified by his taking the hand of the Jainas and placing it in the hand of the Vaishṇavas, the decree being ordered to be engraved on stone and set up at all the bastis in the kingdom. Moreover the Jainas agreed to contribute a certain sum for each house, which the Vaishṇava tâtas of Tirumale (the sacred hill of Tripati) were to apply in providing a body-guard of twenty men for the protection of the god of Beḷuguḷa (the colossal image of Gommaṭês'vara) and in repairing the ruined Jaina buildings.

The Jainas are throughout called the *bhavya-jana* or blessed people, while the S'ri-Vaishṇavas are called the *bhaktas* or the faithful.

How long the latter part of the agreement continued in force, or whether it was ever acted upon at all, there is nothing to show. It seems however that the Jains were not again molested at Beḷgoḷa. But in proof that hostile feelings between these sects regarding the right of procession were not confined to the south of India, the following passages may be quoted from a speech recently made at the Royal Asiatic Society's meeting by Colonel Sir William Davies. "Not long after the transfer of the Dehli territory to the Panjab, which took place in the year following the mutinies, the leading men of the Vaishṇavas, a sect far more numerous and powerful than the Jains, or, as they are there called, Sâraogis, succeeded in convincing the then Commissioner, Colonel Hamilton, that it would be dangerous to the public peace to allow the Sâraogis to have their procession, and he refused to

[5] The Jains are still distinguished for their brass work, in which there is a thriving trade at S'ravaṇa Beḷgoḷa.

[6] As. Res. IX, 270.

allow it to take place, and on appeal his action was supported by the Local Government. This was, I think, in 1863. The Sâraogis naturally felt themselves greatly aggrieved at this decision, and left no stone unturned to have the order set aside. They memorialized the Government of India and the Secretary of State, but all in vain. This state of things continued till I went to Dehli as Commissioner in 1876. They of course appealed to me as they had done to all my predecessors, to obtain a reconsideration of the order prohibiting the procession. On thinking over the matter it seemed to me only fair that if the Vaishṇavas were allowed to celebrate their Râm Lilâ, the Sâraogis *should be permitted to have their Rath-jâtra...... It seemed to me that it was the duty of a strong* and civilized government like ours to insist upon toleration being displayed by the Vaishṇavas towards the Sâraogis. I accordingly addressed the Local Government. My appeal was strongly supported by the then Secretary to the Government, Mr. (now Sir Lepel) Griffin, and he succeeded in obtaining the consent of the Lieut. Governor, Sir Robert Egerton, to the rescission of the order prohibiting the procession. Soon after, on the 20th July 1877, the procession, after an interval of fourteen years, took place, and as very complete precautions had been taken against the occurrence of disturbance on the part of the Vaishṇavas, everything passed off quietly, and since then the Sâraogis have had their Rath-jâtra regularly every year.

"The relations between the members of these two sects had never been very cordial, but the stoppage of the Sâraogi procession for so long a period naturally intensified the ill-feeling, and all social intercourse between them had gradually ceased. When, however this bone of contention was removed, their differences were gradually reconciled, and I succeeded in inducing the Sâraogis once more to forego their objections to giving their daughters in marriage to the sons of Vaishṇavas, and on ceremonial occasions even to partake of food prepared by the latter sect. By degrees the old social intercourse between them was completely resumed, and very few of the traces of the former bitter feeling I hear now remain."[7]

No. 111, dated S'aka 1295, the year Paridhâvi, (A.D. 1373) comes next. It is engraved in large characters on a big boulder at the foot of the stairway leading to the great image, and is surmounted by figures of rows upon rows of siddis. The inscription states that it was executed by Varddhamâna svâmi whose descent is given in a long line of gurus, but some parts have become illegible.

No. 112 is engraved immediately below the above and probably belongs to about the same period. It is to the memory of Hêmachandra-kirtti-dêva.

On a separate stone, erected against the above, is No. 114, dated in Naḷa, no doubt corresponding with A.D. 1376 It records the death of Padmanandi-dêva, disciple of Traividya-dêva.

Inscription No. 132 has been placed next and, taken in connection with 133 and 105, assigned to about A.D. 1390. It records the erection of what is now called the Mangâyi basti, but in the inscription receives the name of Tribhuvana-chûḍâmaṇi chaityâlaya. Mangâyi was a woman of Beḷuguḷa, a lay-disciple of Abhinava Chârukirtti paṇḍita, a title borne by the Jain gurus at S'ravaṇa Belgoḷa from the time of the Hoysaḷa kings. She is stated to have been adorned with the ornaments of agreeableness and to have been high in the royal favour. No other particulars are given.

No. 133 relates how certain gauḍas, lay-disciples of Paṇḍita dêva, made some grants for the basti erected by Mangâyi.

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[7] R. A. S. J. XX, 287.

The next inscription, No. 105, is an important one, composed by Arhad-dâsa. It is dated in S'aka 1320, the year Îsvara, (A.D. 1398) and its object is to record the death of Paṇḍita, or it may be conjectured Chârukirtti Paṇḍita, the name borne by all the gurus at S'ravaṇa Beḷgoḷa for a long time past. But it contains a lengthy account of a succession of gurus in the style of the old inscriptions Nos. 40, 50 and others.

After invocation of the Tirthaṅkaras, the Gaṇadharas, the Kêvalis, the S'ruta-kêvalis, the Daśapûrvadharas, the Êkadaśâṅgadharas, Âchârâṅgas and Sûris, all except the last enumerated and named, the inscription introduces Kuṇḍakunda (called in No. 40 'the first famous muniśvara'), and states that he 'moved about leaving a space of four inches between himself and the earth under his feet.' This amounts to saying that he was perfect in yôga. The highest aim of yôga is union with the one eternal Spirit, but it is also supposed to confer supernatural powers by which the body can at will be liberated from all the restraints of nature. A similar statement is made of Pûjyapâda in the *Châmuṇḍa Râya Purâṇa*, which says that he was able to fly through the air (*gagana-yamana-sâmartthar*). The Yôga philosophy is very ancient and ascribed to Patañjali, according to Lassen about 200 B.C., but it has been followed in India in all ages and has abundant devotees down to the present day

Next is mentioned Umâsvâti, who published (*prakaṭichakâra*) the Tatvârttha-sûtra; followed by *Gṛiddhra-piñchha and Balâka-piñchha.* Then come Samantabhadra and his disciple S'ivakôṭi Sûri, who illustrated (*alañchakâra*) the Tatvârttha-sûtra. Regarding these two the following particulars are given in the Râjâvaḷi-kathe.—Samantabhadra, it is said, was born in Utkalikâ grâma and was engaged in penance in Manuvakahaḷḷi when he was attacked by a disease called *bhasmaka* (see No. 54), which is characterized by a morbid voracious appetite and constant craving for food together with general decay. Unable to get it cured, he resolved to end his life and applied to his guru to let him perform the vow of sallêkhana, quoting the verses given above, p. 15. But his guru, foreseeing that he was destined to be a great promoter of the faith, refused permission, and directed him instead to go to any place where he could eat till his appetite was appeased and then to take dikshe again. He accordingly made his way to Kâñchi and presented himself before S'ivakôṭi mahârâja, who had set up a crore of liṅgas and who made a daily distribution of 12 khaṇḍugas of rice at the temple of Bhîma-liṅga. The king, being struck with his appearance, did obeisance to him as if S'iva, and on his asking the king what works of merit he was engaged in, the latter told him of all the temples he had erected and of the distribution of food he daily made. On which Samantabhadra said, "Your works of merit and that food I will make to be an acceptable offering (otherwise an offering to S'iva)."

Accordingly he took up his place in the temple with the 12 khaṇḍugas of cooked rice and other necessary articles, and closing the door, ordered all to retire. Immediately he was alone he fell to and ate up the whole of the rice so that not a grain was left. Great was the surprise of the king when the door was opened to find it all gone. The next day Samantabhadra left a half and the following day a quarter of the food, explaining that the god had granted it for *prasâda*. The king's suspicions being aroused, on the fifth day he surrounded the temple with his forces and gave orders to burst open the door. Samantabhadra, aware of the danger that threatened him, began to call earnestly upon Sarvajña and all the Tirthaṅkaras. When he came to the praise of the eighth tirthaṅkara, behold! Chandraprabhâ himself appeared in his full glory, of the stature of three men, in the place of the Bhîma-liṅga, surrounded with all his attendants. Samantabhadra at once threw open the door. The king, lost in astonishment, fell at his feet and begged for instruction in the Jaina faith. Eventually, making over the kingdom to his son S'rikaṇṭha, the king S'ivakôṭi took Jina dikshe, and as S'ivakôty-âchârya wrote the Ratnamâlâ and other works which converted many to the Jaina faith.

Samantabhadra, having again taken dîkshe, composed the Ratna-karandaka and other Jinâgama-purâṇas and became a professor of the syâd-vâda.[8] Then follow the verses, already quoted in connection with No. 54, relating to his wanderings over India for purposes of discussion. It will be seen in the remarks on that inscription that Chandraprabhâ appeared to him on another occasion in Kauśambi to remove his doubts. Further reference may be made to what has there been said about this distinguished Jaina, who in No. 108 is called the author of the Jina s'âsana.

The inscription then mentions Dêvanandi, called Pûjyapâda on account of the forest deities worshipping his two feet; Akalaṅka or Bhaṭṭâkalaṅka (see remarks in connection with No. 54); Jinasêna, Guṇabhadra, and another, whose name is defaced but whose disciples were Pushpadanta and Bhûtabali.

Then an important statement is made that Arhadbali formed four saṅghas,—the Sêna, Nandi, Dêva, and Simha saṅghas—with the view of promoting harmony in the Koṇḍakundânvaya and to separate them entirely from the Sitâmbaras or Svêtâmbaras. A somewhat more general account is given of these events in No. 108.

The inscription goes on to name several distinguished gurus of the Iṅgulêśvara line belonging to the Nandi saṅgha, the Dêsi-gaṇa and the Pustaka-gachcha. Then follow Nêmichandra, Mâghanandi, Abhayachandra and S'rutamuni. In the line of the disciples' disciples of the latter was an Abhinava S'rutamuni, who is compared with Pûjyapâda in his knowledge of grammar, with Dêva (either Samantabhadra or Akalaṅka) in logic, with Gautama or Koṇḍakunda in siddhânta, and with Varddhamâna in adhyâtma. Then are mentioned another Abhayachandra, his brother S'rutakîrtti, and S'rutakîrtti's son Chârukîrtti.

Simhanâryya is next introduced, who is said to have cured the powerful king Ballâla of a severe illness through which he was as if among the dead; and also to have brought Abhayasûri through a dangerous illness, of the serious nature of which the patient was fully aware. This Ballâḷa was the eldest son of the Hoysala king Ereyaṅga and the elder brother of Vishṇu-varddhana. So far as we know he never came to the throne, and a reason may perhaps be found in the mortal sickness thus referred to, whatever it may have been, from which he was for the time cured as here stated. Simhanâryya's disciple was Paṇḍita or Chârukîrtti who took up his residence in Beḷugula. The mention of this place gives occasion for referring to the colossal statue set up by Châmuṇḍa Râya and the

[8] The following is the account in the original:—

Kâñchi-puriyoḷu S'ivakôṭi-mahârâjan emban rājyam geyutta kôṭi-liṅga-sthâpanege geyd avaroḷu Bhîma-liṅgadoḷ [illegible] dina-vandakke dvâdas'a-khaṇḍuga taṇḍulad annama [illegible] mâḍi-utt irppinam Utkalikâ-grâmadoḷ udbhavisida Samanta-bhadrâchâryyar emba yati-patigaḷu Maṇuvakahaḷḷiyoḷ [illegible]s'anâdi tapadim kriyâ-yuktar âgiral ondu-kâraṇadim âge bhasmaka-vyâdhi [illegible] pettey adakke pratikâram illadudarim ava-gurova samîpaman eydi sallêkhanamam bêḍuvudum guruga[ḷ] [illegible] nindarnada [illegible] dharmmod[dh]âram apudarind elliyânum [illegible] appantu [illegible] rôgôpas'amam âge punar dîkshe goḷvud emba [illegible] Kâñchîpuramam [illegible] S'ivakôṭi-mahârâjanam kaṇḍ [illegible] avara s'arîra [illegible] bhadrâkârama vâg-jâlamam nôḍi âs'charyyam âge S'ivan ende [illegible] namaskarisi [illegible] dharmmaman ênu embudum tamma S'iva-bhakti S'ivâchâra [illegible] kôṭi-liṅgârâdhaneyum Bhîma liṅgakke [illegible] paditeramam pêḷe [illegible] dharmmamam â-kâḷumam S'ivârppaṇam [illegible] enda [illegible] khaṇḍugad akkiy-annakke takka vyañjana-padârtthamam ikkisi ka-vâṭa-bandhanam mâḍi [illegible] vêdan [illegible] â-bhattam ellaman ond agaḷ uḷiyadante tann udarâgniy âhutigoṭṭu [illegible] kadahaṃ tereyal aty-âs'charyyam baṭṭu maru-[illegible] arhad-bhaṭṭârakam s'adoḷ ond amas'am uḷidod id ênam uḷidude endu bemgoḷe dêvanu prasâda-s'êshâonamam [illegible] endoḍam beḷagiṃoḷu nâlkaroḷ ond amas'am uḷiye [illegible] âraidu [illegible] dinas'aṃ chaturaṅga-balam bereṃ [illegible] nûvaḷasu sutti bâgilam tereyul endu kalakala-ravam ponmeye tad-upasarggam pûguvannam âhâra-s'arîra-nivṛitti geydu Sarvvajñana-vastu-stavâdi-tri-vidha-stôtram an êka-chittadi Vṛishabhâdi [illegible]-nâlvaṛgg-an Upajâti-Vams'as[th]a-Skandha-Rathôddhata [illegible] nânâ-jâti-vṛitta-padyaṅgaḷim pêḷalu toḍagiy ashṭama-tîrtthakara Chandraprabha-svâmig [illegible] stutiyam [illegible] Bhîma-liṅgamam [illegible]-vudum Jina-S'âsana-dêviyind â-liṅgadoḷ mûru-purusha-pramâṇina suvarṇṇamaya chandra-lâñchhanam app Arhad-bhaṭṭâraka-pratimeyu yaksha-yakshi-pratimeyind [illegible]-mahâ-prâtihâryyad oḍane [illegible] mânam âge sûryyôdayam âd antey udbhavisi tôruvudu [illegible] bâgilam tered [illegible] âgama nuti geyyutta [illegible] 1 â-mahâtmyakkey aty-âs'charyyam âge S'ivakôṭi-mahârâjam bhavyan appudarim ujñânajam [illegible] â-muni-mukhyara s'rî-pâdakkam poḍevaṭṭ ippudum Mahâvîra-Varddhamâna-paryyantam nuti geydu [illegible]-koṇḍu [illegible] sad-dharmma-svarûpamam savistaram kêḷdu samsâra-s'arîra-bhôga-nirvvêgadim S'rîkaṇṭhan emba [illegible] itta S'ivâyanam [illegible] â-muni[illegible] Jina-dîksheyan âṇtu S'ivakôṭy-âchâryyar âgi [illegible] s'âstra-pravarddhakar âdar â-mahâtmyadim kelambar aṇu-vrata-dhârigaḷ âdaru [illegible] samyaktvam [illegible] â-bhâvi-tîrtthakaran appa Samantabhadra-svâmigaḷu punar dîkshe goṇḍu [illegible] chaturaṅgala-châraṇatvamum padedu Ratna-karaṇḍakâdi Jinâgama-purâṇamam pêḷi Syâdvâda-vâdigaḷ âgi samâdhiy oḍedaru 1

buildings erected by Bharatamayya. Two kings or local chieftains, Hariyana and Mâṇikya Dêva, were Para Paṇḍita's lay-disciples, and he died in S'aka 1320, the year Îśvara, (A.D. 1398). His disciple Abhinava Paṇḍita Dêva Sûri and others set up his tomb, and Arhad-dâsa composed this inscription in his honour.

No. 126, which comes next, is a brief statement in two lines that Harihara Râya, that is, the second king of Vijayanagar of that name, died in the year Târaṇa. This would be equivalent to A.D. 1404. But according to the received accounts Harihara II ended his reign in 1401. The present inscription is therefore of special importance.

We now come to No. 106, dated in S'aka 1331, the year Virôdhi, (A.D. 1409). It records a grant for the worship of Gommaṭa by Mâyaṇṇa, who belonged to Gaṅgavati, a place in Jayatipura (perhaps Jayantipura or Banavasi), in the Karṇâṭaka country.

The next inscription is No. 108, dated in S'aka 1355, the year Paridhâvi, (A.D. 1433). Its object is to record the death of S'rutamuni and the erection of his tomb, but it contains a long account of gurus from the beginning corresponding generally with that given in No 105 already described. It was the composition of the poet Maṅga Râja. He is known from his work the *Maṅga Râja Nighaṇṭu*, written in A.D. 1398, and is distinguished as Abhinava Maṅga Râja from a Maṅga Râja who wrote a Harivaṃśa and other works about two centuries before.

One of the earlier verses contains a curious comparison of the Jaina faith with a ship, and mentions its bilge water, its cabins, its painted sides, and its wells or tanks of water. This is a somewhat earlier date than we should expect to find an acquaintance with such particulars, as it was not till 1498 that the earliest European expedition under Vasco de Gama arrived off the Indian coast at Calicut. And even the embassy to Vijayanagar of the Persian ambassador Abd-ur-Razzâk, who also came to Calicut, was not till 1442.

In the account of Pûjyapâda, the inscription gives some new information in stating that he was unrivalled as a dispenser of medicine (*apratimaushadharddhih*), and that the water in which his feet were bathed could turn iron into gold. A reference is also made to his visit to Videha (Tirhut in Behar), already described at p. 42

The origin of the four saṅghas is not definitely attributed to Arhadbali as in No. 105, but they are said to have been formed by the body of yôgis who arose in the line of Akalaṅka. The cure of king Ballâla by Chârukirtti (as stated in No. 105) is mentioned, but it is further added that diseases were healed from contact of the air which had but touched his body. Paṇḍita is described as not only taking up his residence at Beḷgoḷa but as being specially attached to the Nagara Jinâlaya.

Nos. 127 and 125 come next. They are probably the same, but 127 was commenced and not completed. From 125 we learn that Dêva Rât, that is Dêva Râya, the king so named of Vijayanagar, died in the year Kshaya, which would correspond with A.D. 1446. But according to the received accounts Dêva Râya reigned till 1451. Here again, as in 126, we have important information.

The next inscription, No. 103, is dated S'aka 1432, the year S'ukla, (A.D. 1510). It states that Channa Bommarasa, supporter of the *bhavya-jana*, the blessed, (*i. e.* the Jains) in Nañjarâyapaṭna,[9] brother of the minister to king Chaṅgâla Dêva,[10] repaired the upper storey (*baḷḷi-vâdava*) of the buildings attached to Gommaṭa svâmi.

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[9] In the east of Coorg.

[10] This is the king of whom the story resembling that of Midas is related, that his right ear was like that of an ass, a secret known to none but himself and the barber who shaved him. The possession of the secret so troubled the latter that to relieve himself he whispered it to the sandal tree in the courtyard of the palace, under which the king was accustomed to be shaved. Some time after, the king being pleased with the performance of some tumblers, at their request presented them with the sandal tree in the courtyard for the purpose of making a drum. They cut down the tree and made the drum. But when it was beaten it gave forth no other sound than the words the barber had whispered to the tree and thus the secret became everywhere known. See *Mysore and Coorg*, Vol. II, 294 under Bettadpur.

No. 134 is dated in Nandana, probably A.D. 1532. It relates how Gommaṭaṇṇa, disciple of the *hiri-Âryya* of Gerasoppe, had repairs done to five bastis, namely the Chikka basti on the small hill (it is not clear what basti this means), three in Baḍagavâgil (or perhaps at the north gate), and the Muṅgâyi basti.

Nos. 99 to 102 are short inscriptions, dated S'aka 1459, the year Viḷambi, (A.D. 1537), recording grants made by various mortgagees in consideration of their mortgages being released by a merchant named Chauṇḍa Seṭṭi of Gerasoppe.

In No. 135 is the record of the visit of some holy women from Gerasoppe in the year Vikâri, probably A.D. 1539.

Nos. 84 and 140 are alike, the former being engraved on stone and the latter on copper. With them we are brought to the time of the Mysore Râjas. They are dated in S'aka 1556, the year Bhâva, (A.D. 1634). Châma Râja Woḍeyar of Mysore, finding that the temple lands of Beḷgoḷa had been for a long time mortgaged to certain Jaina merchants, sent for the latter and proposed to pay off the mortgage, the effect of which would of course be that the lands would be escheated to the State. To escape from the odium of having caused such an alienation, the merchants unanimously agreed to release the mortgages as a work of merit and to grant them for the support of their faith.

The whole transaction is related somewhat more in detail in the version on the copper plate, No. 140, while a strict prohibition is added against any of the priests mortgaging the temple lands in future and against any one who should grant them mortgages thereon, calling upon the rulers of the country to interfere to prevent it.

No. 142, engraved on the rock near the burning ground of the deceased gurus, is dated in S'aka 1565, the year Sobhânu, (A.D. 1643). It records the death there of Chârukirtti-paṇḍita-yati, also called Traividya-chakrêśvara.

No. 118 is in Nâgarî characters, and dated S'aka 1570, the year Sarvadhâri, (A.D. 1648). The language is Mahratti or Gujarati, and the object of the inscription is to record the erection of the Chovvisa-tîrthaṅkara basti, also called the Hosa-basti or new basti, an insignificant little building on the big hill.

Inscription No. 117 consists of a few lines cut on the rock to record the visit of some devotee in the year Saumya (? A.D. 1669).

No 116 is of the same character and is dated in S'aka 1602, the year Siddhârthi, (A.D. 1680).

Inscription No. 83 is dated in S'aka 1645, the year S'ôbhakṛit, (A.D. 1723), and states how Doḍḍa Krishṇa Râja Woḍeyar of Mysore paid a visit to Beḷgoḷa and, being greatly struck with the image of Gommaṭa Jina, renewed to it the grant of Beḷguḷa and presented other villages.

No. 121 records the erection in the year Siddhârthi, (probably A.D. 1739), of a little maṇṭapa called the Brahma Dêva maṇṭapa, situated near the beginning of the ascent up the big hill. It was built by a gauḍa of Hirisâṛi, perhaps the present village of Hiresâve, a few miles to the north-east of S'ravaṇa Beḷgoḷa.

Inscription No. 72 is cut on the rock a little distance in front of Bhadrabâhu's cave. It is dated in S'aka 1731, the year S'ukla, (A.D. 1809), and states that Ajitakirtti expired at that spot after fasting for a month. This is the latest recorded instance at S'ravaṇa Beḷgoḷa of the performance of sallêkhana.

No. 128 relates that Channanna, the son of a merchant, erected the mantapa and a pond named Âdi-tirtha. The inscription is a most degenerate production and quite unworthy of a place among so many beautiful specimens of composition. Its date may be about A.D. 1810.

No. 98 is dated in S'aka 1748, the year Vyaya, (A.D. 1826), and is a grant made in the reign of Krishna Râja Wodeyar of Mysore by Puṭṭa Dêvarâjai arasa, son of Dêvarâjai arasa, bakshi of the body-guard, kandâchâr and savâr kachêri, that is, head of the military department, in commemoration of the death of his father, which took place on the day for the head anointing of Gommaṭêśvara.[1]

We at length come to No. 141, the latest of these interesting inscriptions, dated in S'aka 1752, the year Vikriti, (A.D. 1830). It is also stated to be 2,493 years after the final beatitude (or death) of Varddhamâna and the year 1888 of Vikramârka. The former date would give us B.C. 663 as the date of Varddhamâna's decease, which is the traditional date. But on this point see above, p. 11.

The grant is one made by Krishna Râja Wodeyar of Mysore, confirming to the use of Gommaṭêśa and of the various Jaina temples and guru's maṭha at Beḷguḷa four villages which during his minority had been granted by Pûrṇâryya, (the well known Dewan Pûrṇaiya or Poorniah).

In describing the donee, Chârukirtti paṇḍita, he is called occupant of the throne of the Dilli, Hêmâdri, Sudhâ, Sangita, Svêtâpura, Kshêmavêṇu and Beḷguḷa samsthânas. The mandates of the guru are in fact to this day issued to these places, which are identified as follows. Dilli is Delhi, where there are many Jainas (see above under No. 136); Hêmâdri, also called Kanakâdri, is Maleyur in Châmrâjnagar taluq; Sudhâ is Sôḍe in North Kanara; Sangitapura is the Sanskrit of Hâḍuvalli, a place in Dharwar; Svêtâpura is Bilige in North Kanara; Kshêmavêṇu is Mûḍu Bidari in South Kanara.

A few other inscriptions, roughly cut on the pavement close to the enclosure occupied by the colossal image, are apparently in Gujarati and are believed to contain records of some modern unimportant donations to the god. These have not been translated, but the accompanying illustration represents two of the best engraved.

[1] See above, p. 30.

APPENDIX A.

TABLE OF THE GAṄGA KINGS,

embodying the latest information obtained by me, taken entirely from inscriptions.

Date A.D.

1. **Koṅguṇi-Varmmâ**, Dharmma mahâdhirâja[1]
   of the Kâṇvâyana gôtra .. ..
   aided in establishing his kingdom by his guru Simha-Nandi
   cut through a pillar of stone with a single stroke of his sword
   was (dwelling) in the great city of Kuvaḷâla (Kolar)
   had the banner of a peacock's tail
   consecrated to conquer the Bâṇa maṇḍala
   master of countries born from the rapidity of his own victories
   adorned with wounds obtained in battle.
2. **Mâdhava** .. ..
   a touchstone for (testing) gold the learned and poets
   skilled among those who expound and practise the science of politics
   wrote a commentary on the *dattaka sûtra* or law of adoption.
3. **Hari-Varmmâ** .. .. 247—266..
   used elephants in war
   of great wealth acquired by the use of the bow.
4. **Vishṇu-Gôpa** .. ..
   devoted to the worship of gurus, cows and Brahmans
   his mental energy unimpaired to the end of life.
5. **Mâdhava** .. .. —425
   married the sister of the Kadamba king Kṛishṇa-Varmmâ
   his two arms grown stout and hard with athletic exercises
   eager to raise the ox of merit out of the mire of the Kali yuga
   reviver of donations for long-ceased festivals of the gods and Brahman endowments.
6. **Avinîta, Koṅgaṇi** .. .. 425—478
   crowned while an infant in his mother's lap
   married the daughter of Skanda-Varmmâ, Râjâ of Punnâḍ
   like Vaivasvata Manu in protecting the South in the maintenance of castes and religious orders.

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[1] These names are assumed as titles by all the kings of the dynasty to the end.
The name Koṅguṇi takes the forms Koṅguṇi (used by the grammarian Nâga-Varmmâ), Koṅgaṇi, Koṅgiṇi, and Koṅgaṇi, the last the most common.

Each king is the son of his predecessor unless otherwise stated.

Date A.D.

7. **Durvvinita**, Kongaṇi-vṛiddha .. .. 478—513..
   - taught by the author of *S'abdâvatâra*, *i. e.* Pûjyapâda
   - wrote a commentary on 15 sargas of the *Kirâtârjunîya*
   - fought sanguinary wars for the possession of Andari, Âlattûr, Paurulare, Pennagara, &c.
   - ruled over Pânâḍ and Punnâḍ
   - like Vaivasvata Manu in protecting the castes and religious orders of the South.

8. **Mushkara**, Mokkara, Kongaṇi-vṛiddha
   - married the daughter of the Sindhu Râjâ
   - groups of clustering savages did homage at his feet.

9. **S'rî Vikrama**, Kongaṇi-vṛiddha
   - skilled among those who teach and practise the science of politics in all its branches.

10. **Bhû Vikrama**, S'rî Vallabha, Bhûri Vikrama
    - defeated the Pallava king in the great battle of Vilanda, carried off his women and took all his country
    - his chest scarred with wounds obtained in battle from the tusks of elephants.

11. **S'ivamâra**, Nava Kâma, Nava Chôka, ? Ňava Lôka Kambayya
    - younger brother of Bhû Vikrama.

12. **Mârasimha**[2] .. .. —727
    - protected Diṇḍikôj Eriga and Nâga Daṇḍa, one of them a refugee from Amôgha-varsha
    - cut a piece of bone out of his body from a wound received in the battle of Vaimbalguli and sent it to the waters of the Ganges
    - defeated the Pâṇḍya king Varaguṇa in the great battle of S'rîpurambi but lost his life in saving his friend Aparâjita.

13. **S'rî Purusha**, Pṛithuvî Kongaṇi, Kêsari, Muttarasa .. .. .. 727—804
    - his queen was S'rîjâ
    - was living at Mânyapura
    - restored the Bâṇa line of kings in the person of Hasti Malla
    - contemporary with the Chôḷa king Vîra Nârâyaṇa.
    - His sons S'ivamâra; Duggamâra, Ereyappa or Mareyappa; and Lôkâditya were governors under him during his reign.

14. **S'ivamâra**, Kongaṇi mahârâjâdhirâja paramêsvara .. .. .. 804—814
    - the Râshṭrakûta king Nirupama or Dhârâ-varsha defeats and imprisons Gaṅga, who had never been conquered before .. ?805
    - Prabhûta-varsha or Gôvinda, [illegible] Nirupama, releases him, but has to confine him again on account of his hostility 807

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[1] The inscriptions are not clear as to the history at this point. The achievements here put down to Mârsimha may perhaps belong to his predecessor S'ivamâra (No. 11).

[2] Also there may have been two kings called Pṛithivîpati, one immediately before and one immediately after Mârasimha. But S'rî Purusha is said to be the grandson of S'ivamâra.

Date A.D.

Châki Râja, ? viceroy of the Râshṭrakûṭas, ruling the Gaṅga maṇḍala in (or ?till) 813

S'ivamâra, (? having escaped), defeats the combined Râshṭrakûṭa, Châḷukya and Haihaya army, encamped at Mudugundûr under Vallabha, *i. e.* Gôvinda

the two anointed kings, Gôvinda of the Râshṭrakûṭa line (whose reign ended in 814 A.D.) and Nandi-varmmâ of the Pallava line, unite in the coronation-anointing of S'ivamâra, and with their own hands place a diadem on his brow

a long war took place between the Eastern Châḷukyas and the allied Gaṅgas and Raṭṭas, in which 108 battles were fought in 12 years.

15. Vijayâditya .. .. —869

the brother of S'ivamâra.

16. Râja Malla, Satya Vâkya, Koṅguṇi-Varmmâ, Dharmma-mahârâjâdhirâja, Permmanaḍi[3] .. 869—? 893

lord of the city of Kôvaḷâla, lord of Nandagiri[3]

he recovered from the Râshṭrakûṭas the world which they had stolen and kept for a long time

Bûtarasa was yuva-râja in 870

a son called Raṇa-Vikramayya was perhaps the same.

17. Nîti-Mârgga, Satya Vâkya, Râcha-malla, Nanniya Gaṅga .. .. ? 893—? 916

Noḷambâdhirâja of the Pallava line was a governor under him.

18. Ereyappa, Râja Malla, Râcha Malla .. .. ? 916—921

19. Satya Vâkya, Râcha Malla, Nanniya Gaṅga, Jayad-uttaraṅga, Gaṅga Gâṅgêya[4] 921—963

his daughter was married to the son of the Râshṭrakûṭa king Krishṇa Râja or Kannara Dêva

the Gaṅga territory extended to the north over Banavase, Belvola and other provinces, by the favour of Krishṇa Râja, whose governor Bûtuga rebelled against him and was slain.

20. Mârasiṃha, Satya Vâkya, Noḷamba-kulântaka-Dêva .. .. .. 963—974

made an expedition against the Gurjjara Râja, at the request of the Chôḷântaka king Krishṇa Râja Râshṭrakûṭa

was a terror to the Châḷukya prince Râjâditya.

21. Râja Malla, Râcha Malla, Satya Vâkya .. .. 974—984

his younger brother Rakkasa, aṇṇana baṇṭa, was governor under him

his minister Châmuṇḍa Râya, erected the colossal statue of Gommaṭêśvara at S'ravaṇa Beḷgoḷa.

22. Gaṅga, Rakkasa, Râcha Malla .. .. 984—999

23. Nîti-Mârgga, Jayad-aṅkakâra, Koṅgaṇi-veḍeṅga, Kâvêri-vallabha .. 999—

The succeeding kings, to the end, take one or all of these names and titles: the original Dharmma-mahâdhirâja from this time becomes in every case Dharmma-mahârâjâdhirâja. But even at an earlier period we find an occasional use of a similar title, for S'ivamâra (No. 14) and somewhat later, Nîti Mârgga (No. 17) are called mahârâjâdhirâja paramês'vara.

[4] These titles are taken indiscriminately by the succeeding kings, but Jayad-uttaraṅga is varied into Jagad-uttaraṅga, Jasal-uttaraṅga, &c.

Date A.D.

24. **Gaṅgarasa,** Satya Vâkya .. .. 1022—1064
the Gaṅga princess Mailala Dêvî was the chief queen of the Châḷukya monarch Sômês'vara, who ruled 1042—1068; and his two sons by her take all the Gaṅga titles.

The Gaṅga empire was overthrown by the conquests of Râjêndra Chôḷa, whose army took the capital city of Talakâḍ about 1064.

Gaṅgarasa a governor under the Hoysaḷas .. 1065

Udayâditya, Gaṅga Permmanaḍi, Bhuvanaika-vîra, was a distinguished general and governor under the two Châḷukya kings whose mother was a Gaṅga princess as above mentioned, namely Bhuvanaika Malla and Vikramâditya Tribhuvana Malla .. .. 1070—1102..

Gaṅga Râja, minister and general under the Hoysaḷa king Vishṇu-varddhana, recovered Talakâḍ by attacking and defeating Adiyama the Chôḷa governor of the place, and handed it over to Vishṇu-varddhana, who thence assumed the title of Vîra Gaṅga.
He also defeated the army of Châḷukya Tribhuvana Malla in a night attack at Kannegâla and was instrumental in making the Hoysaḷa king independent .. .. 1113—1133

Ekkalarasa, a moon in raising the fortunes of the Gaṅga family mentioned under the Kalachurya king Bijjala .. .. .. —1158

Tailaha Dêvarasa, his son, with same title mentioned under the Kalachurya kings Saṅkama Dêva and Âhava Malla .. .. 1158—1181

Uttama Chôḷa-Gaṅga, Kâvêri-Vallabha, Gaṅga Perumâḷ, Vîra Gaṅga, lord of the city of Kuvaḷâla, lord of Nandagiri established himself in the east of Mysore .. .. .. 1217—1225
His sons were Vikrama Gaṅga and Mârappa

Meanwhile Chôḷa-Gaṅga founded the line of Gaṅga or Gâṅga kings in Kaḷiṅga in 1077 or 1132 and they held the sovereignty of that country down to 1534
Also a Chôḷa-Gaṅga[5] from Kaliṅga was ruling in Ceylon in 1196.

Ganga Râja founded the principality of Sivasamudram about 1550
he was succeeded by Nandi Râja, and he by Ganga Râja, with whom the name disappears from history.

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[5] He was the nephew of Nissanka Malla, from Kalinga, who was ruling in Ceylon in 1187. The latter was succeeded in Ceylon by his brother, Vikrama Bâhu, ruling in 1196, and he by his son Chôḷa Gaṅga, ruling in the same year. After him came Lîlâvati, widow of a former king Parâkrama Bâhu, in 1197, and then Sâhasa-Malla, brother of Nissanka Malla, in 1200, followed by Kalyânavati, widow of Nissanka Malla, in 1202 (Rhys Davids, Ancient coins and measures of Ceylon, in *International Numismata Orientalia*).

APPENDIX B.

TABLE OF THE RÂSHṬRAKÛṬA OR RAṬṬA KINGS.[1]

Date A.D.

Kṛishṇa, Akâla-varsha .. .. ? 450
a former mantri of his made a grant in the Gaṅga territories, with the sanction of the Gaṅga king Avinîta, in A.D. 466.

Indra, son of Kṛishṇa .. .. ? 460
defeated by the Chaḷukya king Jayasiṃha.

Gôvinda, Appâyika Gôvinda .. .. ? 610
came from the north and attacked the Chaḷukyas, but was repulsed by Pulikêśi.

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1. **Dantivarmmâ**.[2]
2. **Indra**.
3. **Gôvinda**.
4. **Karka**, Kakka.
5. **Indra**
   married a Chaḷukya princess.
6. **Dantidurga**, Dantivarmma, Khaḍgâvalôka, Pṛithivi-vallabha, Vairamêgha .. —753
   his victorious elephants ploughed up the banks of the Rêvâ or Narmadâ
   became supreme by conquering Vallabha
   defeated the army of the Karṇâṭaka (? that of the Chaḷukya king Kîrttivarmmâ), which had dispersed the kings of Kâñchi, the Chôḷas, Pâṇḍyas, S'rî Harsha and Vajrata.
7. **Kṛishṇa**,[3] Akâla-varsha, Vallabha, S'ubhatuṅga, Kannara .. 753—778 ?
   drove out the Chaḷukyas
   conquered Râhappa and gained the titles Râjâdhirâja paramêśvara
   erected a most beautiful S'iva temple at Elâpura (Elura : ? the Kailâsa).
8. **Gôvinda**, Prabhûta-varsha, Vallabha
   dethroned by his younger brother.
9. **Dhṛuva**,[4] Dhora, Dhârâ-varsha, Nirupama, Kali-vallabha, Iddha-têjas
   defeated and imprisoned the impetuous Gaṅga, who had never been conquered before.

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[1] Compiled in great measure from inscriptions published by Dr. Bühler and Mr. Fleet (*Ind. Ant.* VI, XII; *Kan. Dyn. of Bo. Pres.*) Each is the son of his predecessor unless otherwise stated.

[2] It is only from this point that we have a connected account of the line.

[3] Younger brother of Indra (No. 5.)

[4] Younger brother of Gôvinda (No. 8.)

Date A.D.

10. **Gôvinda**, Prabhûta-varsha, Jagattunga, Vallabha-narêndra, S'rî-vallabha, Prithivî-vallabha, Atiśaya-dhavala, Kîrtti-Nârâyaṇa .. .. 803—81
    - conquered the Kêralas, Mâlavas, S'autas, Gurjaras, and the kings of Chitrakûṭa (in Bandalkhand)
    - took away from his enemies (the Chaḷukyas) the emblems of the Gangâ and Yamunâ
    - released Ganga from his long and painful imprisonment, but had to imprison him again on account of his hostility
    - took tribute from Dantiga, the ruler of Kâñchi
    - worshipped by the lords of Vanga, Anga, Magadha, Mâlava and Vengi
    - the ruler of Vengi, probably Vijayâditya Narêndra-mriga-râja, was compelled to build the walls of a town or fortress for him
    - gave the newly acquired province of Lâṭa (in Gujarat) to his younger brother Indra
    - in conjunction with the Pallava king Nandi-varmmâ, placed the Ganga king S'ivamâra again on his throne
    - was residing at Mayûrakhaṇḍi (Morkhand in Nasik).

11. **S'arva**[5] (? Karka), Amôgha-varsha, Nripatunga .. .. .. 814—867
    - defeated the Chaḷukyas, who made peace with him at Vinguvalli
    - his capital was at Mânyakhêṭa (Mâlkhed in the Nizam's Dominions)
    - presented the Konkaṇa to Kapardi of the Silâhâra family
    - voluntarily retired from the throne (*vivêkât tyakta-râjyah*)
    - wrote the Kavirâjamârgâlankâra and other works.

12. **Krishṇa**, Akâla-varsha, Kannara, Kandara-vallabha, Krishṇa-vallabha .. 875—911
    - married the daughter of Kokkala, king of Chêdi, of the Kalachuri family of Tripura or Tewar
    - continued wars with the Eastern Châḷukyas.

13. (? **Gôvinda**), Jagattunga, Prabhûta-varsha .. .. .. —929
    - married first Lakshmî, daughter of Raṇa-vigraha, son of Kokkala
    - „ second Gôvindâmbâ, daughter of Sankaragaṇa (? the same as Raṇa-vigraha).

14. **Indra**, Nitya-varsha 916
    - married Dvijâmbâ, daughter of Ammana, son of Arjuna, son of Kokkala.

15. **Gôvinda**, Suvarṇa-varsha, Vallabha-narêndra, Gojjiga, Nripatunga, Vîra-Nârâyaṇa, Raṭṭa-Kandarppa .. .. 930—933

16. **Krishṇa**.[6]

17. **Amôgha-varsha**[7]
    - married Kundaka Dêvî, daughter of Yuva Râja, probably of the Kalachuri family of Tripura.

18. **Khoṭṭiga**,[8] Koṭṭiga, Nitya-varsha .. .. —971

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[5] On the analogy of all the other Amôgha-varshas this name should be Karka.

[6] Son of Jagattunga (No. 13), by his second wife.

[7] Younger brother of Krishṇa (No. 14).

[8] 'There being no probability of Koṭṭiga leaving any issue, first his younger brother Krishṇa was joined with him in the government, and then the latter's son Kakka.' Fleet, *Ind. Ant.* XII, 255.

Date A.D.

19. Krishṇa,[9] Kannara, Akâla-varsha, Nirupama .. .. .. 945—956
    sent an expedition against Gurjara under the Gaṅga king Mârasiṃha
    defeated the Chôḷa prince Râjâditya.
20. Kakka, Karka, Amôgha-varsha, Kakkala, Karkara, Vallabha-Narêndra, Nṛipatuṅga —973
    married the daughter of the Gaṅga king Râcha-malla
    conquered the Gurjara, Hûṇa, Chôḷa and Pâṇḍya kings
    was defeated and probably slain by the Western Châḷukya king Taila
    His daughter Jâkabbe or Jâkala Dêvi was married to Taila
    His son Indra, Raṭṭa-Kandarppa, Râja-mârttâṇḍa, Kirtti-Nârâyaṇa,
    died at S'ravaṇa Beḷgoḷa in 982

[9] Younger brother of Khoṭṭiga.

List of the Inscriptions in chronological order.

Date.	*Final purport of the inscription.*	*No.*
B.C.—	Death of Bhadrabâhu	1
A.D.—	„ various gurus and others, by vow of *sallêkhana*	2—21 23, 26—35
c 670	Grant by the son of the ? Gaṅga king S'rî-Ballabha	24
973	Achievements of the Gaṅga king Mârasiṃha	38
c 974	Death of Gunti, wife of Lôka Vidyâdhara	61
„ 975	„ Bâyiga, guardian of the Gaṅga prince Rakkasa ..	60
„ 980	Arittô Nêmi has a statue made	25
982	Death of the Raṭṭa or Râshṭrakûṭa prince Indra Râja	57
982	„ Pilla, Râja-chûḍâmaṇi	58
c 983	Châmuṇḍa Râya sets up the colossal image of Gommaṭa	75, 76
„ 983	Praise of the Jina dharmma, on pedestal of the image	77
„ 983	„ mouth of the water conduit	79
„ 983	Achievements of Châmuṇḍa Râya	109
„ 995	Châmuṇḍa Râya's son erects Châmuṇḍa Râya basti	67
1062	Relates to some member of the Kâshṭa saṅgha .. .	119
—	Praise of Garuḍa Kêsari Râja and another	36, 37
c 1090	Jinachandra worships in Bhadrabâhu's cave	71
1113	Death of Bûchi Râja	46
1115	„ Mêghachandra-traividya-dêva	47
c 1115	A succession of Jaina gurus, down to Bâlachandra-muni .. :	55
1116	Gaṅga Râja builds the enclosure round Gommaṭa	75, 76
1116	„ „ S'âsana basti	65
1116	„ „ Kattale basti, for his mother	64
1116	Gaṅga Râja's wife builds the Eraḍu-kaṭṭe basti	63
1117	Gaṅga Râja makes a grant for the above	45
1117	do do	59
1119	Death of Mânkabbe ganti	139
1120	„ Dêmiyakka, sister of Bûchi Râja	49
1121	„ Pôchikavve, mother of Gaṅga Râja	44
1122	„ Lakshmî, wife do	48
1123	„ S'ubhachandra, guru do	43
1123	S'ântala Dêvî builds the Gandha-vâraṇa basti	56
1123	do do	62
1128	Death of Mallishêna muni: contains a very full and important account of Jaina gurus	54
1123	Death of Hoysaḷa Seṭṭi	66
c 1130	Grant by merchants for Gommaṭa	143
1131	Death of S'ântala Dêvî, queen of the Hoysaḷa king Vishṇu-varddhana ..	53

Date.	*Final purport of the inscription.*	*No.*
A.D. c 1135	Death of Êchi Râja, nephew of Ganga Râja	144
" 1135	Ganga Râja's son builds Châmuṇḍa Râya basti	66
" 1138	Bharatamayya erects entrance and stairs for Gommaṭa	115
1139	Death of perggaḍe Singimayya	52
1139	" Bala Dêva daṇḍanâyaka, father of the above	51
1146	" Prabhâchandra-siddhânta-dêva, guru to S'ântala Dêvî ..	50
1160	Huḷḷa Râja builds the Bhaṇḍâra basti	138
1160	" has the grants to Gommaṭa confirmed by the Hoysaḷa king Narasiṃha	137*a*
1160	do do	80
1163	Death of Dêvakîrtti-paṇḍita-dêva	39
1163	Huḷḷa Râja erects a tomb for Dêvakîrtti	40
1171	Gommaṭa Seṭṭi makes grants for Gommaṭa	81
1177	Nâga Dêva erects a tomb for Nayakîrtti-yôgi	42
c 1177	Visit of company of gurus to Gommaṭa	113
" 1180	A panegyric of Gommaṭa, by the poet Sujanôttamsa	85
" 1180	Bamma Seṭṭi has the Yakshi dêvatî made	104
" 1180	Heggaḍe Kaṇṇa has a yaksha made	110
" 1180	Nâga Dêva makes the Nâgasamudra tank	122
" 1181	Huḷḷa Râja has the grants to Gommaṭa confirmed by the Hoysaḷa king Vîra-Ballâḷa	90
" 1181	Grants by merchants for Gommaṭa	91, 92
1182	Grant by the Hoysaḷa king Vîra Ballâḷa, at the request of the wife of Chandramauḷi	124
1182	do do	107
c 1185	Praises of Bâḷachandra-dêva	69, 70
1196	Nâga Dêva builds the Nagara Jinâlaya	130
c 1196	Basava Seṭṭi sets up the 24 Tîrthankaras, and his sons make screens for them	78
" 1196	Grants by merchants for the above	86, 87
" 1214	Vîra Pallava's son visits Gommaṭa	120
—	Abhayanandi's visit .. :	22
? 1217	Maleyâḷa S'ankara's visit	73
? 1246	Mariyâla Permmâḍi Nâyaka's visit	74
? 1256	Grants for Gommaṭa	88
? 1258	do	89
1266	Settlement of dues in time of the Hoysaḷa king Sômêśvara ..	128
1273	Grants by merchants for Gommaṭa, &c. in time of the Hoysaḷa king Nârasiṃha (III)	96
? 1274	do do	93-95, 97
1278	Grants by various for Bhaṇḍâra basti	137*b*

Date.	Final purport of the inscription.	No.
A.D. 1280	Grants by citizens of Belgula for Nagara Jinâlaya ..	131a
1283	do do	129
1288	„ citizens of Jinanâthapura do	131b
1296	„ for Bhandâra basti	137c
1313	Death of S'ubhachandra-muni	41
1362	Irugappa confirms the grants to Gommata under the Vijayanagar king Bukka Râya	82
1368	Bukka Râya reconciles the Jainas and the Vaishnavas	136
1373	Varddhamâna-svâmi erects (a tomb) for Samaya-Malla-dêva ..	111
1375	Death of Hêmachandra-kirtti-dêva	112
? 1376	„ Padmanandi-dêva	114
c 1390	Mangâyi erects the Mangâyi basti	132
„ 1390	Grants by gaudas for do	133
1398	Death of Puru Pandita; contains a full account of Jaina gurus ..	105
1404	„ the Vijayanagar king Harihara Râya	126
1409	Grant by gaudas for Gommata	106
1433	Death of S'rutamuni: inscription composed by the poet Manga Râja ..	108
1446	„ the Vijayanagar king Dêva Râya	125, 127
1510	Changâla Dêva's minister's son repairs Gommata's buildings ..	103
? 1532	Gummatanna repairs Mangâyi and other bastis	134
1537	Grants by various on release of their mortgages by Chavudi Setti of Gerasoppo	99-102
? 1539	Visit of women from Gerasoppe	135
1634	Châma Râja Vodeyar of Mysore releases the temple lands from mortgage	84, 140
1643	Death of Chârukirtti-pandita-yati	142
1648	Erection of Chavvisa Tirthankara basti	118
? 1669	A visit to Gommata	117
1680	„ of women to Gommata	116
? 1723	Dodda Krishna Râja Vodeyar of Mysore makes grants for Gommata ..	83
? 1759	Rangayya builds the Brahma Dêva mantapa	121
1809	Death of Aditakirtti-dêva	72
c 1820	Channayya's pond made	123
1826	Krishna Râja Vodeyar's body-guard bakshi makes a grant ..	98
1830	Krishna Râja Vodeyar of Mysore confirms grants by Pûrnayya ..	141

TEXT : *in Roman Characters.*

INSCRIPTIONS ON CHANDRA GIRI.

Rock Inscriptions to the south of Pârśvanâtha basti.

1

Svasti || Jitaṃ bhagavatâ śrîmad-dharmma-tîrttha-vidhâyinâ |
Varddhamânêna samprâpta-siddhi-saukhyâmṛitâtmanâ ||
lôkâlôka-dvayâdhâra-vastu sthâsnu charishṇu cha |
sach-chid-âlôka-śaktiḥ svâ vyaśnutê yasya kêvalâ ||
jagaty achintya-mâhâtmya-pûjâtiśayam îyushaḥ |
tîrttha-kṛinnâma-puṇyaugha-mahârhantyam upêyushaḥ ||
tadanu śrî-Viśâlê yaj jayaty adya jagaddhitaṃ |
tasya śâsanam avyâjaṃ pravâdi-mata-śâsanaṃ ||

Atha khalu sakala-jagad-udaya-karaṇôditâtiśaya-guṇâspadîbhûta-parama-Jina-śâsana-saras-samabhivarddhita-bhavya-jana-kamala-vikasana-vitimira-guṇa-kiraṇa-sahasra-mahôti-Mahâvîra-savitari parinirvṛitê bhagavat-paramarshi-Gautama-gaṇadhara-sâkshâch-chhishya-Lôhâryya-Jambu-Vishṇudêv-Âparâjita-Gôvarddhana-Bhadrabâhu-Viśâkha-Prôshṭhila-Kshatrikâryya-Jayanâma-Siddhârttha-Dhritishêṇa-Buddhilâdi-guru-paramparîṇa kramâbhyâgata-mahâ-purusha-santati-samavadyôtitânvaya-Bhadrabâhu-svâminâ Ujjayinyâm ashṭâṅga-mahâ-nimitta-tatvajñêna trai-kâlya-darśinâ nimittêna dvâdaśa-saṃvatsara-kâla-vaishamyam upalabhya kathitê sarvvas-saṅgha uttarâ-pathâd dakshiṇâ-patham prasthitaḥ ârshêṇaiva janapadam anêka-grâma-śata-saṃkhyam udita-jana-dhana-kanaka-sasya-gô-mahishâjâvikala-samâkîrṇṇam prâptavân ataḥ âchâryyaḥ Prabhâchandrêṇâmâvanitala-lalâma-bhûtê 'thâsmin Kaṭavapra-nâmakôpalakshitê vividha-taruvara-kusuma-dalâvalî-vikachanâ-śabala-vipula-sajala-jalada-nivaha-nîlôpala-talê varâha-dvipi-vyâghrarksha-tarakshu-vyâḷa-mṛiga-kulôpachitôpatyakâ kandara-darî-mahâ-guhâ-gahanâbhôgavati-samuttuṅga-śṛiṅgê śikhariṇi jîvita-śêsham alpatara-kâlam avabuddhyâdhvanaḥ suchakitaḥ tapas-samâdhim ârâdhayitum âpṛichchhya niravaśêshêṇa saṅghaṃ visṛijya śishyêṇaikêna pṛithulakâstîrṇṇa-talâsu śilâsu śîtalâsu sva-dêhaṃ sannyasyârâdhitavân kramêṇa sapta-śataṃ ṛishîṇâm ârâdhitam iti jayatu Jina-śâsanam iti ||

2.

Âdeyaṟe-nâḍa Chittûra mauni-guravaḍigaḷa śishittiyar Nâgamati-gantiyar mûṟu tiṅgaḷ nôntu muḍippidar.

3

S'rî | duritâbhyad-dhûmamân kiḷ talaṟe poded ajñâna-śailêndramânbôḷ |
dura-mithyâtva-pramôdan diradhara-nṛipan ânmeddigan chêdhaṃ aydân |
sura-vidyâ-vallabhêndrâ sura-vara-munibhis stutya Kaḷbappi-nâmê |
Charita-śrî-nâmadhêyaṃ ...... munia-vradagaḷ nôntu saukhyasthan âydân ||

4 (17)

. . . . gaḷan nôntu muḍippidar.

5 (18)

Svasti śrî-Jambû-nâygir tiṅgaḷ nôntu muḍippidar.

6 (9)

S'rî Nedubomṟeya maunada bhaṭârar nnôntu muḍippidar.

7 (24)

S'rî Kittûra veḷmâṭâ Dharmma-Sêna-guravaḍigaḷâ śishyar Bala-Dêva-guravaḍigaḷ sanyâsanam nôntu muḍippidâr.

8 (25)

S'rî Mâlenûra Paddini-guravaḍigaḷa śishyar Ugra-Sêna-guravaḍigaḷ ondu tiṅgaḷ sanyasanam nôntu muḍippidâr.

9 (8)

S'rî Agaṟeya mauni-guravara śishya Koṭṭârada Guṇa-Sêna-guravar nnôntu muḍippidar.

10 (7)

S'rî Perumâḷa-guravaḍigaḷa śishya-dhaṇṇe Kuttâr Êchi-guravi . . . . . ḍippidar.

11 (6)

S'rî Uṭḷakkal-goravaḍigaḷ nôntu . . . . dar.

12 (5)

S'rî-tîrtthada guravaḍigaḷ ⊦. . . . . .

13 (33)

S'rî Kâlôchi-guravaḍigaḷa śishyar Taḷekâḍa peḷjeḍiya hedeya kalâpakada guruvaḍigaḷ ippattondu divasam sanyâsanam nôntu muḍippidar.

14 (34)

S'rî Ṛishabha-Sêna-guravaḍigaḷa śishyar Nâga-Sêna-guravaḍigaḷ sanyasana-vidhi intu muḍippidar ‖
Nâga-sênam anagham guṇâdhikam Nâga-nâyaka jitâri-maṇḍalam ।
râja-pûjyam amala-śriyam padam kâmadam hata-madam namâmy aham ‖

15 (2)

S'rî । udyânaiḥ jita-Nandanam dhvanad-aḷi-vyâsakta-raktôtpala ।
vyâpi śribrita-śâli-piñjara-diśam-kritvâ tu bâhyâchalam ‖

No 15

No 17

No 19

sarvva-prâṇi-dayârttha-dâbdhi-Bhagavad-dhyânêna sambôdhayan |
ârâdhyâchala-mastakê Kanaka-sat-Sênôtbhavat satpatiḥ ||
ahô bahir-ggirin tyaktvâ Bala-Dêva muniś śrîmân |
ârâdhanaṃ pragṛihîtvâ siddha-lôkaṃ gataṛ-punaḥ ||

18 (30)

S'rî Dimmaḍigaḷ nôntu kâlaṃ keydar.

17* (31)

S'rî | Bhadrabâhu-sa-Chandra-Gupta-munîndra-yugmadin noppeval |
bhadramâg ida dharmmam andu vaḷike vand inipaḷ kulô . . |
vidrumâdhare S'ânti-sêna-munîśa nâkki Êchel-go . . r |
adri-mêl aśanâdi viṭṭu punar-bhavakk drc ... gi ||

19 (32)

S'rî veṭṭ-eḍe-guravaḍigaḷ mâṇârkkar Ssinga-nandi-guravaḍigaḷ nôntu kâlaṃ keydâr.

20 (26)

. . . . . yar uḷḷar î piṭhad iḷdo nân
ra . . . . hâri kumâraki Nachchikevvo tâṃ
sthiradaraḷ intupe gurama sura-lôka-vibhûti eydidâr.

21 (29)

Svasti śrî guṇa-bhûshiṭam âdi udg eḍegd ênsidân sidige sad-dhamma-guru-santânan sâdviga-gaṛ tânayân giri-talada-mêl . . . sthalamân tîra-dâṇam â keḷego neladi mânadi sad-dhammada giḷisa-sânadi patan.

22 (48)

S rî Abhaya-nandi-paṇḍitara guḍḍa Kottayya bandalli sâvira . . ndisida.

23 (28)

Svasti śrî Innugûrâ cheḷḷaga-vâsa-guravara . . . . . Kaḷbappu-beṭṭam mêl kâlaṃ keydâr.

24 (35)

Svasti samadhigata-pañcha-mahâśabda-paḍadakke . . sâmya . mahâ mahâ-sâmantâdhipati S'rî Ballabha . . . . mêśvara mahârâjara magandir Novalôka S'rî Kambaiyan prithivi râjyaṃ geyye ba . sasak Kaḷvappu . . pe . . ḷḍapyinâ pâla-dinnad adu koṭṭadu . . sêna âḍigaḷge manasijarâ . . gânâ-Arasi benavatti monam ujjamisuvalli koṭṭadu pola mêre taṭṭag geṛeya kiḷkere pôgi akshara kalla mêge allind âvasa lôkar ggallûradu salluपariya âla . . na-vâri-marad puṇyasapara . . . . ṛeyu âgare meredu vaṭṭage niṛu kallu kovalḍaṭ â piriya âladu alli kûḍittu arasar â śrîkaraṇimuṃ . . . . gâdiyara Diṇḍuga-gâmuṇḍaruṃ Mennuvaruṃ Karuvangara-Vallabha-gâmuṇḍaruṃ Kaṇḍivachchara-raṇḍi Mârammanu Kâdalûra S'rî-Vikrama-gâmuṇḍaruṃ Karidurga-gâmuṇḍaruṃ agadi po . . . . yarara . . nâpâra

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* By mistake shown as Nos. 17 and 18 in the Kannada character.

gâmuṇḍaram Âgamasala Uttama-gâmuṇḍarum Navilûra nâḷ-gâmuṇḍarum Beḷgoḷada Gôvindapâḍiya uddhâmandum Beḷgoḷa dâvaṛe Gôvindapâḍige koṭṭadu.

Bahubhir vvasudhâ-bhuktâ-râjabhis Sagarâdibhiḥ ।
yasya yasya yadâ bhûmiḥ tasya tasya tadâ phalam ॥
sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ ।
shashṭir-vvarsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ॥

25* (61)

S'rîmat . . . . dya śishyaram Ariṭṭo Nêmi mâḍisidam siddam.

Rock Inscriptions to the east of S'âsana basti.

26 (98)

Sura-châpam bole vidyul-lategaḷa teṛavol mañjuvol tôrê bêgam ।
piridum śrî-rûpa-lîlâ-dhana-vibhava-mahâ-râsigaḷ nillav ârggê ।
paramârtthaṃ mechche nân î dhariniyuḷ iruvân endu sanyâsana ge- ।
yd uru-satvan Nandi-Sêna-pravara-munivaran dêva-lôkakke sandân ॥

27 (114)

S'rî ॥ śubhânvita śrî-Navilûra-saṅghada ।
prabhâva . . . . vippa . . ।
prabhâkhyar î parvvataduḷ o . . . . ।
. . . . vâva sed-vidya . . . . ॥
Kâripurê ।
grâmê Mayûra-saṅghasya ayyikâ dakshitâpati ।
Kaṭapra-giri-madhyasthâ sâdhitâva samâdhitâ ॥

28

S'rî ॥ tapam ândvâdi bhidâ vidhânamun iḷi-keyd êvutâd agrimê ।
chapal illâ Navilûra-saṅghad mahânantamati gantiya(r) ।
vipulê śrî Kaṭavapranan giriya mêl nôntaḷu san mârggadi(m) ।
upavishyâ sura-lôka-saukhyad eḍeyântam eydi ildâḷ namaḥ ॥

29 (108)

S'rî . . . . Mayûra-ggrâma-saṅghasya saundaryya-âryya-nâmikâ Kaṭapra-giri-śailêva sâdhitasya samâdhitâ.

30

S'rî Angaḷi-nâman êka-guṇa.

31 (106)

Navilûra śrî-saṅghad-uḷḷe Gurava-nandi niyamâriyat avara śishyar anindita-guṇa . . . Vṛishabha-nandi-munîśa svasti śrî avar ajje sâdhisi svargga-lôka . . . . .

* South of the abandoned image.

№ 26

32 (113)

Tanage mrityuv akkuv ân ariḍedu sukhâpêkshita ...... |
anaka śîla-guṇam âliṅgalis enidoḍidon ...... |
vinaya-Dêvasêna-nâma mahâ-muni nôntu pi ...... |
rane deraldu palitaṅka dêvô divam ėridân ||

33 (93)

Edepe yeḍe keydu tapa-sayyasa-mâḷ(ke) Keḷatûr-saṅgha |
Naḍekered innûran âḷd Adaridinne Nâgêndu samâdhi kôṭi ...... |

34 (84)

Svasti śrî anavadyan mahimdra dugda prathita yaśa dâ .. .. ttand uri gûsa vineya âva prabhâvat tapading adhika namanya .... udita śrî Kaḷvappinuḷḷe rishi-giri-nilâme lôkya tan dêhal êri ...... niravadyan nari svargga-śiva-nilâ paḍe vidâu ôthuṅga pûjyamâna ......

35 (76)

Nered âdu dhuri-śila-nitya-guṇadoḷ âdhyâya-sampattinaṃ |
karidê gîti-padam âdi Sasirmmati-ganti yiṭṭanda matha silda |
aridô yishyame khantyakâḍ en uretâ nin eddu Kaḷbappirada |
vorid ârâdhane kirttya tirttha-giri-mêl svarggôchhayakk êridâr ||

Rock Inscriptions on the way to Kañchina doṇe.

36 (145)

S'rî Erryagave Kavappada lô ....

37 (149)

S'rîmatu Garuḍa-Kêsari-Râja sthiraṃ jîyâtu.

38 (59)

On the Kûge Brahma Dêva kambha.

(*South face.*)

Svasti ma .... samudadiṃ kritvâvadiṃ mêdinî ..
.. chakra .... dhavô bhuṃjan bhujâsêr baḷât ....
na-śrî-jaga .... patêr Ggaṃgânvaya kshmâbhujâṃ bhûshâ-
ratna ma .... vanitâvaktêndu-mêghôdayaḥ ||

Gadyaṃ | Tasya sakaḷa-jagati-taḷôttuṃga-Gaṃga-kuḷa-kumuda-kaumudî-mahâ- .. yamânasya | Satya-Vâkya-Koṃguṇi-Varmma-dharmma-mahârâjâdhirâjasya | Krishṇa-Râjôttara-dig-vijaya-vidita-Gûrjjarâ-dhirâjasya | vana-gaja-malla-pratimalla-baḷava-Ilalla-darppa-daḷana-prakaṭikrita-vikramasya | gaṇḍa-mârttaṇḍa-pratâpa-parirakshita-siṃhâsanâdi-sakaḷa-râjya-chihnasya | Viṃdhyâṭavi-nikaṭa-vartti...... kaṇṭaka-Kirâta-prakara-bhaṃga-karasya | bhuja-baḷa-pari- .... Mânyakhêṭa-pravêśita-chakravartti-kaṭa- .... vikrama .... śrîmad-Indra-Râja-paṭṭa-janyôtsavasya | ....

samutsâhita-samara-sajja-Vajjala . . . . gha . . . . nasya । bhayôpanata-Vanavâsi-dêśâdhi . . . . kuṇḍala-mada-dvipâdi-samasta-vastu-gri . . . . samupalabdha-saṃkîrttanasya । praṇata-Mâtûra-vaṃśaja- . . . . ja-sata-sata-bhuja-balâvalêpa-gaja-ghaṭâṭôpa-garvva-durvvṛita-sakala-Nolambâdhirâja-samara-vidhvaṃsakasya । samunmûlita-râjya-kaṇṭakasya । saṃchhûrṇṇitô-chchhaṃgi-giri-durggasya । saṃbhṛita-Naragâbhidhâna-S'abara-pradhânasya । pratâpâvanata-Chêra-Chôla-Pâṇḍya-Pallavasya । pratipâlita-Jina-śâsanasya । . . . . llô-dhvajasya । balavad-ari-nṛipa-draviṇâ-paharaṇa- . . . . kṛita-mahâ-dânasya । paripâlita-satyâbandha-bhai . . . . ru-sambandha-vasuṃdharâ-talasya S'rî-Nolamba-ku(lânta)ka-Dêvasya । śauryya-śâsanaṃ dharmma-śâsanaṃ cha saṃcharatu dig-maṇḍalântaram â-kalpântaram â-chandra-târaṃ ॥

(*West face.*)

. . . . mâkair apy upâyânta . . . . tyati-śikhâ-śêkhara
. . . . mânyavêvôdyatô . . . . stira Gaṃga-chûḍâmaṇi . . . .
. . . . daydabâṇe . . . . ṃ Pallava . . . . mâ . . . . yanâtita . . . .
. . . . bhûdêva-dêvaṃ mula . . . . Guttiya Gaṃga-bhûpati . . . . . Nolambântakaḥ ॥
. . . . yiya. . . . . s-Sanmukhaṃ . . . . syadi . . . . gâdasmaya
. . . . pratigaja . . . . vikramaṃ ॥ . . . . paramiva . . . . Nolambânta
. . . . bhûlôkâd anêka dra . . . . . bandhândhaka . . . . . Pallava . . . tânanda hêtô rama
. . . . S'rî Mârasiṃha-kshi . . . . tilaka kshatra chandrasya . . . . ndra . . . . dêva . . . . ryya. . . .
(6 *lines gone.*)
. . . . pramâṇa
. . . . ha vijayôtsavê . . . . siṃhâsanôrvvidhara

ity-âvishkṛita-vîra-saṃgara-giraḥ-Châlukya-chûḍâmaṇê . . Râjâditya-harêr-ddavâgnir-ajani śrî Gaṃga-chûḍâmaṇi Daityêndrair Mmadhu-Kaiṭabha-prabhṛitibhir dhvastair Mura . . . . kim âyâribhir ittham utthitam iti kvâtaṅka śaṅkâ kṛi . . . . . dyan Naragâsurasya vasudhânanda-śramiśraiḥ . . . . akarôtsarâ-gam avanî-chakraṃ Nolambântakaḥ.

(*North face.*)

(15 *lines illegible.*)
. . . . lasatimalia . . . . śrî Râja . . . . yaka chchhatra . . . . .
S'rî-Gaṅga-chûḍâmaṇir iti dharaṇi-stutiya . . . . pratimalla-siṃha-nṛipatiu vikrântaka
. . . . mahâ-sâmantamatta. . . . .
(*Rest illegible.*)

(*East face.*)

chige yagil embam appa balla-Dallanaṃ kelisi gelda poylamaṃ ।
pogalveno dhâtriyol negalda-vujvalanam bijayaṭṭi kîrttiyaṃ ।
pogalveno Pallavâdhipa ka . . . . . ḍamaṃ tave konda biramaṃ ।
pogalveno porame pogalven end ariyeṃ Chalad-uttaraṅganaṃ ॥

Illeye konda Pallavara paṇḍale yellaman eyded oṭṭi Kâ- ।
pâlika-rûri sâri para-maṇḍalikarkkala namman î vuri ।
yolige nimma paṇḍalegalaṃ baral îyade kaṇḍu bâlvu . . ।
dôliyol embinaṃ negaldav oṭṭaje maṇḍalika-Triṇêtranâ ॥

tuṃga-parâkramaṃ palavu-kâlam aguvvise sutta mutti bi- ।
ṭṭaṃ gaja kâdiv aṭṭi kolalârade . . munnam enippa pempiṇ U- ।

chchamgiya kôteyam jagam asumgole konda sâgatta mâru-ke-|
kamgalolu pogalteg odey âdudu Guttiya-Gamga-bhûpanâ ||

Kandam || Kâlano Râvananô S'isu- |
pâlanô tân enisi negalda Naragane tavo ta- |
nn âl âda kayge vandudu |
hêl-âsâdhyadole Gamga-chûdâmaniyâ ||
sulidane kâvudanê |
eldigida dig-gajavan itta rakke vinag ivudan ô- |
n ilidane cladu kayyadu- |
nn ulidudu tappagume Gamga-chûdâmaniyâ ||

intu Vimdhyâtavî-nikata-tâpi-tatavum | Mânyakhêta-puravaravum | Gônûru | m-Uchchamgiyum | Banavâsi-dêśavum | Pâriseya-kôteyum modalâge palav-edeyol amanyaram birayaruvam kâdi geldu palav-edegalolam mahâ-têjaman ettisi mahâ-dânam geydu negalda Gamga-Vidyâdharam | Gamgarol gandam | Gamgara simgam | Gamga-chûdâmani | Gamga-kandarppam | Gamga-vajram | Chalad-uttaramgam | Guttiya Gamgam | dharmmâvatâram | jagad-êka-vîram | nudidamte-gandam | ahita-mârttandam | kadana-karkkaśam | mandalika-Trinêtram | śrîman-Nolamba-kulântaka-devam palav-edegalolam basadigalum mâna-stambhamgalumam mâdisidam | mamgalam ||

(*Apparently a later addition.*)

Dharmmagalam namagum nadeyisi piriyam ondu-varsham râjyamam pattu-vittu Bamkâpuradol Ajitasêna-bhattârakara śrî-pâda-sannidhiyol ârâdhanâ-vidhiyol .... samâdhiyam sâdhisidam ||

Vritta || ele Chôla-kshitipâla sandan ereya nim kôśamam ninnumam |
gele mândatt iru Pândya pallade bhayam-gond ôdad ir aninna man- |
daladim bêgade nilva tega nevi ninn-utsâramka Gamga-ma- |
ndalikam dêva-nivâsa-dâtta-vijaya geydam Nolambântakam ||

39 (63)

In the Mahanavami mantapa.

(*East face.*)

S'rîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

Svasti samasta-bhuvana-stutya-nitya-niravadya-vidyâ-vibhava-prabhâva-prahva-ruhvaripâla-mauli-mani-mayûkha-śêkharîbhûta-pûta-pada-nakha-prakararum | jita-vrijina-Jinapati-mata-payah-payôdhi-lîlâ-sudhâkararum | Chârvvâkâkharvva-garvva-durvvârôrvvî-dharôtpâtana-patishtha-nishthurô-pâlambha-dambhôli-damdaru | m-akumtha-kamtha-kamthirava-gabhîra-bhûri-bhîma-dhvâna-nirddalita-durdda-meddha-Bauddha-mada-vêdamdaru | m-apratihata-prasarad-asama-lasad-upanyasana-nitya-naisitya-pâtra-dâtra-dalita-naiyâyika-naya-nikara-nalarum | chapala-Kapila-vipula-vipina-dahana-dâvânalarum | śumbhad-ambhôda-nâda-nôdita-vitata-Vaiśêshika-prakara-mada-marâlarum | śarad-amala-śaśadhara-kara-nikara-nîhâra-hârâkârânuvartti-kîrtti-vallivêllita-dig-antarâlarum appa śrîman-mahâ-mamdalâ-châryyaru śrîmad-Dêvakîrtti-pandita-dêvaru ||

kurvvê namah Kapila-vâdi-vanôgra-vahnayê Chârvvâka-vâdi-makarâkara-bâdavâgnayê |
Bauddhôgra-vâdi-timira-pravibhêda-bhânavê śrî-Dêvakîrtti-munayê kavi-vâdi-vâgminê ||
samkalpam jalpa-vallîm vilayam-upanayamś chanda-vaitandikôkti
srikhandam mûla-khandam jhaditi vighatayan vâdam êkântabhêdam |

nishpiṇḍam gaṇḍa-śailam sapadi vidaḷayan sûtkṛiti prauḍha garjjat
sphûrjjanmêvâ madôrjja jayatu vijayatê Dêvakîrtti-dvipêndraḥ ||
Chaturmmukha-chaturvvaktra-nirggamâgama-dussahâ |
Dêvakîrtti-mukhâmbhôjê nṛityatîti Sarasvatî ||
chaturate sat-kavitvadoḷ abhijñate śabda-kaḷâpadoḷ prasan- |
nate matiyoḷ pravîṇate nayâgama-tarkka-vichâradoḷ su-pû- |
jyate tapadoḷ pavitrate charitradoḷ ondi virâjisalu prasi- |
ddhate muni Dêvakîrtti-vibudhâgraṇig oppuvud î dharitriyoḷ ||

S'aka-varsha sâsirada eṃbhatt aidaneya ||

varshê khyâta-Subhânu-nâmani sitê pakshê tad-Âshâḍhakê
mâsê tan-navamî-tithau Budha-yutê vârê dinêśôdayê |
śrîmat-târkkika-chakravartti daśa-dig-varttirddha-kîrtti-priyô
jâtaḥ svargga-vadhû-manaḥ-priyatamaḥ śrî-Dêvakîrtti-bratî ||
jâtê kîrtty-avaśêshakê yati-patau śrî-Dêvakîrtti-prabhau
vâdibhêbha-ripau Jinêśvara-mata-kshîrâbdhi-târâpatau |
kva-sthânaṃ vara-Vâg-vadhûr Jjinamuni-brâtaṃ mamêti sphuṭaṃ
châkrôśaṃ kurutê samasta-dharaṇau dâkshiṇya-Lakshmîr api ||
tach-chhishyô nuta Lakhkhaṇandi-munipaḥ śrî-Mâdhavêndu-vratî
bhavyâmbhôruha-bhâskaras Tribhuvana-khyâtaś cha yôgîśvaraḥ |
êtê tê guru-bhaktitô guru-nishadyâyâḥ pratishṭhâm imâṃ
bhûtyâ kâmam akârayan nija-yaśas sampûrṇṇa-dig-maṇḍaḷâḥ ||

40 (64)

On the same stone.

(South face.)

Bhadraṃ bhûyâj Jinêndrâṇâṃ śâsanâyâgha-nâśinê |
ku-tîrttha-dhvânta-saṅghâta-prabhinna-ghana-bhânavê ||
śrîman-Nâbhêya-nâthâdy-amaḷa-Jina-varânîka-saudhôru-vârddhiḥ
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru-vêdiḥ |
śasta-syât-kâra-mudrâ-śabaḷita-janatânanda-nâdôru-ghôshaḥ
sthêyâd âchandra-târaṃ-parama-sukha-Mahâvîryya-vîchî-nikâyaḥ ||
śrîman-munîndrôttama-ratna-varggâḥ śrî-Gautamâdyâḥ prabhavishṇavas tê |
tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau bôdha-nidhir bbabhûva ||
śrî-bhadras sarvvatô yô hi Bhadrabâhur iti śrutaḥ |
śrutakêvali-nâthêshu-charamaḥ-paramô muniḥ ||
chandra-prakâśôjvaḷa-sândra-kîrttiḥ śrî-Chandra-Guptô 'jani tasya śishyaḥ |
yasya prabhâvâd vana-dêvatâbhir ârâdhitaḥ svasya gaṇô munînâṃ ||
tasyânvayê bhû-viditê babhûva yaḥ Padmanandi-prathamâbhidhânaḥ |
śrî Koṇḍakundâdi-munîśvarâkhyas sat-saṃyamâd udgata-châraṇarddhiḥ ||
abhûd Umâsvâti-munîśvarô 'sâv âchâryya-śabdôttara-Gṛiddhrapiñchchhaḥ |
tad-anvayê tat-sadṛiśô'sti nânyas tât-kâḷikâśêsha-padârttha-vêdî || [kîrttiḥ |
śrî-Gṛiddhrapiñchchha-munipasya Baḷâkapiñchchhaḥ śishyô'janishṭa bhuvana-traya-vartti-
châritra-chañchur akhiḷâvanipâḷa-mauḷi-mâḷâ-śiḷîmukha-virâjita-pâda-padmaḥ ||
êvaṃ mahâchâryya-paramparâyâṃ syâtkâra-mudrâṅkita-tatva-dîpaḥ |
bhadras samantâd guṇatô gaṇîśas Samantabhadrô'jani vâdi-siṃhaḥ || tataḥ ||

yô Dêvanandi-prathamâbhidhânô buddhyâ mahatyâ sa Jinêndrabuddhiḥ ।
śrî-Pûjyapâdô jani dêvatâbhir yyat-pûjitaṃ pâda-yugaṃ yadîyaṃ ॥
Jainêndraṃ nija-śabda-bhâgam atulaṃ Sarvârtha-siddhiḥ parâ-
siddhântê nipuṇatvam udgha-kavitâṃ Jainâbhishêka-svakaḥ ।
chhandas-sûkshmadhiyaṃ Samâdhi-śataka-svâsthyaṃ yadîyaṃ vidâṃ
âkhyâtîha sa Pûjyapâda-munipaḥ pûjyô munînâṃ gaṇaiḥ ॥
tataścha ॥

(*West face.*)

ajanishṭâkalaṅkaṃ yaj-Jina-śâsanam âditaḥ ।
akalaṅka-bachô yêna sô 'kalaṅkô mahâ-matiḥ ॥
ity âdy udgha-munîndra-santati-nidhau śrî-Mûla-saṅghê tatô
jâtê Nandi-gaṇa-prabhêda-vilasad-Deśi-gaṇê viśrutê ।
Gollâchâryya iti prasiddha-munipô 'bhûd Golla-dêśâdhipaḥ
pûrvvaṃ kêna cha hêtunâ bhava-bhiyâ dîkshâ gṛhîtas sudhiḥ ॥
śrîmat-Traikâlya-yôgî samajani mahikâ-kâya-lagnâ tanutraṃ
yasyâbhûd vṛishṭi-dhârâ-niśita-śara-gaṇô-grîshma-mârttâṇḍa-bimbaṃ ।
chakrê sad-vṛitta-châpâkalita-yati-varasyâgha-śatrûn vijêtuṃ
Gollâchâryyasya śishyas sa jayatu bhuvanê bhavya-sat-kairavênduḥ ॥
tach-chhishyasya ॥
Aviddha-karṇṇâdika-Padmanandi-saiddhântikâkhyô 'jani yasya lôkê ।
Kaumâra-dêva-bratitâ-prasiddhar jjîyât tu sô jñâna-nidhis sa dhîraḥ ॥
tach-chhishyaḥ Kuḷabhûshaṇâkhya-yatipaś châritra-vârâṃ nidhis
siddhântâmbudhi-pâragô nata-vinêyas tat sa-dharmmô-mahân ।
śabdâmbhôruha-bhâskaraḥ prathita-tarkka-granthakâraḥ Prabhâ-
chandrâkhyô munirâja-paṇḍita-varaḥ śrî-Kuṇḍakundânvayaḥ ॥
tasya śrî-Kuḷabhûshaṇâkhya-sumunêś śishyô vinêya-stutas
sad-vṛittaḥ Kuḷachandra-dêva-munipas siddhânta-vidyâ-nidhiḥ ।
tach-chhishyô'jani Mâghanandi-munipaḥ Kollâpurê tîrttha-kṛid
râddhântârṇṇava-pâragô 'chaḷa-dhṛitiś châritra-chakrêśvaraḥ ॥
eḷe mâvim banav-abjadiṃ tiḷigoḷaṃ mâṇikyadiṃ maṇḍanâ- ।
vaḷi-târâdhipaniṃ nabhaṃ subhadam âgirppantir irddattu nir- ।
mmaḷav igaḷ Kuḷachandra-dêva-charaṇâmbhôjâta-sêvâ-vini- ।
śchaḷa-saiddhântika-Mâghanandi-muniyiṃ śrî-Koṇḍakundânvayaṃ ॥
Himavat kutkîḷa-muktâphaḷa-taraḷa-tarat-târa-hârêndu-kundô- ।
pama-kîrtti-vyâpta-dig-maṇḍalan avanata-bhûmaṇḍaḷaṃ bhavya-padmô- ।
gra-marîchî-maṇḍaḷaṃ paṇḍita-tati-vinataṃ Mâghanandy-âkhya-vâchaṃ ।
yami-râjaṃ vâg-vadhûṭî-niṭiḷa-taṭa-haṭan nûtna-sad-ratna-pa .. ॥

.... tana adara paḍikuḷamaṃ bharadiṃ nirbbhêdisal kêsari yanipaṃ vara-saṃyamâbdhi-chandraṃ dhareyoḷ ॥

Mâghanandi-saiddhântiti ; tach-chhishyasya ॥ avara guḍḍagaḷu sâmanta-kêdâra-nâka-ra-sadâna-śrêyâmsa sâmanta-Nimba-Dêva jagad-arbba-gaṇḍa sâmanta-Kâma-Dêva ॥

(*North face.*)

guru-saiddhântika-Mâghanandi-munipaś śrîmach-chamû-vallabham |
Bharatam chhâtran apâra-śâstra-nidhigaḷ śrî-Bhânukîrtti-prabhâ |
sphuritâḷankṛita-Dêvakîrtti-munipaś śishyar jjagan-maṇḍanar |
doreyê Gaṇḍavimukta-dêva ninagim inn âva saiddhântikar ||
kshîrôdâd iva chandramâ maṇir iva prakhyâta-ratnâkarât
siddhântêsvara-Mâghanandi-yaminô jâtô jagan-maṇḍanaḥ |
châritraika-nidhâna-dhâma-suvinamrô dîpa-varttis svayam
śrîmad Gaṇḍavimukta-dêva-yatipas saiddhânta-chakrâdhipaḥ ||

avara sa-dharmmar ||

âvom vâdi-kathâ-traya-pravaṇadoḷ vidvaj-janam mechche vi- |
dyâvashṭambhaman appu keydu paravâdi-kshôṇibhṛit-pakshamam |
Dêvêndram kaḍiv-andadim kaḍid ele syâdvâda-vidyâstradim |
traividya-S'rutakîrtti-divya-munivôl vikhyâtiyam tâḷdidom ||
S'rutakîrtti-traividya- |
vrati Râghava-Pâṇḍavîyamam vibudha-chamat- |
kṛiti yenisi gata-pratyâ- |
gatadim pêḷd amala-kîrttiyam prakaṭisidam ||

avar agrajaru ||

yô Bauddha-kshitibhṛit-karâḷa-kuḷiśaś chârvvâka-mêghânaḷô
mîmâmsâ-mata-vartti vâdi-madavan-mâtanga-kaṇṭhîravaḥ |
syâdvâdâbdhi-śarat-samudgata-sudhâ-śôchis samastais stutas
sa śrîmân bhuvi bhâsatê Kanakanandî khyâta-yôgîśvaraḥ ||
Vêtâḷô mukuḷîkṛitâñjaḷipuṭas samsêvatê yat-padê
Jhôṭṭingaḥ-pratihârakô nivasati dvârê cha yasyântikê |
yêna krîḍati santatam nuta-tapô-lakshmîr yyaśaś S'rî-priyas
sô 'yam śumbhati Dêvachandra-munipô bhaṭṭârakaughâgraṇîḥ ||

avara sa-dharmmar Mâghanandi-traividya-dêvaru vidyâ-chakravartti-śrîmad-Dêvakîrtti-paṇḍita-dêvara śishyaru śrî-S'ubhachandra-traividya-dêvarum Gaṇḍavimukta-Vâdichaturmmukha-Râmachandra-traividya-dêvarum || Vâdi-vajrâṅkuśa-śrîmad-Akaḷaṅka-traividya-dêvarum â paramêśvarana guḍḍugaḷu mâṇikya-bhaṇḍâri-Mariyâne-daṇḍanâyakarum śrîman mahâ-pradhânam sarvvâdhikâri-hiriya-daṇḍanâyakam Bharatimayyangaḷum śrî-karaṇada-heggaḍe Bhûchimayyangaḷum jagad-êka-dâni heggaḍe-Kôrayyanum ||

akaḷaṅkam pitṛi Vâji-vamśa-tiḷakam śrî-Yaksha-Râjam nijâm- |
bike Lôkâmbike lôka-vandite su-śîlâchâre daivam divi- |
śa-kadamba-stuta-pâda-padman Aruham nâtham Yadu-kshôṇipâ- |
ḷaka-chûḍâmaṇi-Nârasingan enal ên nômp-uḷḷanô Huḷḷapam ||

S'rîman mahâ-pradhânam sarvvâdhikâri hiriya-bhaṇḍâri abhinava-Gaṅga-daṇḍanâyakam śrî-Huḷḷa-Râjam tamma gurugaḷ śrî-Koṇḍakundânvayada śrî-Mûla-saṅghada Dêśiya-gaṇada Pustaka-gachchhada śrî-Kollâpurada śrî-Rûpa-Nârâyaṇana basadiya pratividdhada śrîmat Keḷḷaṅgereya pratâpa-puravam punar-bbharaṇavam mâḍisi Jinanâthapuradallu kalla-dânaśâleyam mâḍisida śrîman mahâ-maṇḍalâ-châryya Dêvakîrtti-paṇḍita-dêvargge parôksha vinayavâgi nisidhiyam mâḍisida | avara śishyar Lakkhaṇandi Mâdhava Tribhuvana-dêvar mahâ-dâna-pûjâbhishêkam mâḍi pratishṭheyam mâḍidaru | maṅgaḷa mahâ | śrî śrî śrî ||

41 (65)

In the same maṇṭapa.

S'rîmat-syâdvâda-mudrâṅkitam atuḷa-mahîuêndra-chakrêśvarêḍyaṃ
Jainîyaṃ śâsanaṃ viśrutaṃ akhiḷa-hitaṃ dôsha-dûraṃ gabhîraṃ ı
jîyât kâruṇya-janmâvanir amita-guṇair vvarṇy-anêka-pravêkais
saṃsêvyaṃ mukti-kanyâ-parichaya-karaṇa-prauḍham êtat trilôkyâṃ ‖
śrî-Mûla-saṅgha-Dêśi-gaṇa-Pustaka-gachchha-Koṇḍakundânvâyê ı
guru-kulam iha katham iti chêd bravîmi saṃkshêpatô bhuvanê ‖
yaḥ sêvyaḥ sarvva-lôkaiḥ para-hita-charitaṃ yaṃ samârâdhayantê
bhavyâ yêna prabuddhaṃ sva-para-mata-mahâ-śâstra-tatvaṃ nitântaṃ ı
yasmai mukty-aṅganâ saṃspṛihayati duritaṃ bhîrutâṃ yâti yasmâd
yasyâśâ nâsti yasmiṃs tribhuvana-mahitô vidyatê śîla-râśiḥ ‖

tan-Mêghachandra-traividya-śishyô râddhânta-vêdî lôka-prasiddhaḥ śrî-Vîranandî mókshus tad-antêvâsî guṇâbdhiḥ prasiaṅga-janmâ ‖

yaḥ syâd-vâda-rahasya-vâda-nipuṇô 'gaṇya-prabhâvô janâ-
nandaḥ śrîmad-Anantakîrtti-munipaś châritra-bhâsvat-tanuḥ ı
Kamôgrâlu-gara-dvijâpaharaṇê rûḍhô narêndrô 'bhavat
tach-chhishyô Gurupañchakasmṛiti-pada-svachchhanda-san-mânasaḥ ‖
Maladhâri-Râmachandrô yamî tadîya-praśishya-śishyô 'sau ı
yach-charaṇa-yugaḷa-sêvâparigata janataiti chandratâṃ jagati ‖
para-pariṇati-dûrô 'dhyâtma-satsâra-dhîrô vishaya-virati-bhâvô Jaina-mârgga-prabhâvaḥ ı
kumata-ghana-samîrô dhvasta-mâyândhakârô nikhiḷa-muni-vinûtô râga-kôpâdi-ghâtaḥ ‖
chittê śubhâvanâṃ Jainîṃ vâkyê pañcha-namaskriyâṃ ı
kâyê brata-samârôpaṃ kurvvan adhyâtmavin-muniḥ ‖
pañcha-triṃśat-saṃyuta-śata-dvayâdhika-sahasra-nuta-varshêshu ı
vṛittêshu S'aka-nṛipasya tu kâlê vistîrṇṇa-vilasad-arṇṇavamênau ‖
Pramâdi-vatsarê mâsê S'râvaṇê tanum atyajat ı
Vakrê kṛishṇa-chaturddaśyâm S'ubhachandrô mahâ-yatiḥ ‖
amara-puram amara-vâsaṃ tad-gata Jina-chaitya-chaityabhavanânâṃ ı
darśana-kutûhaḷêna tu yâtô yâtârtta-raudra-pariṇâmaḥ ‖

tach-chhishyar ‖

duritândhakâra-ravi-hima- ı
karar ogedar Ppadmanandi-paṇḍita-dêvar ı
vvara-Mâdhavêndu-samayâ- ı
bharaṇar śrî-Mûla-saṅgha Dêśi-gaṇadoḷ ‖
guru-Râmachandra-yatipana ı
vara-śishya-S'ubhêndu-muniya nistigeyaṃ vi- ı
staradiṃ mâḍisidaṃ Beḷu- ı
karey-adhipaṃ râya-râja-guru-Gummaṭaṃ ‖
śrî-Vijaya-Pârśva-Jina-vara-charaṇâruṇa-kamaḷa-yugaḷa-yajana-rataḥ ı
Bôgâra-râja-nâmâ tad vaiyâpṛityatô hi S'ubhachandraḥ ‖
hêyâdêya-vivêkatâ janatayâ yasmât sadâdṛiyatê
tasya śrî-Kulabhûshaṇasya vara-śishyô Mâghanandi-bratî ı
siddhântâmbudhi-târagô viśada-kîrttis tasya śishyô 'bhavat

traividyaḥ S'ubhachandra-yôgi-tilakaḥ syâdvâda-vidyâñchitaḥ ||
tach-chhishyaś Chârukîrttiḥ prathita-guṇa-gaṇaḥ paṇḍitas tasya śishyaḥ
jâtaś śrî-Mâghanandı-bratipati-nuta-bhaṭṭârakas tasya śishyaḥ |
śiddhântâmbôdhi-sitadyutir Abhayaśaśi tasya śishyô mahîyân
Bâlênduḥ paṇḍitas tat-pada-nutir amalô Râmachandrô 'malâṅgaḥ ||
chitram samprati Padmanandin iha kṛittantâvakînaṃ tapaḥ
padmânandy api viśrutâ pramadayity âśîs satâm namratâm |
kâmam pûrayasê S'ubhêndu-pada-bhakty âsakta-chêtaḥ
sadâ kâmam dûrayasê nirâkṛita-mahâ-môhândhakârâgama ||
kâma-vidârô 'dâraḥ kshamâvṛitô 'py akshamô jagati |
bhâsi śrî-Padmanandi-paṇḍita paṇḍita-jana-hṛidaya-kumuda-sîtakara ||
paṇḍita-samudayavati S'ubhachandra-priya-śishya bhavati sudayâsti |
śrî-Padmanandi-paṇḍita-yamiśa bhavad-itara-muni-ghanâlôkê ||

śrîmad-adhyâtmi-S'ubhachandra-dêvasya svakîyântê vâsinâ Padmanandi-paṇḍita-dêvêna Mâdhava-chandra-dêvêna cha parôksha-vinaya-nimittam nishadyakâkârayêtâ || bhadram bhavatu Jina-śâsanâya ||

42 (66)

In the maṇṭapa south of the above.

(*East face*)

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |
jîyât trailôkya-nâthasya-śâsanam Jina-śâsanam ||
śrîman-Nâbhêya-nâthâdy-amala-Jina-varânîka-sandhôru-vârddhih
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru-vêdîḥ |
śasta-syâtkâra-mudrâ-śabalita-janatânanda-nâdôru-ghôshaḥ
sthêyâd âchandra-târam parama-sukha-Mahâvîryya-vîchî-nikâyaḥ ||
śrîman-munîndrôttama-ratna-varggâ śrî-Gautamâdyâḥ prabhavishṇavastê |
tatrâmbudhau sapta-mahardddhi-yuktâs tat-santatau Nandi-gaṇê babhûva ||
śrî Padmanandîty anavadya-nâmâ hy âchâryya-śabdôttara-Koṇḍakundaḥ |
dvitîyam âsîd abhidhânam udyach-charitra-sañjâta-suchâran-arddhiḥ ||
abhûd Umâsvâti-munîśvarô 'sâv âchâryya-śabdôttara-Gṛiddhrapiñchhaḥ |
tad-anvayê tat-sadṛiśô 'sti nânyas tât-kâlikâśêsha-padârttha-vêdî |
śrî-Gṛiddhrapiñchha-munipasya Balâkapiñchhaḥ śishyô 'janishṭa bhuvana-traya-vartti-kîrttiḥ |
châritra-chuñchur akhilâvanipâla-mauli-mâlâ-silîmukha-virâjita-pâda-padmaḥ ||
tach-chhishyô Gunanandi-paṇḍita-yatiś châritra-chakrêśvaras
tarkka-vyâkaraṇâdi śâstra-nipuṇas sâhitya-vidyâ-patiḥ |
mithyâ-vâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kaṇṭhiravô
bhavyâmbhôja-divâkarô vijayatâm Kandarppa-darppâpahaḥ ||
tach-chhishyâs tri-śatâ vivêka-nidhayaś śâstrâbdhi-pâraṅgatâs
tôshûtkṛishṭatamâ dvi-saptati-mitâs siddhânta-śâstrârtthaka |
vyâkhyânê paṭavô vichitra-charitâs têshu prasiddhô munir
nnânânûna-naya-pramâṇa-nipuṇô Dêvêndra-saiddhântikaḥ ||
ajani mahipa-chûḍâ-ratnarârâjitâṅghrir vvijita-Makarakêtûddaṇḍa-dôrddaṇḍa-garbbaḥ |
kunaya-nikara-bhûdhrânîka-dambhôli-daṇḍas sa jayatu vibudhêndrô Bhâratî-bhâlapaṭṭaḥ ||
tach-chhishyaḥ Kaladhautanandi-munipas siddhânta-chakrêśvaraḥ
pârâvâra-parîta-dhâriṇi kula-vyâptôru-kîrttîśvaraḥ |
pañchâkshônmada-kumbhi-kumbha-dalana-prônmukta-muktâphala-

prâmśu-prâñchita-kêsarî budha-nutô vâk-kâminî-vallabhaḥ ||
avargge ravichandra-siddhâ- |
nta-vidar Sampûrṇna-chandra-siddhânta-muni- |
pravarar avargge sishya- |
pravarar śrî-Dâmanandi-sanmunipatigaḷ ||
bôdhita-bhavya-rasa-madanar mmada-varjjita-śuddha-mânasar |
S'rîdhara-dêvar embar avargg agra-tanûbhavar âdar â yaśa- |
śrî-dharargg âda śishyar avaroḷ negaldar Mmaladhâri-dêvarum |
S'rîdhara-dêvarum nata-narêndra-kiriṭa-taṭârchchita-kramar ||
ânamrâvanipâḷa-jâḷaka-śirô-ratna-prabhâ-bhâsura
śrî-pâdâmburuha-dvayô vara-tapô-Lakshmî-manô-rañjanaḥ |
môha-vyûha-mahîdra-durddhara-paviḥ sach-chhîḷa-śâḷir jjagat-
khyâtaś S'rîdhara-dêva êsha munipô bhâbhâti bhû-maṇḍalê ||
tach-chhishyar ||
bhavyâmbhôruha-shaṇḍa-chaṇḍa-kiraṇaḥ karppûra-hâra-sphurat-
kîrtti-śrî-dhavaḷîkṛitâkhila-dìśâ-chakraś charitrônnataḥ |

(South face)

bhâti śrî-Jina-puṅgava-pravachanâmbôrâśi-râkâ-śaśî
bhûmau viśruta-Mâghanandi-munipas siddhânta-chakrêśvaraḥ ||
tach-chhishyar ||
sach-chhîḷaś śarad-indu-kunda-viśada-prôdyad-yaśaś śrî-patir
ddṛipyad-darppaka-darppa-dâva-dahana-jvâḷâḷi kâlâmbudaḥ |
śrî-Jainêndra-vachaḥ payômdhi-śarat-sampûrṇṇa-chandraḥ kshitau
bhâti śrî-Guṇachandra-dêva-munipô râddhânta-chakrâdhipaḥ ||
tat-sadharmmar ||
udbhûtê nuta-Mêghachandra-śaśini prôdyad-yaśaś-chandrikê
saṃvarddhêta tadastu nâma nitarâṃ râddhânta-ratnâkaraḥ |
chitraṃ tâvad idam payôdhi-paridhi-kshôṇau samudvîkshyatê
prâyêṇâtra vijṛimbhatô bharata-śâstrâmbhôjanus santataṃ ||
tat-sadharmmar ||
chandra iva dhavaḷa-kîrttir ddhavaḷî-kurutê samasta-bhuvanaṃ yasya |
tach Chandrakîrtti-saṃjñâ bhaṭṭâraka-chakravarttinô 'sya vibhâti ||
tat-sadharmmar ||
naiyâyikêbha-siṃhô mîmâṃsaka-timira-nikara-nirasana-tapanaḥ |
Bauddha-vana-dâva-dahanô jayati mahân Udayachandra-paṇḍita-dêvaḥ ||
siddhânta-chakravartti śrî-Guṇachandra-vratîśvarasya babhûva |
śrî-Nayakîrtti-munîndrô Jina-pati-gaditâkhilârttha-vêdî śishyaḥ ||

Svasty anavarata-vinata-mahîpa-makuṭa-manktika-mayûkha-mâlâ sarô-maṇḍanîbhûta-châru-charaṇâra-vindarum | bhavya-jana-hṛidayânandarum | Koṇḍakundânvaya-gagana-mârttâṇḍarum | lîlâ-mâtra-vijitôchchaṇḍa-kusuma-kâṇḍarum | Dêsîya-gaṇa-gajêndra-sândra-mada-dhârâvabhâsarum | vitaraṇa-vilâsârum | Pustaka-gachchha-svachchha-sarasî-sarôjarum | vandi-jana-sura-bhûjarum | śrîmad-Guṇachandra-siddhânta-chakravartti-chârutara-charaṇa-sarasî-ruha-shaṭcharaṇarum | aśêsha-dôsha-dûrî-karaṇa-pariṇatântaḥkaraṇarum appa śrîman-Nayakîrtti-siddhânta-chakravarttigaḷ entappar endoḍe ||

sâhitya-pramadâ-mukhâbja-mukuraś châritra-chûḍâmaṇiś
śrî-Jainâgama-vârddhi-varddhana-sudhâ-śôchis samudbhâsatê ı
yaś śalya-traya-gârava-traya-lasad-daṇḍa-traya-dhvaṃsakas
sa śrîmân-Nayakîrtti-dêva-munipas saiddhântikâgrêsaraḥ ||
Mâṇikyanandi-munipaś śrî-Nayakîrtti-vratîśvarasya saddharmmaḥ ı
Guṇachandra-dêva-tanayô râddhânta-payôdhi-pâragô bhuvi bhâti ||
hâra-kshîra-harâṭṭa-hâsa-haḷabhṛit kundêndu-mandâkinî
karppûra-sphaṭika-sphurad-vara-yaśô dhauta-triḷôkôdaraḥ ı
uchchaṇḍa-smara-bhûri-bhûdhara-paviḥ khyâtô babhûva kshitau
saś śrîmân Nayakîrtti-dêva-munipas siddhânta-chakrêśvaraḥ ||
S'âkê randra-nava-dyu-chandramasi Durmmukhy-âkhya-saṃvatsarê
Vaiśâkhê dhavaḷê chaturddaśa-dinê vârê cha Sûryâtmajê ı
pûrvvâhṇê praharê gatê 'rddha-sahitê svarggaṃ jagâmâtmavân
vikhyâtô Nayakîrtti-dêva-munipô râddhânta-chakrâdhipaḥ ||
śrîmaj Jaina-vachôbdhi-varddhana-vidhus sâhitya-vidyâ-nidhis

(*West face.*)

sarppad-darppaka-hasti-mastaka-luṭhat-prôtkaṇṭha-kaṇṭhîravaḥ ı
sa śrîmân Guṇachandra-dêva-tanayas saujanya-janyâvaniḥ
sthêyât śrî-Nayakîrtti-dêva-munipas siddhânta-chakrêśvaraḥ ||
guruv âdaṃ Khacharâdhipaṅge baligaṃ dânakke binnaṅge tâṃ ı
guruv âdaṃ sura-bhûdharakke negaḷd â Kaiḷâsa-śaiḷakke tâṃ ı
guruv âdaṃ vinutaṅge râjisuv Iruṅgôlaṅge lôkakke sad- ı
guruv âdaṃ Nayakîrtti-dêva-munipaṃ râddhânta-chakrâdhipaṃ ||

tach-chhishyar ||

hima-kara-śarad-abhra-kshîra-kallôḷa-jâḷa-sphaṭika-sita-yaśaś śrî-śubhra-dik-chakravâḷaḥ ı
madana-mada-timisra-śrêṇi-tîvrâṃśu-mâḷî jayati nikhiḷa-vandyô Mêghachandra-vratîndraḥ ||

tat-sadharmmar ||

kandarppâhava-kaḷpitô dhura-tanu-trâṇôpamôra-sthaḷî
chañchad-bhûr amaḷâ vinêya-janatâ-nîrê-jini-bhânavaḥ ı
tyaktâśêsha-bahir-vvikalpa-nichayâś châritra-chakrêśvarâḥ
śumbhanty Aṇṇitaṭâka-vâsi-Maladhâri-svâminô bhûtaḷê ||

tat-sadharmmar ||

shaṭ-karmma-vishaya-mantrê nânâ-vidha-rôga-hâri-vaidyê cha ı
jagad-êka-sûrir êshaś S'rîdhara-dêvô babhûva jagati pravaṇaḥ ||

tat-sadharmmar ||

tarkka-vyâkaraṇâgama-sâhitya-prabhṛiti-sakaḷa-śâstrârttha-jñaḥ ı
vikhyâta-Dâmanandi-traividya-munîśvarô dharâgrê jayati ||
śrîmaj-Jaina-matâbjinî-dinakarô naiyâyikâbhrâniḷaḥ
Chârvvâkâvanibhṛit-karâḷa-kuḷiśô Bauddhâbdhi-kumbhôdbhavaḥ ı
yô mîmâṃsaka-gandha-sindhura-śirô-nirbbhêda-kaṇṭhîravas
traividyôttama-Dâmanandi-munipas sô 'yaṃ bhuvi bhrâjatê ||

tat-sadharmmar ||

dugdhâbdhi-sphaṭikêndu-kunda-kumuda-vyâbhâsi-kîrtti-priyas

siddhântôdadhi-varddhanâmṛita-karaḥ parârtthya ratnâkaraḥ ।
khyâta śrî-Nayakîrtti-dêva-munipa-śrî-pâda-padma-priyô ।
bhâty asyâṃ bhuvi Bhânukîrtti-munipas siddhânta-chakrâdhipaḥ ॥
uragêndra-kshîra-nîrâkara-rajata-giri-śrî-sita-chchhatra-gaṅgâ- ।
hara-hâsaiṛâvatêbha sphaṭika-vṛishabha-śubhrâbhra-nîhâra-hârâ- ।
mara-râja-śvêta-paṅkêruha-haladhara-vâk-śaṅkha-haṃsêndu-kundô- ।
tkara-chañchat-kîrtti-kântaṃ dhareyol esadan i Bhânukîrtti-vratîndraṃ ॥
tat-sadharmmar ॥
sad-vṛittâkṛiti-śôbhitâkhiḷa-kalâ-pûrṇṇas smara-dhvaṃsakaḥ
śaśvad-viśva-viyôgi-hṛit-sukhakaraś śrî Bâḷachandrô-muniḥ ।
vakrôṇôna-kaḷêṇa kâma-suhṛidâ chañchad-viyôgi-dvishâ
lôkêsminn upamîyatê katham asau tênâtha bâlênduṇâ ॥
uchchaṇḍa-madana-mada-gaja-nirbbhêdana-paṭutara-pratâpa-mṛigêndraḥ ।
bhavya-kumudaugha-vikasana-chandrô bhuvi bhâti Bâḷachandra-munîndraḥ ॥
târâdri-kshîra-pûra-sphaṭika-sura-sarit-târahârêndu kunda-
śvêtôdyat-kîrtti-Lakshmî-prasara-dhavaḷitâśêsha-dik-chakravâḷaḥ ।
śrîmat siddhânta-chakrêśvara-nuta-Nayakîrtti-vratîśâṅghri-bhaktaḥ

(*North face.*)

śrîmân bhaṭṭârakêśô jagati vijayatê Mêghachandra-bratîndraḥ ॥
gâmbhîryyê ṇakarâkarô vitaraṇê kalpa-drumas têjasi
prôchchaṇḍa-dyumaṇiḥ kaḷâsv api śaśî dhairyyê punar Mmandaraḥ ।
sarvvôrvvî-paripûrṇṇa-nirmmaḷa-yaśô Lakshmî-manô-rañjanô
bhâty asyâṃ bhuvi Mâghanandi-munipô bhaṭṭârakâgrêsaraḥ ॥
vasu-pûrṇṇa-samastâśah kshiti-chakrê virâjitê ।
chañchat-kuvaḷayânanda-Prabhâchandrô munîśvaraḥ ॥
tat-sadharmmar ॥
uchchaṇḍa-graha-kôṭayô niyamitâs tishṭanti yêna kshitau
yad-vâg-jâta-sudhâ-rasô 'khiḷa-visha-vyuchchhêdakaś śôbhatê ।
yat-tantrôdgha-vidhis samasta-janatârôgyâya saṃvarttatê
sô 'yam śumbhati Padmanandi-muninâthô mantra-vâdîśvaraḥ ॥
tat-sadharmmar ॥
chañchach-chandra-marîchi-śârada-ghana-kshîrâbdhi-târâchaḷa-
prôdyat-kîrtti-vikâsa-pâṇḍuratara-brahmâṇḍa-bhâṇḍôdaraḥ ।
vâk-kântâ-kaṭhina-stana-dvaya-taṭi-hârô gabhîra-sthiras
sô 'yaṃ sannuta-Nêmichandra-munipô vibhrâjatê bhûtaḷê ॥
bhaṇḍârâdhikṛitas samasta-sachivâdhîśô jagad-viśrutaś
śrî-Huḷḷô Nayakîrtti-dêva-muni-pâdâmbhôja-yugma-priyaḥ ।
kîrtti-śrî-nilayaḥ parârttha-charitô nityaṃ vibhâti kshitau
sô 'yaṃ śrî-Jina-dharmma-rakshaṇakaraḥ samyaktva-ratnâkaraḥ ॥
śrîmach-chhrîkaraṇâdhipas sachiva-nâthô viśva-vidvan-nidhiś
châtur-vvarṇṇa-mahânna-dâna-karaṇôtsâhi kshitau śôbhatê ।
śrî Nîlô Jina-dharmma-nirmmaḷa-manâs sâhitya-vidyâ-priyas
saujanyaika-nidhiś śaśâṅka-viśada-prôdyad-yaśaś śrî-patiḥ ॥

ârâdhyô Jinapô guruś cha Nayakîrtti-khyâta-yôgîśvarô
Jôgâmbâ jananî tu yasya janakaś śrî-Bamma-dêvô vibhuḥ ||
śrîmat-Kâmalatâ-sutâ-pura-patiś śrî-Mallinâthas sutô
bhâty asyâṃ bhuvi Nâga-dêva-sachivaś Chaṇḍâmbikâ-vallabhaḥ ||
sura-gaja-śarad-indu-prasphurat-kîrtti-śubhrî
bhavad akhiḷa-digantô vâg-vadhû-chitta-kântaḥ |
budha-nidhi-Nayakîrtti-khyâta-yôgîndra-pâdâm-
buja-yuga-kṛita-sêvaḥ śôbhatê Nâga-dêvaḥ ||
khyâtaś śrî-Nayakîrtti-dêva-muni-nâthânâṃ payaḥ-prôllasat-
kîrttinâṃ paramaṃ parôksha-vinayaṃ karttuṃ nishidhy-âlayaṃ |
bhaktyâkârayad âśaśâṅka-dinakṛit-târaṃ sthiraṃ sthâyinaṃ
śrî-Nâgas sachivôttamô nija-yaśaś śrî-śubhra-diṅ-maṇḍalaḥ ||

43 (117)

In maṇṭapa south of Châmuṇḍa Râya basti.

(*East face.*)

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya-śâsanaṃ Jina-śâsanaṃ ||
śrîman Nâbhêya-nâthâdy-amaḷa-Jina-varânîka-saudhôru-vârddhiḥ
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru-vêdiḥ |
śasta-syâtkâra-mudrâ-śabaḷita-janatânanda-nâdôru-ghôshaḥ
sthêyâd âchandra-târaṃ parama-sukha-Mahâvîryya-vîchî-nikâyaḥ ||
śrîman-munîndrôttama-ratna-varggâś śrî-Gautamâdyâḥ prabhavishṇavastê |
tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau Nandi-gaṇê babhûva ||
śrî Padmanandîty-anavadya-nâmâ hy âchâryya-śabdôttara-Koṇḍakundaḥ |
dvitîyam âsîd abhidhânam udyach-charitra-sañjâta-su-châraṇarddhiḥ ||
abhûd Umâsvâti-munîśvarô 'sâv âchâryya-śabdôttara-Gṛiddhrapiñchhaḥ |
tad-anvayê tat-sadṛiśô 'sti nânyas tât kâlikâśêsha-padârttha-vêdî ||
śrî-Gṛiddhrapiñchha-munipasya Baḷâkapiñchhaś śishyô 'janishṭa bhuvana-traya-vartti-kîrttiḥ |
châritra-chañchur akhiḷâvanipâḷa-mauḷi-mâḷâ-śilîmukha-virâjita-pâda-padmaḥ ||
tach-chhishyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvaraḥ
tarkka-vyâkaraṇâdi-śâstra-nipuṇas sâhitya-vidyâ-patiḥ |
mithyâ-vâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kaṇṭhîravô
bhavyâmbhôja-divâkarô vijayatâṃ kandarppa-darppâpahaḥ ||
tach-chhishyâs tri-śatâ-vivêka-nidhayaś śâstrâbdhi-pâraṅgatâs
têshûtkṛishṭatamâ dvi-saptati-mitâḥ siddhânta-śâstrârtthaka |
vyâkhyânô paṭavô vichitra-charitâs têshu prasiddhô muniḥ
nânânûna-naya-pramâṇa-nipuṇô Dêvêndra-saiddhântikaḥ ||
[illegible] ipa-chûḍâ-ratna rârâjitâṅghrir vvijita-Makara-kêtûddaṇḍa-dôrddaṇḍa-garbbaḥ |
kuna[illegible]a-[illegible]ara-bhûdhrânîka-dambhôḷi-daṇḍas sa jayatu vibudhêndrô Bhâratî-bhâḷapaṭṭaḥ ||

(*South face.*)

tach-chhishyaḥ Kaladhautanandi-munipaḥ saiddhânta-chakrêśvaraḥ
pârâvâra-parîta-dhârini-kuḷa-vyâptôru-kîrttîśvaraḥ |
pañchâkshônmada-kumbhi-kumbha-daḷana-prônmukta-muktâphaḷâ-

prâmśu-prâñchita-kêsarî budha-nutô vâk-kâminî-vallabhaḥ ||
avargge ravi-chandra-siddhân- |
ta-vidas Sampûrṇachandra-siddhânta-muni- |
pravarar avar avargge śishya- |
pravarar śrî-Dâmanandi-sanmunipatigaḷu ||
bôdhita-bhavyar asta-madanar mmada-varjjita-śuddha-mânasar |
S'rîdhara-dêvar embar avargg agra-tanûbhavar âdar â yaśa- |
śrî-dharargg âda śishyar avaroḷ negaḷdar Mmaladhâri-dêvarum |
S'rîdhara-dêvarum nata-narêndra-kirîṭa-taṭârchchita-kramar ||
Maḷadhâri-dêvarindam |
beḷagidudu Jinêndra-śâsanam munnam ni- |
rmmaḷam âgi mattam îgaḷ |
beḷagid apudu Chandrakîrtti-bhaṭṭârakarim ||
avara śishyar ||
param âptâkhiḷa-śâstra-tatva-niḷayam siddhânta-chûḍâmaṇi- |
sphuritâchâra-param vinêya-janatânandam guṇânîka sun- |
daran emb unnatiyim samasta-bhuvana-prastutyan âdam Divâ- |
karanandi-bratinâthan ujvaḷa-yaśô vibhrâjitâśâ-taṭam ||
vidita-vyâkaraṇada ta- |
rkkada siddhântada viśêshadim traividyâ- |
spadar end î dhare baṇṇi- |
pudu Divâkaraṇandi-dêva-siddhântigaram ||
vara-râddhântika-chakravartti durita-pradhvamsi kandarppa-sin- |
dhura-simham vara-sîḷa-sad-guṇa-mahâmbhôrâśi-paṅkêja-pu- |
shkara-dêvêbha-śaśâṅka-sannibha-yaśaḥ śrî-rûpan ôhô Divâ- |
karaṇandi-brati-nirmmadam nirupamam bhûpêndra-bṛindârchchitam ||

(*West face.*)

vara-bhavyânana-padmamuḷḷ alaral ajñânika-nêtrôtpaḷam |
koragal pâpa-tamas-tamam parayal ettam Jaina-mârggâmaḷâm- |
baram aty ujvaḷam âgal êm beḷagi tâm bhû-bhâgamam śrî-Divâ- |
karaṇandi-brati-vâk divâkara-karâkâram bôl urbbi(t î bhû)-nutam ||
yad-vaktra-chandra-viḷasad-vachanâmṛtâmbhaḥ-pânêna tushyati vinêya-chakôra-bṛindaḥ |
Jainêndra-śâsana-sarôvara-râjahamsô jîyâd asau bhuvi Divâkaraṇandi-dêvaḥ ||
avara śishyaru ||
Gaṇḍavimukta-dêva-Maḷadhâri-munîndrara pâda-padmamam |
kaṇḍ od asâdhyam êm neneda bhavya-janakk amakoṇḍa-chaṇḍa-vê- |
taṇḍa-virôdhi-daṇḍa-nṛipa-daṇḍa-patat-pṛithu-vajradaṇḍa-kô- |
daṇḍa-karâḷa-Daṇḍadhara-daṇḍabhayam perapiṅgi pôgavê ||
baḷa-yutaram baḷalchuva latânta-śaraṅg idirâgi tâgi san- |
chaḷise paḷañchi tâḷd avanan âdisi mey-vagey-âda-dûsarim |
kaḷeyade ninda karbbunada karggida sippinamakke vetta ka- |
ttaḷam enisittu putt aḍarda meyya maḷam Maladhâri-dêvaram ||
maredum ad ormme laukikada vârtteyan âdada ketta bâgilam |
tereyada bhânuv astamitam âgire pôgada meyyan ormmeyum |

turisada kukkuṭâsanake sôlada Gauḍavimukta-vṛittiyaṃ ।
mareyad aghôra-duśchara-tapaś charitaṃ Maḷadhâri-dêvara ॥
â châritra-chakravarttigaḷa śishyaru ॥
pañchêndriya-prathita-sâmaja-kumbha-piṭha-nirllôṭa-lampaṭa-mahôgra-samagra-siṃhaḥ ।
siddhânta-vâri-nidhi-pûrṇṇa-niśâdhinâthô bhâbhâti bhûri-bhuvanê S'ubhachandra-dêvaḥ ॥
śubhrâbhrâbha-sura-dvipâmara-sarit-târâpati-prasphuṭaj-
jyôtsnâ kunda śaśirddha-kambu-kamaḷâbhâsâ-taraṅgôtkaraḥ ।
prakhya-prajvaḷa-kîrttim anvaham imâṃ gâyanti dêvâṅganâ
dik-kanyâḥ S'ubhachandra-dêva bhavataś châritra-bhû-bhâminîṃ ॥
S'ubhachandra-munîndra-yaśaḥ- ।
prabheyoḷ sariy âgalârad int i chandraṃ ।
prabhu tegidê kandi kundidan ।
abhava-śirômaṇig ad ôke kanduṃ kunduṃ ॥
ettalu bijeyaṃ gayvada- ।
m attale dharmma-prabhâvam adhikôtsavadiṃ ।
bittaripud enale pôlvare ।
vattinavar śrî-S'ubhêndu-saiddhântikaraṃ ॥
kantu madâpahar ssakala-jîva-dayâpara-Jaina-mârgga-râ- ।
ddhânta-payôdhigaḷ vishaya-vairigaḷ uddhata-karmma bhañjanar ।
santata-bhavya-padma-dinakṛit-prabharaṃ S'ubhachandra-dêva-si- ।
ddhânta-munîndraraṃ pogaḷpud ambudhi vêshṭita-bhûri-bhûtaḷaṃ ॥

(*North face.*)

khyâta-śrî-Maladhâri-dêva-yaminaś śishyôttamê svar-ggatê
hâ hâ śrî-S'ubhachandra-dêva-yatipê siddhânta-chûḍâmaṇau ।
lôkânugraha-kâriṇi kshiti-nutê kandarppa-darppântakê
châritrôjvaḷa-dîpikâ pratihatâ vâtsalya-vallî gatâ ॥
S'ubhachandrê mahas-sândrê gṛihîtê kâla-Râhuṇâ ।
sândhakâraṃ jagaj-jâlaṃ jâyatê ty êti nâdbhutaṃ ॥
bâṇâmbhôdhi-nabhaś-śaśâṅka-tuḷitê jâtê S'akâbdê tatô
varshê S'ôbhakṛit-âhvayê vyupanatê mâsê punaś S'râvaṇê ।
pakshê kṛishṇa-vipaksha-varttini Sitê vârê daśamyâṃ tithau
svar yyâtaḥ S'ubhachandra-dêva-gaṇabhṛit siddhânta-vârâṃ-nidhiḥ ॥
śrîmad avara guḍḍaṃ ॥
samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâprachaṇḍa-daṇḍanâyakaṃ । vairi-bhaya-dâyaka । gôtra-pavitra budha-jana-mitra । svâmi-drôha-gôdhûma-gharaṭṭaṃ । saṅgrâmaja-tuṭṭa । Vishṇuvarddhana-Poysaḷa-mahârâja-râjya-samuddharaṇa kaligaḷ-âbharaṇa śrî-Jaina-dharmmâmṛitâm-budhi-pravarddhana-sudhâkara samyaktva-ratnâkarâdy-anêka-nâmâvaḷi-samâlaṅkṛitarappa śrîman-mahâ-pradhâna-daṇḍanâyaka-Gaṅga-Râjaṃ tamma gurugaḷ śrî-Mûla-saṅghada Dêsiya-gaṇada Pustaka-gachchhada S'ubhachandra-siddhânta-dêvargge parôksha-vinayakke nis'idhigeya nilisi mahâ-pûjeyaṃ mâḍi mahâ-dânavaṃ geydaru ॥
â mahânubhâvan attige ॥ S'ubhachandra-siddhânta-dêvara guḍḍi ॥
vara-Jina-pûjeyan aty-â- ।
daradindaṃ Jakkaṇabbe mâḍisuvaḷ sa- ।

ch-charite guṇânvite yend ।
î dharaṇî-taḷa mechchi pogaḷutirppudu nichcham ॥
doreyê Jakkaṇikabbeg î bhuvanadoḷ châritradoḷ śîladoḷ ।
parama-śrî-Jina-pûjeyoḷ sakaḷa-dânâścharyyadoḷ satyadoḷ ।
guru-pâdâmbuja-bhaktiyoḷ vinayadoḷ bhavyarkkaḷaṃ kandad â- ।
daradiṃ mannisutirppa pempin-eḍeyoḷ matt-anya-kântâ-janam ॥
śrîmat Prabhâchandra-siddhânta-dêvara guḍḍa heggaḍe-Marddimayyaṃ baredaṃ ॥
biruda-rûvâri-mukha-tiḷakaṃ Varddhamânâchâri kaṇḍarisidaṃ । maṅgaḷa mahâ ॥ śrî śrî ॥

44 (118)

In the same Maṇṭapa.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
bhadram astu Jina-śâsanâya sampâdyatâṃ prati vidhâna hêtavê ।
anya-vâdi-mada-hasti-mastaka-spâṭanâya ghaṭanê paṭîyasê ॥
namas siddhêbhyaḥ ॥
janatâdhâran udâran anya-vanitâ-dûraṃ vachas-sundarî- ।
ghana-vṛitta-stana-hâran ugra-raṇa-dhîraṃ Mâran ên endapai ।
janakaṃ tân ene Mâkaṇabbe vibudha-prakhyâta-dharmma-prayu- ।
kte nikâmâtta-charitre tây enal id ên Êchaṃ mahâ-dhanyanô ॥

kanda ॥ vitrasta-maḷaṃ budha-jana- ।
mitraṃ dvija-kuḷa-pavitran Êchaṃ jagadoḷ ।
pâtraṃ ripukuḷa-kanda kha- ।
nitraṃ Kauṇḍinya-gôtran amaḷa-charitraṃ ॥

vṛitta ॥ parama-Jinêśvaraṃ tanage deyvaṃ aḷurkkeyin oḷpu vettam uḷ- ।
uru-durita-kshayar Kkanakanandi-munîśvarar uttamôttamar ।
ggurugaḷ udâtta-vîran avadâttata-yaśam nṛipa-kâma-Poysaḷaṃ ।
poreda-mahîśan endoḍ ele baṇṇipar âr nnegaḷd Êchigâṅkanâ ॥

kanda ॥ Manu-charitan Êchigâṅkana ।
maneyoḷ muni-jana-samûhamuṃ budha-janamuṃ ।
Jina-pûjane Jina-vandane ।
Jina-mahimegaḷ âva-kâlamuṃ śôbhisuguṃ ॥

Â mahânubhâvan-arddhâṅgiy ent appaḷ endoḍe ॥
uttama-guṇa-tati-vanitâ- ।
vṛittiyan oḷakoṇḍud endu jagam ellaṃ ka- ।
y yettuvinam amaḷa-guṇa-saṃ- ।
pattige jagadoḷage Pôchikabbeye nôntaḷ ॥

tanuvaṃ Jinapati-nutiyiṃ ।
dhanamaṃ muni-janada-tṛiptiyiṃ saphaḷam id in- ।
n enag emb î nambugeyoḷ ।
mananaṃ jagadoḷage Pôchikabbeye neṛipaḷ ॥

jana-vinutan Êchigânkana- |
manas-sarô-hamsi Ganga-Râja-chamûnâ- |
thana janani janani bhuvana- |
kk ene negaḷdaḷ Pôchikabbe guṇad unnatiyiṃ ||

enisida Pôchâmbike pari- |
janamuṃ budha-janamuṃ ormmeg ormme manaṃ taṇ- |
ṇane taṇidu parase puṇyama- |
n anantamaṃ nerapi parapi jasamaṃ jagadoḷu ||

vachana || int enisid â Pôchâmbike Beḷaguḷada tîrthaṃ modalâd-anêka-tîrthagaḷoḷu palavaṃ chaityâlayaṅgaḷa mâḍisi mahâ-dânaṃ geydu ||

vṛitta || adan inn ên emben ân ond amaṛda-sukṛitamaṃ nôḍe rômâñchaṃ âda- |
ppudu pêḷv udyôgadindaṃ smariyipaḍe namô Vîtarâgâya gârha- |
sthyada yôsid-bhâvad î kâlada pariṇatiyaṃ geldu sallêkhanaṃ saṃ- |
padadindaṃ dêvi-Pôchâmbike sura-padamaṃ lîleyiṃ sûṛegoṇḍaḷ ||

Saka-varsha 1043 neya Sârvvari-saṃvatsarada Âshâḍha-suddha-5-Sômavâradandu sanyasanamaṃ kaikoṇḍu êka-pârśva-niyamadiṃ pañcha-padaman uchcharisutaṃ dêva-lôkakke sandaḷ ||
â jagaj-jananiya putraṃ || samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ | vairi-bhaya-dâyakaṃ | gôtra-pavitraṃ | budha-jana-mitraṃ | śrî-Jaina-dharmmâmṛitâmbudhi-pravarddhana-sudhâkaraṃ | samyaktva-ratnâkaraṃ | âhârâbhaya-bhaishajya-śâstra-dâna-vinôda | bhavya-jana-hṛidaya-pramôda | Vishṇuvarddhana-bhûpâḷa-Poysaḷa-mahârâja-râjyâbhishêka-pûrṇa-kumbha | dharmma-harmmyôddharaṇa-mûḷa-stambha | nuḍid-ante-gaṇḍa pagevaraṃ beṃkoṇḍa | drôha-gharaṭṭâdy anêka-nâmâvaḷi-samâlaṅkṛitan appa śrîman mahâ-pradhânaṃ daṇḍanâyakaṃ Gaṅga-Râjaṃ tann âtmâmbike Pôchala-dêviyaru divakke salalu parôksha-vinayakk end î niśidhigeyaṃ nilisi pratishṭe-geydu mahâ-dâna-pûjârchchanâbhishêkaṅgaḷaṃ mâḍida | maṅgaḷa-mahâ śrî śrî ||
śrî-Prabhâchandra-siddhânta-dêva-guḍḍaṃ pergaḍe-Bâvarâjaṃ baredaṃ ||
rûvâri-Hoysaḷâchâriya magaṃ Varddhamânâchâri biruda-rûvâri-mukha-tiḷakaṃ kaṇḍarisidaṃ ||

45 (125)

West of Eraḍu Kaṭṭe basti.

Śrîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanam ||
bhadram astu Jina-śâsanâya sampadyatâṃ prati-vidhâna-hêtavê |
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ||

Svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷ-gaṇḍâdy-anêka-nâmâvaḷî-samâlaṅkṛitar appa śrîman mahâ-maṇḍaḷêśvaraṃ Tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa Vîra-Gaṅga Vishṇu-varddhana Hoysaḷa Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchandrârkka-târaṃ saluttam ire tat-pâda-padmôpajîvi |

vṛitta || janatâdhâran udâran anya-vanitâ-dûraṃ vachas-sundari- |
ghana-vṛitta-stana-hâran ugra-raṇa-dhîraṃ Mâran ân endapaj |
Janakaṃ tân ene Mâkaṇabbe vibudha-prakhyâta-dharmma-prayu- |
kte nikâmâtta charitre tây enal id ên Êchaṃ mahâ-dhanyanô ||

kanda || vitrasta-malam budha-jana- |
mitram dvija-kula-pavitran Êcham jagadolu |
pâtram ripu-kula-kanda-kha- |
nitram Kaundinya-gôtran amala-charitram ||
manu-charitan Êchigânkana |
manĕyol muni-jana-samûhamum budha-janamum |
Jina-pûjane Jina-vandane |
Jina-mahimegal âva-kâlamum śôbhisugum ||
uttama-guna-tati-vanitâ- |
vrittiyan olakondud endu jagam ellam kai- |
y yettuvinam amala-guna-sam- |
pattige jagadolage Pôchikabbeye nôntalu ||

ant enisid Êchi-Râjana Pôchikabbeya putran akhila-tîrtthakara-parama-dêva-parama-charitâkarnna-nôdirnna-vipula-pulaka-parikalita-vârabânanuv asama-samara-rasa-rasika-ripu-nripa-kalâpâvalêpa-lôpa-lôlupa-kripânanuv âhârâbhaya-bhaishajya-śâstra-dâna-vinôdanum sakala-lôka-śôkâpanôdanum ||

vritta || vajram Vajrabhritô halam Halabhritaś chakram tathâ Chakrinaś
śaktiś S'aktidharasya Gândiva-dhanur Ggândiva-kôdandinah |
yas tadvat vitanôti Vishnu-nripatêh kâryyam katham mâdriśair
Ggangô Gânga-taranga-rañjita-yaśô-râśis sa varnnyô bhavêt ||

int enipa śrîman mahâ-pradhânam dandanâyakam drôha-gharatta Ganga-Râjam Châlukya-chakravartti-Tribhuvana-Malla-Permmâdi-Dêvana dalam pannirvvaru sâmantar vverasu Kannegâla-bîdinalu bitt ire ||

kanda || tege vâruvamam hâruva |
bageyam tanag irula-bavarav ennuta sa-vêgam |
buguva katakigaran alipam |
pugisidudu bhuj-âsi Ganga-dandâdhipana ||

embinam avaskanda-kêliyindam anibarum sâmantarumam bhangisi tadîya vastu-vâhana-samûhamam nija-svâmige tandu kottu nija-bhujâvashtambhakke mechchi mechchidem bêdi koll ene ||

kanda || parama-prasâdamam pade- |
du râjyamam dhanaman ênumam bêdad ana- |
svaram âge bêdi-kondam |
Paramanan idan Arhad-archchanâñchita-chittam ||

antu bêdikondu ||

vritta || pasarise kîrttanam-janani-Pôchala-dêviyar artthivattu mâ- |
disida Jinâlayakkam osed âtma-manôrame Lakshmi-dêvi mâ- |
disida Jinâlayakkam idu pûjane yôjitam endu kottu san- |
tosamam ajasram âmpan ene Ganga-chamûpan id ên udâttanô ||

akkara || âdiy-âgirppud Ârhata-samayakke Mûla-sangham Kondakundânvayam |
bâdu vedadam baleyipud alliya Dêsiga-ganada Pustaga-gachchhada |
bôdha-vibhavada kukkutâsana-Maladhâri-dêvara śishyar enipa pempin- |
gâdam esedirppa S'ubhachandra-siddhânta-dêvara guddam Ganga-chamûpati ||

Gangavâḍiya basadigaḷ enitoḷ av anitumam tân eyde posayisidaṃ ।
Gangavâḍiya Gommaṭa-dêvargge suttâlayaman eyde mâḍisidaṃ ।
Gangavâḍiya Tiguḷaraṃ beṅkoṇḍu Vîra-Gangange nimirchchi-koṭṭa ।
Ganga-Râjan â munnina Gangara-Râyangaṃ nûrmmaḍi-dhanyan alte ॥

46 (125)

In maṇṭapa west of Eraḍu Kaṭṭe basti.

Bhadram astu Jina-śâsanasya ॥

jayatu durita-dûraḥ kshîra-kûpâra-hâraḥ prathita-pṛithula-kîrtti śrî-Subhêndu-vratiśaḥ ।
guṇa-maṇi-gaṇa-sindhuḥ śishṭa-lôkayka-bandhuḥ vibudha-madhupa-phullaḥ phulla-bâṇâdi-sallaḥ ॥

S'rî-vadhu-chandralêkhe-sura-bhûruhad-udbhavadim payôdi-vê- ।
ḷâ-vadhu pempuv ettavoḷ aninditc nâgale châru-rûpa-li- ।
lâvati daṇḍanâyakiti Lakkale-dêmati Bûchi-Râjan em- ।
b î vibhu puṭṭe pempu vedeḍ ârjjisidaḷu pirid-appa kîrttiyaṃ ॥

â yabbeya magan ent appan endaḍe ॥
svasti samasta-bhuvana-bhavana-vikhyâta-khyâti-kântâ-nikâma-kamanîya-mukha-kamaḷa-parâga-para-bhâga-subhagikṛitâtmiya-vaktranuṃ । svakîya-kâya-kânti-parihasita-kusumachâpa-gâtranuṃ । âhârâbhaya-bhaishajya-śâstra-dâna-vinôdanuṃ । sakaḷa-lôka-śôkâpanôdanuṃ । nikhiḷa guṇa-gaṇâbharaṇanuṃ । Jina-charaṇa-śaraṇanum enisida Bûchaṇaṃ ॥

vṛitta ॥ vinayada sîme satyada tavarmmane śauchada janma-bhûmi yen- ।
d anavarataṃ pogaḷvudu janaṃ vibudhôtkara-kairava-prabô- ।
dhana-himarôchiyaṃ negaḷda Bûchiyan udgha-parârttha-sad-guṇâ- ।
bhinava-Dadhîchiyaṃ subhaṭa-bhîkara-vikrama-Savyasâchiyaṃ ॥

â yaṇṇaṃ S'aka-varusha 1037 neya Vijaya-saṃvatsarada Vaiśâkha-suddha 10 Âdityavâradandu sarvva-sanga-parityâga-pûrvvakam muḍipidaṃ ॥

padya ॥ tyâgaṃ sarvva-guṇâdhikaṃ tad-anujaṃ śauryyaṃ cha tad bândhavaṃ dhairyyaṃ
garbba-guṇâti-dâruṇa-ripuṃ jñânaṃ manônyaṃ satâṃ ।
śêshâśêsha-guṇaṃ guṇaika-śaraṇaṃ śrî-Bûchaṇô 'tyâhitaṃ satyaṃ
satya-guṇikarôti kurutê kiṃ vâ na châturyyabhâk ॥
yô vîryyê gaja-vairibhûyam atuḷê dânakramê Bûchaṇô
yas sâkshât sura-bhûjabhûyam avanau gambhîratâyâ vidhau ।
yô ratnâkara bhûyam unnati-guṇê yô Mêrubhûyaṃ
gatas sô 'ntê sânta-manâ-manîshi-lashitaṃ gîrvvâṇabhûyaṃ gataḥ ॥
Mârâkâra iti prasiddhatara ity atyûrjjitaḥ-śrîr iti
prâpta-svarggapati-prabhutva-guṇa ity uchchair mmanîshîti cha ।
śrîmad-Ganga-chamûpatêḥ priyatamâ Lakshmî-sadṛikshâ
śilâ-stambham sthâpayatisma Bûchaṇa-guṇa-prakhyâti-vṛiddhiṃ prati ॥
dhare laghuv âytu viśruta-vinêya-nikâyam anâtham âytu vâ- ।
k-taruṇiyum îgaḷ î jagadoḷ ârggam anâdaraṃ îyey âdaḷ en- ।
d irade vishâdam âdam odavuttire bhavya-janântarangadoḷ ।
nirupaman eydidaṃ negaḷda Bûchiyaṇaṃ divi-chitra-lôkamaṃ ॥

śri-Mûla-saṅghada Dêsiga-gaṇada Pustaka-gachchhada S'ubhachandra-siddhânta-dêvara-guḍḍam Bûchaṇana niśidige ||

47 (127)

In the same maṇṭapa.

(*South face.*)

Bhadraṃ bhûyâj Jinêndrâṇâṃ śâsanâyâgha-nâśinê |
kutîrttha-dhvânta-saṅghâta-prabhinna-ghana-bhânavê ||
śrîman-Nâbhêya-nâthâdy-amaḷa-Jina-varânîka-saudhôru-vârddhiḥ
pradhvasthâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru vêdiḥ |
śasta śyâtkâra-mudrâ-śabaḷita-janatânanda-nâdôru-ghôshaḥ
sthêyâd âchandra-târaṃ parama-sukha-Mahâviryya-vichî-nikâyaḥ ||
śrîman-munîndrôttama-ratna-varggâḥ śrî-Gautamâdyâḥ prabhavishṇavastê |
tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau Nandi-gaṇê babhûva ||
śrî-Padmanandîty anavadya-nâmâ hy âchâryya-śabdôttara Koṇḍakundaḥ |
dvitîyam âsîd abhidhânam udyach-charitra-sañjâta-su-châraṇarddhiḥ ||
abhûd Umâsvâti-muniśvarô 'sâv âchâryya-śabdôttara-Gṛidhrapiñchhaḥ |
tad-anvayê tat-sadṛiśô 'sti nânyas tât-kâḷikâśêsha-padârttha-vêdî ||
śrî-Gṛidhrapiñchha-munipasya Baḷâkapiñchhaḥ śishyô 'janishṭa bhuvana-traya-vartti-kîrttiḥ |
châritra-chuñchur akhiḷâvanipâḷa-mauḷi-mâlâ-śiḷîmukha-virâjita-pâda-padmaḥ ||
tach-chhishyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvaraḥ
tarkka-vyâkaraṇâdi-śâstra-nipuṇas sâhitya-vidyâ-patiḥ |
mithyâvâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kaṇṭhiravô
bhavyâmbhôja-divâkarô vijayatâṃ kandarppa-darppâpahaḥ ||
tach-chhishyâs tri-śatâ-vivêka-nidhayaś śâstrâbdhi-pâraṅgatâs
têshûtkṛishṭasamâ-dvi-saptati-mitâs siddhânta-śâstrârtthaka |
vyâkhyânê paṭavô vichitra-charitâs têshu prasiddhô muniḥ
nânânûna-naya-pramâṇa-nipuṇô Dêvêndra-saiddhântikaḥ ||
ajani mahipa-chûḍâ-ratna rârâjitâṅghrir vvijita-Makarakêtûddaṇḍa-dôrddaṇḍa-garvvaḥ |
kunaya-nikara-bhûdrânîka-dambhôḷidaṇḍas sa jayatu vibudhêndrô Bhâratî-bhâḷapaṭṭaḥ ||
tach-chhishyaḥ Kaḷadhautanandi-munipas saiddhânta-chakrêśvaraḥ
pârâvâra-parîta-dhâriṇi-kuḷa-vyâptôru-kîrttiśvaraḥ |
pañchâkshônmada-kumbhi-kumbha-daḷana-prônmukta-muktâphaḷa-
prâṃśu-prâñchita-kêsarî-budha-nutô vâk-kâminî-vallabhaḥ ||
tat-putrakô Mahêndrâdi-kîrttir Mmadana-śaṅkaraḥ |
yasya Vâg-dêvatâ śaktâ śrautîṃ mâḷâm ayûyujat ||
tach-chhishyô Vîraṇandî kavi-gamaka-mahâ-vâdi-vâgmitva-yuktô
yasya śrî-nâka-sindhu-tridaśa-pati-gajâkâśa-saṅkâśa-kîrttiṃ |
gâyanty uchchair ddigantê tridaśa-yuvatayaḥ prîti-râgânubandhât
sô 'yam jîyât pramâda-prakara-mahîdharô bhûla-dambhôḷidaṇḍaḥ ||
śrî-Gollâchâryya-nâmâ samajani munipaś śuddha-ratna-trayâtmâ
siddhâtmô 'dyarttha-sârttha-prakaṭana-paṭu-siddhânta-śâstrâbdhi vîchiḥ |

saṅghâta-kshâḷitâghaḥ pramada-mada-kaḷâlîḍha-buddhi-prabhâvô
jîyâd bhûpâḷa-mauḷi-dyumaṇi-vidaḷitâṅghry-abja-lakshmî-viḷâsaḥ ||
Perggaḍe Bhâva-Râjam baredam maṅgaḷa ||

(*West face.*)

Vîraṇandi-vibhudhêndra-santatau Nûtna-chandira-narêndra-vaṃśa-chû- |
ḍâmaṇiḥ prathita-Golladêśa-bhûpâḷakaḥ kim api kâraṇêna saḥ ||
śrîmat-Traikâlya-yôgî samajani mahikâ-kâya-lagnâ-tanutraṃ
yasyâbhûd dṛishṭi-dhârâ-niśita-śara-gaṇâ grîshma-mârttâṇḍa-bimbaṃ |
chakraṃ sad-vṛitta-châpâkaḷita-yati-varasyâgha-śatrûn vijêtuṃ
Gollâchâryyasya śishyas sa jayatu bhuvanê bhavya-sat-kairavênduḥ ||
tapas-sâmartthyatô yasya chhâtrôbhûd brahma-râkshasaḥ |
yasya smaraṇa-mâtrêṇa muñchanti cha mahâ-grahâḥ ||
prâjyâjyatâṃ gataṃ lôkê karañjasya hi tailakaṃ |
tapas sâmartthyatas tasya tapaḥ kiṃ varṇṇituṃ kshamaṃ ||
Traikâlya-yôgi-yatipâgra-vinêya-ratnas siddhânta-vârddhi-parivarddhana-pûrṇṇa-chandraḥ |
dig-nâga-kumbha-likhitôjvaḷa-kîrtti-kântô jîyâd asâv Abhayanandi-munir jjagatyâṃ ||
yênâśêsha-Parî-Shah-âdi-ripavaḥ samyag jitâḥ prôddhatâḥ
yênâptâ daśa-lakshaṇôttama-mahâ-dharmmâkhya-kalpa-drumâḥ |
yênâśêsha-bhavôpatâpa-hanana-svâdhyâtma-saṃvêdanaṃ
prâptaṃ syâd Abhayâdi-nandi-munipas sô 'yaṃ kṛitârtthô bhuvi ||
tach-chhishyas sakalâgamârttha-nipuṇô lôkajñatâ-saṃyutas
sach-châritra-vichitra-châru-charitas saujanya-kandâṅkuraḥ |
mithyâtvâbja-vana-pratâpa-hanana śrî-sômadêva prabhur
jjîyât sat-Sakaḷêndu-nâma-munipaḥ kâmâṭavî-pâvakaḥ ||
apicha Sakaḷachandrô viśva-viśvambharêśa-praṇuta-pada-payôjaḥ kundu-hârêndu rôchiḥ |
tri-daśa-gaja-su-vajra-vyôma-sindhu-prakâśa-pratima-viśada-kîrttir vvâg-vadhû-karṇṇapûraḥ ||
śishyas tasya dṛiḍha-vrataś śama-nidhis sat-saṃyamâmbhô-nidhiḥ
śîḷânâṃ vipuḷâlayas samitibhir yyuktis tri-gupti-śritaḥ |
nânâ-sad-guṇa-ratna-rôhaṇa-giriḥ prôdyat-tapô-janmabhûḥ
prakhyâtô bhuvi Mêghachandra-munipô traividya-chakrâdipaḥ ||
traividya-yôgîśvara-Mêghachandrasyâbhût Prabhâchandra-munis su-śishyaḥ |
śumbhad-vratâmbhônidhi-pûrṇṇa-chandrô nirddhûta-daṇḍa-tritayô viśalyaḥ ||
pushpâstrânûna-dânôtkaṭa-kaṭa-karaṭi-chchhôda-dṛipyan-mṛigêndraḥ
nânâ-bhavyâbja-shaṇḍa-pratati-vikasana-śrî-vidhânaika-bhânuḥ |
saṃsârâmbhôdhi-mârggê taraṇa-karaṇatâ-yâna-ratna-trayêśas
samyag-Jainâgamârtthânvita-vimaḷa-matiḥ śrî-Prabhâchandra-yôgî ||

(*North face.*)

S'rî-bhûpâḷaka-mauḷi-lâlita-padas sa-jñâna-lakshmî-patiś
châritrôtkara-vâhanaś śita-yaśaś śubhrâtapatrâñchitaḥ |
traiḷôkyâdbhuta-Manmathâri-vijayas saddharmma-chakrâdhipaḥ
pṛithvî-saṃstava-tûryya-ghôsha-ninadas traividya-chakrêśvaraḥ ||

śâbdaughasya śirômaṇiḥ pravilasat-tarkkajña-chûḍâmaṇiḥ
siddhântêddha-śirômaṇiḥ praśamavad-bhṛâtasya chûḍâmaṇiḥ |
prôdyat-samyaminâṃ śirômaṇir udañchad-bhavya-rakshâmaṇir
jîyât sannuta-Mêghachandra-munipas traividya-chûḍâmaṇiḥ ||
traividyôttama-Mêghachandra-yaminaḥ patyur mmamâsi priyâ
vâg-dêvîḍi sahâvahittha-hṛidayâ tad-vaśya-karmmârtthinî |
kîrttir-vvâridhi-dik-kulâchala-kulê svâdâtmâ prashṭum apy
anvêshṭuṃ maṇi-mantra-tantra-nichayaṃ sâ sambhramât bhrâmyati ||
tarkka-nyâya-suvajra-vêdir amalârhat-sûkti-san-mauktikaḥ
śabda-grantha-viśuddha-śaṅkha-kalitaḥ syâdvâda-sad-vidrumaḥ |
vyâkhyânôrjjita-pôshaṇa-pravipula-prajñôdgha-vîchî-chayô
jîyâd viśruta-Mêghachandra-munipas traividya-ratnâkaraḥ ||
śrî-Mûla-saṅgha-kṛita-Pustaka-gachchha-Dêsiyôdyad-gaṇâdhipa-su-târkkika-chakravartti |
saiddhântikêśvara-śikhâmaṇi-Mêghachandras traividya-dêva iti sad-vibudhâ stuvanti ||
siddhântê Jina-Vîrasêna-sadṛiśaś śâstrâbjanî-bhâskaraḥ
shaṭ-tarkkêshv Akalaṅka-dêva-vibudhas sâkshâd ayaṃ bhûtalê |
sarvva-vyâkaraṇê vipaśchid-adhipaś śrî-Pûjyapâdas svayaṃ
traividyôttama-Mêghachandra-munipô vâdîbha-pañchânanaḥ ||
Rudrâṇîśasya kaṇṭhaṃ dhavaḷayati himajyôtishô jâtam aṅkaṃ
pîtaṃ sauvarṇṇa-śailaṃ śiśu-dinapa-tanuṃ Râhu-dêhaṃ nitântaṃ |
S'rî-kântâ-vallabhâṅgaṃ Kamaḷabhava-vapur-Mmêghachandra vratîndra-
traividyasyâkhiḷâśâ-vaḷaya-niḷaya-sat-kîrtti-chandrâtapô 'sau ||
munináthaṃ dasa-dharmma-dhâri dṛiḍha-shaṭ-triṃśad-guṇaṃ divya-bâ- |
ṇa-nidhânaṃ ninag ikshu-châpam aḷinî-jyâ-sûtram ôr onde pû- |
vina bâṇaṅgaḷam ayde hînan adhikaṅg âkshêpamam mârppud â- |
va nayaṃ darppaka Mêghachandra-muniyoḷ mâṇ ninna dôr-darppamaṃ ||

mṛidu-rêkhâ-viḷâsaṃ Bhâva-Râja-baḷaha dal bareduda birudaruvâri-mukha-tiḷaka-Gaṅgâchâri kaṇḍarisida S'ubhachandra-siddhânta-dêvara guḍḍaṃ ||

(*East face.*)

śravaṇîyaṃ śabda-vidyâ-pariṇati-mahanîyaṃ mahâ-tarkka-vidyâ- |
pravaṇatvaṃ ślâghanîyaṃ Jina-nigadita-saṃśuddha-siddhânta-vidyâ- |
pravaṇa-prâgalbhyam endend-upachita-puḷakaṃ kîrttisal kûrttu-vidva- |
n-nivahaṃ traividya-nâma-praviditan esadaṃ Mêghachandra-vratîndraṃ ||
kshameg îgaḷ jauvanaṃ tîvidud atuḷa-tapaśrige lâvaṇyam îgaḷ |
samasandirddattu tann î śruta-vadhug adhika-prauḍhiy âyt igaḷ end an- |
de mahâ-vikhyâtiyaṃ tâḷdidan amaḷa-charitrôttamaṃ bhavya-chêtô- |
ramaṇaṃ traividya-vidyôdita-viśada-yaśaṃ Mêghachandra-vratîndraṃ ||
ide haṃsî-bṛindam îṇṭal baged apudu chakôrî-chayaṃ chañchuvindaṃ |
kadukal sârddappud îśaṃ jaḍeyoḷ irisaḷend irddapaṃ sejje gêral |
padedappaṃ Kṛishṇan embant esedu bisa-lasat-kandaḷi-kanda-kântaṃ |
pudidatt î Mêghachandra-vrati-tiḷaka-jagad-vartti-kîrtti-prakâśaṃ ||
pûjita-vidagdha-vibudha-sa- |
mâjaṃ traividya-Mêghachandra-vrati râ- |

râjisidaṃ vinamita-muni- |
râjaṃ Vṛishabha-gaṇa-bhagaṇa-târâ-râjaṃ ||

Saka varshaṃ 1037 nêya Manmatha-saṃvatsarada Márggasira-suddha 14 Bṛihavâraṃ Dhanur-llagnada pûrvvâhṇad âru-ghaḷigeyapp âgaḷu śrî-Mûla-saṅghada Dêśiga-gaṇada Pustaka-gachchhada śrî-Mêghachandra-traividya-dêvar tamma-avaśâna-kâlaman aṛidu palyaṅkâśanadoḷ irddu âtma-bhâvaneyaṃ bhâvisuttuṃ dêva-lôkakke sandar ||

â bhâvane yent appud endoḍe ||

> ananta-bôdhâtmakam âtma-tatvaṃ nidhâya chêtasy apahâya hêtavê |
> traividya-nâmâ muni-Mêghachandraḥ divaṃ gatô bôdha-nidhir vvisishṭâṃ ||

avar agra-śishyar aśêśa-pada-padârttha-tatva-vidaru sakaḷa-śâstra-pârâvâra-pâragaruṃ guru-kuḷa-samuddharaṇaruṃ appa śrî-Prabhâchandra-siddhânta-dêvar tamma gurugaḷge parôksha-vinayaṃ kâraṇam âgi śrî-Kabbappu-tîrtthadal tamma guḍḍaṃ ||

samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ vairi-bhaya-dâyakaṃ gôtra-pavitraṃ budha-jana-mitraṃ svâmi-drôha-gôdhûma-gharaṭṭa saṅgrâma-jattalaṭṭa Vishṇuvarddhana-bhûpâḷa-Hoysaḷa-mahârâja-râjya-samuddharaṇa Kaḷi-gaḷâbharaṇa śrî-Jaina-dharmmâ-mṛitâmbudhi-pravarddhana-sudhâkara samyaktva-ratnâkara śrîman-mahâ-pradhânaṃ daṇḍanâyaka-Gaṅga-Râjan âtana manas-sarôvara-râjahaṃse bhavya-jana-prasaṃse gôtra-nidhâne Rukmiṇî-samâne Lakshmîmati-daṇḍanâyakiti yumantavarindaṃ atiśaya-mahâ-vikhyâtiyiṃ śubha-lagnadoḷu pratishṭheya mâḍisidar â-munîndrôttamara nisidhigeyan ||

avara tapaḥ-prabhâvam ent appud endoḍe ||

> sa-madôdyan-mâra-gandha-dvirada-daḷana-kaṇṭhîravaṃ krôdha-lôbha- |
> druma-mûḷa-chchhêdanaṃ durddhara-vishaya-śiḷôchchhêda-vajra-pratâpaṃ |
> kamanîyaṃ śrî-Jinêndrâgama-jaḷanidhi-pâraṃ Prabhâchandra-siddhân- |
> ta-munîndraṃ môha-vidhvaṃsana-karan esedaṃ dhâtriyoḷ yôgi-nâthaṃ ||

Bhâva-Râjaṃ baredaṃ ||

> mattina mât ad ant irali jîrṇṇa-Jinâśraya-kôṭiyaṃ kramaṃ |
> bettira munninant ir anit ûggaḷoḷaṃ nere mâḍisuttam a- |
> tyuttama-pâtra-dânad odavaṃ meṛivuttire Gaṅgavâḍi-tom- |
> battaru-sâsiraṃ kopaṇaṃ âdadu Gaṅgaṇa-daṇḍanâthanim |
> sôbheyan êṃ kaykonḍudo |
> saubhâgyada-kaṇi yenippa Lakshmîmatiyin- |
> d î bhuvana-taḷadoḷ âhâ- |
> râbhaya-bhaishajya-śâstra-dâna-vidhânaṃ ||

48 (128)

In the same maṇṭapa.

> S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ |
> jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

jayatu durita-dûraḥ kshîra-kûpâra-hâraḥ prathita-pṛithuḷa-kîrttiś śrî-Subhêndu-bratiśaḥ ı
guṇa-maṇi-gaṇa-sindhuś śishṭa-lôkayka-bandhuḥ vibudha-madhupa-phullaḥ phullabâṇâdi-sallaḥ ‖

avara guḍḍi ‖

parama-padârttha-nirṇnayaman ânta-vidagdhate durṇnayaṅgaḷoḷ ı
parichayam endum illad atimugdhate tann iniyaṅge chittadoḷ ı
pirid anurâgamaṃ paḍeva rûpu vinêya-janântaraṅgadoḷ ı
nirupama-bhaktiyaṃ paḍeva pemp idu Lakshmaleg endum anvitaṃ ‖
chaturateyoḷ lâvaṇyado- ı
ḷ atiśayam eno negaḷda dêva-bhaktiyoḷ int î ı
kshitiyoḷage Gaṅga-Râjana ı
sati Lakshmy-ambikeyoḷ itara-satiyar doreyê ‖
saubhâgyadoḷ amard âdaṃ ı
sôbhâspadam âda rûpin oḷpiṃ pratya- ı
kshîbhûta Lakshmi yend apu- ı
d î bhûtaḷam înitum eyde Lakshmîmatiyaṃ ‖
śôbheyan êṃ kaykoṇḍudo ı
saubhâgyada-kaṇi yenippa Lakshmîmatiyin- ı
d î bhuvana taḷadoḷ âhâ- ı
râbhaya-bhaishajya-śâstra-dâna-vidhânaṃ ‖
vitaraṇa-guṇam ade vanitâ- ı
kṛitiyaṃ kaykoṇḍud enipa mahimeya Lakshmî- ı
matiy elavo dêvatâdhi- ı
shṭitey allade kêvaḷaṃ manushyâṅganayê ‖
ibha-gamane hariṇa-lôchane ı
śubha-lakshaṇe Gaṅga-Râjan arddhâṅgane tâ- ı
n abhinava-Rukmiṇi yenal î ı
tribhuvanadoḷ pôlvar oḷare Lakshmîmatiyaṃ ‖

śrî-Mûla-saṅghada Dêśiya-gaṇada Pustuka-gachchhada śrîmat-S'ubhachandra-siddhânta-dêvara guḍḍi daṇḍadâyakiti-Lakkave Saka-varsha 1044 neya Plava-saṃvatsarada . . . . . . śuddha 11 S'ukravâradandu sanyasanaṃ geydu samâdhi-verasi muḍipi dêva-lôkakke sanda ‖
parôksha-vineyakke nishidhigeyaṃ śrîmad-daṇḍanâyaka-Gaṅga-Râjaṃ nillisi pratishṭhe mâḍi mahâ-dânavaṃ mahâ-pûjegaḷaṃ mâḍidaru maṅgaḷam ahâ śrî śrî ‖

49 (129)

In the same maṇṭapa.

(*First side.*)

Bhadram astu Jina-śâsanasya ‖

Jayatu durita-dûraḥ kshîra-kûpâra-hâraḥ prathita-pṛithuḷa-kîrttiś śrî-Subhêndu-bratiśaḥ ı
guṇa-maṇi-gaṇa-sindhuś śishṭa-lôkayka-bandhuḥ vibudha-madhupa-phullaḥ phullabâṇâdi-sallaḥ ‖
S'rî-vadhu-chandralêkhe sura-bhûruhad-udbhavadiṃ payôdhi-vê- ı
lâ-vadhu pempu-vettavoḷ anindite nâg-ale châru-rûpa-li- ı
lâvati-daṇḍanâyakiti Lakkale-dêmati Bûchi-Râjan em- ı
b î vibhu paṭṭe pempu vaḷed ârjjisidaḷ piridappa-kîrttiyaṃ ‖

vachana || â yabbeya magal ent appal endado | svasti nistushâti-Jina-vrijina-bhâga-bhagavad-**Arhad-arhaṇîya**-châru-charaṇâravinda-dvandvânanda-vandana-vêlâ-vilôkanîyâkshmâyamâṇa-**Lakshmî-vilâseyuṃ** | apahasanîya-sriya-jîvitêśa-jîvitânta-jîvana-vinôdânârata-rata-Rati-vilâseyuṃ | **Kâleya-kâla-râkshasa-rakshâ-vikala**-sakala-vâṇija-trâṇati-prachaṇḍa-Châmuṇḍâtiśreshṭha-râjaśrêshṭhi-mânasa-**râjamâna-râja-haṃsa**-vanitâkalpeyuṃ | parama-Jina-mata-paritrâṇa-karaṇa-kâraṇîbhûta-Jina-**śâsana-dêvatâ-kârâ-kalpeyuṃ** | abhirâma-guṇa-gaṇa-vaśîkaraṇâyatânukaraṇîya-dharaṇi-suteyuṃ | **śrî-sâhitya-satyâpita-kshîrôda-suteyuṃ** | sad-dharmmânurâga-matiyum enisida Dêmiyakka ||

padya || śrî-Châmuṇḍa-manô-manôratha-ratha-vyâpâra-naika-kriyâ
śrî-Châmuṇḍa-manas-sarôja-rajasâ râjad-dvirêphâṅganâ |
śrî-Châmuṇḍa-gṛihâṅgaṇôdgata-mahâ-śrî-kalpavallî svayaṃ
śrî-Châmuṇḍa-manaḥ-priyâ vijayatâṃ śrî-Dêvamaty-aṅganâ ||

(*Second side.*)

âhâraṃ tri-jagaj-janâya vibhayaṃ bhîtâya divyaushadhaṃ
vyâdhi-vyâpam apêta-dîna-mukhinê śrôtrê cha śâstrâgamaṃ |
êvaṃ Dêvamatis sadaiva dadati praprakshayê svâyushâm
Arhad-Dêva-matiṃ vidhâya vidhinâ divyâ vadhûḥ prôdabhût ||
âsît para-kshôbhakara-pratâpâśêshâvanipâla-kṛitâdarasya |
Châmuṇḍa-nâmnô vaṇijaḥ priyâ strî mukhyâ satî yâ bhuvi Dêmatîti ||
bhûlôka-chaityâlaya-chaitya-pûjâ-vyâpâra-kṛityâdaratô 'vatîrṇnâ |
svarggât sura-strîti vilôkyamânâ puṇyêna lâvaṇya-guṇêna yâtra ||
âhâra-śâstrâbhaya-bhêshajânâṃ dâyiny alaṃ varṇṇa-chatushṭayâya |
paśchât samâdhi-kriyayâyurantê sva-sthânavat svaḥ pravivêśayôchchaiḥ ||
sad-dharmma-śatruṃ Kali-kâla-râjaṃ jitvâ vyavasthâpita-dharmma-vṛityâpi |
tasyâ jaya-stambha-nibhaṃ silâyâ stambhaṃ vyavasthâpayati sma Lakshmîḥ ||

śrî-Mûlasaṅghada Dêśiga-gaṇada Pustaka-gachchhada Subhachandra-siddhânta-dêvara **guḍḍi Saka-varusha** 1042 neya Vikâri-saṃvatsarada Phâlguṇa bahuḷa 11 Bṛihavâradandu sannyâsana-**vidhiyiṃ Dêmiyakka** muḍipidaḷu ||

50 (140)

In south maṇṭapa west of Pârs'va-tîrtthakara done.

(*East face.*)

**Bhadraṃ bhûyâj Jinêndrâṇâṃ śâsanâyâgha-nâśinê |
ku-tîrttha-dhvânta-saṅghâta prabhinna-ghana-bhânavê ||
śrîman-Nâbhêya-nâthâdy-amaḷa-Jina-varânîka-saudhôru-vârddhiḥ
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bodhôru-vêdiḥ |
śasta-syâtkâra-mudrâ-śabaḷita-janatânanda-nâdôrughôshaḥ
sthêyâd âchandra-târaṃ parama-sukha-Mahâvîryya-vîchî-nikâyaḥ ||
śrîman-munîndrôttama-ratna-varggâḥ śrî-Gautamâdyâḥ prabhavishṇavas tê |
tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau Nandi-gaṇê babhûva ||
śrî-Padmanandity-anavadya-nâmâ hy âchâryya-śabdôttara Koṇḍakundaḥ |
dvitîyam âsîd abhidhânam udyach-charitra-sañjâta-suchâraṇarddhiḥ ||
abhûd Umâsvâti-munîśvarô 'sâv âchâryya-śabdôttara-Gṛidhra-piñchhaḥ |
tad-anvayê tat-sadṛiśô 'sti nânyas tâtkâlikâśêsha-padârttha-vêdî ||**

śrî-Gṛidhrapiñchha-munipasya Balâkapiñchhaḥ śishyô 'janishṭa bhuvana-traya-varti-kîrttiḥ |
châritra-chañchur akhilâvanipâla-mauḷi-mâḷâ-śiḷîmukha-virâjita-pâda-padmaḥ ||
tach-chhishyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvaraḥ
tarkka-vyâkaraṇâdi-śâstra-nipuṇas sâhitya-vidyâpatiḥ |
mithyâ-vâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kaṇṭhîravô
bhavyâmbhôja-divâkarô vijayatâṃ Kandarppa-darppâpahaḥ ||
tach-chhishyâs tri-śatâ-vivêka-nidhayaś śâstrâbdhi-pâraṅgatâs
têshûtkṛishṭatamâ dvi-saptati-mitâs siddhânta-śâstrârtthaka |
vyâkhyânê paṭavô vichitra-charitâs têshu prasiddhô muniḥ
nânânûna-naya-pramâṇa-nipuṇô Dêvêndra-saiddhântikaḥ ||
ajani mahipa-chûḍâ-ratna-râràjitâṅghrir vvijita-Makarakêtûddaṇḍa-dôrddaṇḍa-garvvaḥ |
kunaya-nikara-bhûdrânîka-dambhôḷi-daṇḍas sa jayatu vibudhêndrô Bhâratî-bhâḷapaṭṭaḥ ||
tach-chhishyaḥ Kaladhautanandî-munipas saiddhânta-chakrêśvaraḥ
pârâvâra-parîta-dhâriṇi-kuḷa-vyâptôru-kîrttîśvaraḥ |
pañchâkshônmada-kumbha-kumbha-daḷana-prônmuktâphaḷa-
prâṃśu-prâñchita-kêsarî-budha-nutô vâk-kâminî-vallabhaḥ ||
tat-putrakô mahêndrâdi-kîrttir mmadana-śaṅkaraḥ |
yasya vâg-dêvatâ śaktâ śrantîṃ mâḷâm ayûyujat ||
tach-chhishyô Vîraṇandi kavigamaka-mahâ-vâdi-vâgmitva-yuktô
yasya śrî-nâka-sindhu-tridaśa-pati-gajâkâśa-śaṅkâśa-kîrttiḥ |
gâyanty uchchair ddigantê tridaśa-yuvatayaḥ prîti-râgânubandhât
sô 'yaṃ jîyât pramâda-prakara-mahidharô bhîḷa-dambhôḷi-daṇḍaḥ ||
śrî-Gollâchâryya-nâmâ samajani munipaś śuddha-ratna-trayâtmâ
siddhâtmâdy-arttha-sârttha-prakaṭana-paṭu-siddhânta-śâstrâbdhi-vîchi |
saṅghâta-kshâḷitâhaḥ pramada-mada-kaḷâlîḍha-buddhi-prabhâvaḥ
jîyâd-bhûpâḷa-mauḷi-dyumaṇi-vidaḷitâṅghryabja-lakshmî-viḷâsaḥ ||
Vîraṇandi-vibudhêndra-santatau Nûtna-chandira-narêndra-vaṃśa-chû- |
ḍâmaṇiḥ prathita-Golladêśa-bhûpâḷakaḥ kim api kâraṇêna saḥ ||
śrîmat-Traikâlya-yôgî samajani mahikâ-kâya-lagnâ tanutraṃ
yasyâbhûd vṛishṭi-dhârâ niśata-śara-gaṇâ grîshma-mârttâṇḍa-bimbaṃ |
chakraṃ sadvṛitta-châpâkalita-yati-varasyâgha-śatrûn vijêtuṃ
Gollâchâryyasya śishyas sa jayatu bhuvanô bhavya-sat-kairavênduḥ ||

Gaṅgaṇṇana likhita ||

(South face.)

tapas-sâmartthyatô yasya chhâtrô 'bhûd brahma-râkshasaḥ |
yasya smaraṇa-mâtrêṇa muchyanti cha mahâ-grahâḥ ||
prâjyâjyatâṃ gataṃ lôkê karañjasya hi tailakaṃ |
tapas sâmartthyataḥ tasya tapaḥ kiṃ varṇnituṃ kshamaṃ ||
Traikâlya-yôgi-yati-tapâgraṃ vinêya-ratnas siddhânta-vârddhi-parivarddhana-pûrṇṇa-chandraḥ |
dig-nâga-kumbha-likhitôjvaḷa-kîrtti-kântô jîyâd asâv Abhayanandi-munir jjagatyâm

yênâśêsha-Pari-Shah-âdi-ripavas samyag-jitâḥ prôddhatâḥ
yênâptâ daśa-lakshaṇôttama-mahâ-dharmmâkhya-kalpa-drumâḥ |
yênâśêsha-bhavôpatâpa-hanana-svâdhyâtma-saṃvêdanaṃ
prâptaṃ syâd Abhayâdanandi-munipas sô 'yaṃ kṛitârtthô bhuvi ||
tach-chishyas sakaḷâgamârttha-nipuṇô lôkajñatâ-saṃyutas
sach-châritra-charitra-châru-charitas saujanya-kandânkuraḥ |
mithyâtvâbja-vana-pratâpa-hanana-śrî-sômadêva-prabhur
jiyât sat-Sakaḷêndu-nâma-munipaḥ kâmâṭavî-pâvakaḥ ||
apicha Sakaḷachandrô viśva-viśvambharêśa praṇuta-padi-payôjaḥ kunda-hârêndu-rôchiḥ |
tridaśa-gaja-suvajra-vyôma-sindhu-prakâśa-pratima-viśada-kîrttir vvâg-vadhû karṇnapûraḥ ||
śishyas tasya dṛiḍha-vrataś śamanidhis sat saṃyamâmbhônidhiś
śiḷânâṃ vipuḷâlayas samitibhir yyuktas triguptı-śritaḥ |
nânâ sad-guṇa-ratna-rôhaṇa-giriḥ prôdyat-tapô-janmabhûḥ
prakhyâtô-bhuvi Mêghachandra-munipô traividya-chakrâdhipaḥ ||
śrî-bhûpâḷa-mauḷi-lâlita-padas saṃjñâna-lakshmî-patiś
châritrôtkara-vâhanaś śita-yaśaś śubhrûta-patrâñchitaḥ |
trailôkyâdbhuta-Manmathâri-vijayas saddharmma-chakrâdhipaḥ
pṛithvi-saṃstava-tûryya-ghôsha-ninadas traividya-chakrêśvaraḥ ||
śâbdaughasya śirômaṇiḥ praviḷasat-tarkkajña-chûḍâmaṇiḥ
saiddhântêshu śirômaṇiḥ praśamavad-bhrûtasya chûḍâmaṇiḥ |
prôdyat-saṃyaminâṃ śirômaṇir udañchad-bhavya-rakshâmaṇiḥ
jiyât sannuta-Mêghachandra-munipas traividya-chûḍâmaṇiḥ ||
traividyôttama-Mêghachandra-yaminaḥ pratyur mmamâsi priyâ
vâg-dhêvîdi-sahâvahittha-hṛidayâ tad-vasya-karmmârtthinî |
kîrttir vvâridhi-dik-kuḷâchaḷa-kuḷa-svâdhâtmâprashṭum
apy anvêshṭuṃ maṇi-mantra-tantra-nichayaṃ sâ sambhramât bhrâmyati ||
tarkka-nyâya-suvajra-vêdir amaḷârhat-sûkti-sanmauktikaḥ
śabda-grantha-viśuddha-śankha-kaḷitaḥ syâd-vâda-sad-vidrumaḥ |
vyâkhyânôrjjita-pôshaṇa-pravipuḷa-prajñôdgha-vichî-chayô
jiyâd viśruta-Mêghachandra-munipas traividya-ratnâkaraḥ ||
śrî-Mûla-sangha-kṛita-Pustaka-gachchha-Dêśiyôdyad-gaṇâdhipa-sutârkkika-chakkravartti |
saiddhântikêśvara-śikhâmaṇi-Mêghachandras traividya-dêva iti sad-vibudhâ stuvanti ||
siddhântê Jinavîrasêna śadṛiśaḥ śâstrâbja-bhâ-bhâskaraḥ
shaṭ-tarkkêshv Akaḷanka-dêva-vibudhô sâkshâd ayaṃ bhûtaḷê |
sarvva-vyâkaraṇê vipaśchid-adhipaś śrî-Pûjyapâdas svayaṃ
traividyôttama-Mêghachandra-munipô vâdîbha-pañchânanaḥ ||
likhitâ-manôhara para-nârî-sahôdaran appa Gangaṇṇana likhitâ ||

(*West face.*)

Rudrâṇîśasya kaṇṭhaṃ dhavaḷayati hima-jyôti-jâtamakaṃ pitaṃ
sauvarṇṇa-śaiḷaṃ śiśu-dinapa-tanuṃ râhu-dêhaṃ nitântaṃ |
śrî-kântâ-vallabhângaṃ kamaḷabhava-vapur Mmêghachandra-bratîndra-
traividyasyâkhiḷâśâ vaḷaya-nilaya-sat-kîrtti-chandrâ tapô 'sau ||

mûvattâṟum guṇadiṃ |
bhâva-janaṃ kaṭṭi peṭṭa-veḷedar vṛishadiṃ |
bhâvipaḍe Mêghachandra- |
traividyar ad ento śânta-rasaman taḷedar ||
munināthaṃ dasa-dharmmadhâri-dṛiḍha-shaṭ-triṃśad-guṇaṃ divya-bâ- |
ṇa-nidhânaṃ ninag ikshu-châpam aḷinî-jyâ-sûtram ôr onde pû- |
vina bâṇaṅgaḷam ayde hînan adhikaṅg âkshêpamaṃ mâḷpud â- |
va nayaṃ darppaka-Mêghachandra-muniyoḷ mâṇ ninna dôr-ddarppamaṃ ||
śravaṇîyaṃ śabda-vidyâ-pariṇati-mahanîyaṃ mahâ-tarkka-vidyâ- |
pravaṇatvaṃ ślâghanîyaṃ Jina-nigadita-saṃśuddha-siddhânta-vidyâ- |
pravaṇa-prâgalbhyam endend upachita-puḷakaṃ kîrttisal kûrttu-vidva- |
n nivahaṃ traividya-nâma-praviditan esedaṃ Mêghachandra-bratîndraṃ ||
kshameg îgaḷ jauvanaṃ tîvidud-atuḷa-tapaś-śrîge lâvaṇyam îgaḷ |
samesand irdd attataṃ nıṃ śrutavadug adhika-prauḍhiy âyt êgaḷ endan- |
de mahâ-vikhyâtiyaṃ tâḷdidan amaḷa-charitrôttamaṃ bhavya-chêtô- |
ramaṇaṃ traividya-vidyôdita-viśada-yaśaṃ Mêghachandra-bratîndraṃ ||
ide haṃsîbṛindam îṇṭal baged apudu chakôrî-chayaṃ chañchuvindam |
kadukal sârdd appud îśaṃ jaḍeyoḷg irisal end irddapaṃ sejje gêṟal |
paded appaṃ Kṛishṇan embant esedu bisa-lasat kandaḷî-kanda-kântaṃ |
pudid att î Mêghachandra-brati-tiḷaka-jagad-vartti-kîrtti-prakâśaṃ ||
pûjita-vidagdha-vibudha-sa- |
mâjaṃ traividya-Mêghachandra-bratir â- |
râjisidaṃ vinamita-muni- |
râjaṃ Vṛishabha-gaṇa-bhagaṇa-târâ-râjaṃ ||
stabdhâtmaran atanu-śara- |
kshubdharan êṃ vogaḷve pogaḷve Jina-śâsana-du- |
gdhâbdhi-sudhâṃśuvan akhiḷa-ka- |
kud dhavaḷima-kîrtti Mêghachandra-bratiyaṃ ||

tat sadharmmaru ||

śrî-Bâḷachandra-muni-râja-pavitra-putraḥ prôddṛipta-vâdi-jana-mâna-latâ-lavitraḥ |
jîyâd ayaṃ jita-manôja-bhuja-pratâpas syâd-vâda-sûkti-śubhagaś S'ubhakîrtti-dêvaḥ ||
kiṃ vâpasmṛiti-vismṛitaḥ kim upanigrastaḥ kim ugra-graha-vyagrô 'smin
sravad aśrugagdha dâva chômlânânanaṃ dṛiśyatê |
taj jânê S'ubhakîrtti-dêva-vidushâ vidvêshi bhâshâ-visha-jvâḷâ
jâṅguḷikêna jihmita-matir vvâdîvarâkas svayaṃ ||
ghana-darppô-naddha Bauddha-kshitidhara-paviy î-bandan î-bandan î-ban- |
dan êsan naiyâyikôdyat-timira-karaṇiy î-bandan î-bandan î-ban- |
dan êsan mîmâṃsakôdyat-kari-karipuy î-bandan î-bandan î-ban- |
danê pô pô vâdi pôg end ulihadu S'ubhakîrttiddha-kîrtti-praghôshaṃ ||
vitathôktiy alt Ajaṃ-Paśu- |
pati-Śârchchi-yenippa mûvaruṃ S'ubhakîrtti- |
vrati-sannidhiyoḷ nâmô- |
chita-charitare toḍarddad itara vâdigaḷ aḷavê ||
siṅgada saramaṃ kêḷda ma- |
taṅgajad ant aḷuki baḷukal alladê sabheyoḷ |

pongi S'ubhakîrtti-munipano- |
] ên gaḷa nuḍiyalke vâdigaḷg ôm deḷdiyê ||
pô sâlvudu vâdi vṛithâ- |
yâsaṃ vibudhô 'pahâsam anumanôpa- |
nyâsaṃ nin î têthê- |
vâsaṃ sandapudo vâdi-vajrâṅkuśanoḷ ||
Gaṅgaṇṇana likhita || Savaṇubhallara-dêvara Vâdi-Râmôjana maga Dâsôja kaṇḍarisida ||

(*North face.*)

traividya-yôgîśvara-Mêghachandrasyâbhût Prabhâchandra-munis su śishyaḥ |
śumbhad-vratâmbhônidhi-pûrṇṇa-chandrô nirddhûta-daṇḍa-tritayô viśalyaḥ ||
traividyôttama-Mêghachandra-su-tapaḥ-pîyûsha-varâśijaḥ
sampûrṇṇâkshaya-vṛitta-nirmmaḷa-tanuḥ pushvad-budhânandanaḥ |
traiḷôkya-prasarad-yasas suchi-ruchiḥ yaṛ prôrttha-dôshâgamaḥ
siddhântâmbudhi-varddhanô vijayatê pûrvva-Prabhâchandramâḥ ||
saṃsârâmbhôdhi-madhyôttaraṇa-karaṇa-yâna-ratna-trayêśaḥ
samyag-Jainâgamârtthânvita-vimaḷa-matiś śrî-Prabhâchandra-yôgî ||
sakaḷa-jana-vinûtaṃ châru-bôdha-Triṇêtraṃ sukara-kavi-nivâsaṃ Bhâratî-nṛitya-raṅgaṃ |
prakaṭita-nija-kîrttiṃ divya-kântâ-Manôjaṃ sakaḷa-guṇa-gaṇêndraṃ śrî-Prabhâchandra-dêvaṃ ||

tat sadharmmar ||

gaṇadhararaṃ śrutadoḷ châ- |
raṇa-rishiyaran amaḷa-charitadoḷ yôgi-janâ- |
graṇig eṇe yennade mikkara- |
neṇe embude Vîraṇandi-saiddhântikaroḷ ||
Harihara-Hiraṇyagarbhara- |
n uravaṇiyiṃ gelda Kâmanaṃ dîpta-tapô- |
bharadind uripidar ene bi- |
ttarisidar âr Vvîraṇandi-saiddhântikaraṃ ||
yan-mûrttir jjagatâṃ janasya nayanê karppûra-pûrâyatê
yat-kîrttiḥ kakubhâṃ śriyaḥ kachabharê malli-latântâ yatê |
. . . .
jêjiyâd bhuvi Vîraṇandi-munipô râddhânta-chakrâdhipaḥ ||
vaidagdhya-śrî-vadhûṭi-patir atula-guṇâlaṅkṛitir
Mmêghachandra-traividyasyâtma-jâtô Madana-mahibhṛitô bhêdanê vajra-pâtaḥ |
saiddhânta-vyûha-chûḍâmaṇir anupama-chintâmaṇir
bhbhû-janânâṃ yô 'bhût saujanya-rundra śriyam avati mahô Vîraṇandî munîndraḥ ||

śrî-Prabhâchandra-siddhânta-dêvara guḍḍi Vishṇu-varddhana-bhuja-baḷa-Vîra-Gaṅga-Biṭṭi-Dêvana hiriy-arasi paṭṭa-mahâdêvi ||

S'ântala-Dêviya sad-guṇa- |
vantege saubhâgya-bhâgyavatige Vachaś śrî- |
kânteyum Agajeyum Achchuta- |
kânteyum eṇeyallad uḷida satiyar doreyê ||

S'ântala-Dêviya tâyi |

> dânaman anûnamam kaḷ |
> kênârtthi yendu koṭṭu Jinanam manadoḷ |
> dhyânisutam muḍipidaḷ in- |
> n ên embudo Mâchikabbey ond unnatiyam ||

Saka-varsham 1068 neya Krôdhana-samvatsarada Âśvija-suddha-daśami Brihavâradandu Dhanur-llagnada pûrvvâhṇad âru-ghaḷigey app âgaḷ śri-Mûla-saṅghada Koṇḍakundânvayada Dêśiga-gaṇada Pustaka-gachchhada śri-Mêghachandra-traividya-dêvara hiriya-śishyar appa śri-Prabhâchandra-siddhânta-dêvaru svarggasthar âdaru ||

51 (140)

In north maṇṭapa in same place.

(*East face.*)

> S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |
> jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
> sakaḷa-jana-vinûtam châru-bôdha-tri-nêtram sukara-kavi-nivâsam Bhârati-nṛitya-raṅgam |
> prakaṭita-nija-kîrttim divya-kântâ-manôjam sakaḷa-guṇa-gaṇêndram śri-Prabhâchandra-dêvam ||

avara guḍḍan ent appan endaḍe ||

Svasti samasta-bhuvana-jana-vandya-mâna bhagavad-arhat-surabhi-gandhi-gandhôdaka-kaṇa-vyakta-muktâvaḷi kritôttamâṅga hamsa sujana-manaḥ-kamaḷinî-râja-hamsa mahâ-prachaṇḍam daṇḍanâyaka | śatru-bhaya-dâyaka | pati-hita-prakâra | nêkâṅgavîra | saṅgrâma-Râma | sâhasa-Bhîma | muni-jana-vinêya-jana-budha-jana-manas-sarôvara-râja-hamsan anûna-dânâbhinava-śrêyâmsa | Jina-matânuprêkshâ-vichakshaṇa | krita-dharmma-rakshaṇa | dayâ-rasa-bharita-bhṛiṅgâra | Jina-vachana-chandrikâ-chakôranum appa śrîmatu Bala-Dêva-daṇḍanâyakan ene negaṛdam ||

> palarum munnina-puṇyad ond odavinim bhâgyakke pakkâdoḍam |
> baladim têjadin oḷpinim guṇadin âd audâryyadim dhairyyadim |
> lalanâ-chitta-harôpachâra-vidhiyim gâmbhîryyadim sauryyadim |
> Bala-Dêvaṅge samânam appar oḷarê matt anya-daṇḍâdhipar ||
> Bala-Dêva-daṇḍanâyaka- |
> n alaṅghya-bhuja-bala-parâkramam Manu-charitam |
> jala-nidhi-vêshṭita-dhâtrî- |
> taḷadoḷ saman âro mantri-chûḍâmaṇiyoḷu ||

â mahânubhâvan arddhâṅga-Lakshmi yent appaḷ endaḍe ||

> sati-rûpam altu nôrppaḍe |
> kshitiyoḷe saubhâgyavatiyan unnata-matiyam |
> pati-hitiyam guṇavatiyam sa- |
> tatam kîrttipudu Bâchikabbeyam bhuvana-janam ||
> avargge su-putrar puṭṭida- |
> r avanitaḷam pogaḷe Râma-Lakshmîdharar a- |
> nt avar irvvar gguṇa-gaṇadim |
> Ravi-tejar Nâga-Dêvanum Siṅgaṇanum ||

(*West face.*)

avaroḷage ||

dore yâr î bhuvanaṅgaḷoḷu diṭake kêḷu samyaktvadoḷu satyadoḷu |
parama-śrî-Jina-pûjeyoḷu vinayadoḷu saujanyadoḷu peṃpinoḷu |
paramôtsâhade mârppa dânad-eḍeyoḷu saucha-vratâchâradoḷu |
nirutaṃ nôrppaḍe Nâga-Dêvane valaṃ dhanyaṃ peṛar ddhanyarê ||

ant enipa Nâga-Dêvana |
kânte manô-ramaṇa-sakala-guṇa-gaṇe dharaṇî- |
kânteg avadhikaṃ nôrppaḍe |
kântiya dore yenisi Nâgiyakkaṃ negaṛdaḷu ||

ant avar irvvara tanayaṃ |
santataṃ akhiḷôrvviyoḷage jasav esav inegaṃ |
chintita-vastuvan îyalu |
chintâmaṇi-Kâmadhênuv enipaṃ Ballaṃ ||

ententu nôrppaḍa guṇa- |
vantaṃ kali-suchi-dayâparaṃ satyavidaṃ |
bhrânten enutaṃ budhar a- |
śrântaṃ kîrttipudu dhâtriyoḷu Ballaṇanaṃ ||

âtan-anujâte bhuvana- |
khyâtiya nere tâḷdi dâna-guṇad unnatiyiṃ |
Sîtâ-dêvigav adhikaṃ |
bhûtaḷadoḷag Êchiyakkaṃ ene mechchadar âru ||

vachana || â jagaj-janani yoḍa-puṭṭidaṃ ||

bhâvisi pañcha-padaṅgaḷa |
nôvade paṛidikki môhapâsada toḍaraṃ |
dêva-guru-sannidhânada- |
l â vibhu Bala-Dêvan amara-gatiyaṃ paḍedaṃ ||

Saka-varusha 1041 neya Siddhârtthi-saṃvatsarada Mârggasira-suddha pâḍiva Sômavâradandu Môriṅgereya-tîrtthadala sanyasa-vidhiyiṃ muḍipida ||

âtana janani Nâgiyakkanu Yechayakkanu parôksha-vinayakke Kabbappu-nâḍoḷ Mâḷigeyahaḷalu paddidalleyu moksin ta ama gurugaḷ Prabhâchandra-siddhânta-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi koṭṭaru Âreya-kereyumaṃ â kereya mûḍaṇa deseyalu khaṇḍuga beddal ||

52 (142)

In the same maṇṭapa.

(*East face.*)

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

Svasty anavarata-prabala-ripu-bala-vishama-samara-avani-mahâ-mahâri-saṃhâra-karaṇa-kâraṇa-prachaṇḍa-daṇḍanâyaka-mukha-darppaṇa-karṇṇê-japa-kubhṛit-kuliśa Jina-dharmma-harmya-mâṇikya-kaḷaśa Malayaja-mṛga-Kâsmîra-kâḷâgaru-dhûpa-dhûma-dhyâmaḷîkṛita-Jinârchchanâgâra | nirvvikâra Madana-avikâra | Jina-gandhôdaka-pavitrîkṛitôttamâṅga-Vîralakshmî-bhujaṅgan âhârâbhaya-bhaishajya-

śâstra-dâna-vinôdaṃ Jina-dharmma-kathâ-kathana-pramôdanum appa śrîmatu Bala-Dêva-daṇḍanâyakane negaṛdam ||

sthiranê bâpp amarâdriyindav adhikaṃ gambhiranô bâppu sâ- |
garadind aggaḷam entu dâniye surôrvvîjakke mâṛaṇḍaḷaṃ |
sura-râjaṅg eṇe yendu kîrttipudu kaykoṇḍ akkaṛiṃ santataṃ |
dharey-ellaṃ Bala-Dêv-amâtyanan iḷâ-lôkaika-vikhyâtanaṃ ||

Bala-Dêva-daṇḍanâyaka- |
n alaṅghya-bhuja-baḷa-parâkramaṃ Manu-charitaṃ |
jalanidhi-vêshṭita-dhâtrî- |
taḷadoḷu saman âro mantri-chûḍâmaṇiyoḷu ||

palaruṃ munnina puṇyad ond odaviniṃ bhâgyakke pakkâdoḍaṃ |
baladiṃ têjadin oḷpiniṃ guṇadin âd-audâryyadiṃ dhairyyadiṃ |
lalanâ-chitta-harôpachâra-vidhiyiṃ gâmbhîryyadiṃ śauryyadiṃ |
Bala-Dêvaṅge samânam appar oḷarê matt anya-daṇḍâdhiparu ||

â Bala-Dêvaṅgaṃ mṛiga- |
śâbêkshaṇe yenipa Bâchikabbegav akhiḷôr- |
vvi-bandhu puṭṭidaṃ guṇa- |
lôbaran adaṭ-aleva-Siṅgimayyan udâraṃ ||

Jina-dharmmâmbara-tigma-rôchi-sucharitraṃ bhavya-vaṃśôttamaṃ si- |
shṭi-nidhânaṃ mantri-chûḍâmaṇi budha-vinutaṃ gôtra-vaṃśyâmbarârkkaṃ |
vanitâ-chitta-priyaṃ nirmmaḷan anupaman atyuttamaṃ kûre-kûrppaṃ |
vinayâmbhôrâsi vidyâ-nidhi guṇa-niḷayaṃ dhâtriyoḷ Siṅgimayyaṃ ||

(*West face.*)

Jina-pada-bhaktan ishṭa-jana-vatsalan âśrita-kalpa-bhûruhaṃ |
muni-charaṇâmbujâta-yuga-bhṛiṅgan udâran anûna-dâni ma- |
ttina purushaṅge pôlipud ad âr ddore yemb inegaṃ negaḷdan î- |
manuja-nidhânan endu pogaḷguṃ dhare pêrggaḍe Siṅgimayyanâ ||

ene negaḷda Siṅgimayyana |
vanite manôrathana Lakshmi yenipaḷu rûpiṃ |
jana-vinute Siriya-dêviya- |
n anunayadiṃ pogaḷgud akhiḷa-bhûtaḷa-vellaṃ ||

vachana || â mahânubhâvan avasâna-kâladoḷu ||

parama-śrî-Jina-pâda-paṅkaruhamaṃ sad-bhaktiyiṃ tâḷdi ni- |
bbaradiṃ pañcha-padaṅgaḷaṃ neneyutaṃ durmmôha-sandôhamaṃ |
tvaritaṃ khaṇḍisutaṃ samâdhi-vidhiyiṃ bhavyâbjanî-bhâskaraṃ |
nirutaṃ pêrggaḍe Siṅgimayyan amarêndrâvâsamaṃ poṛdidaṃ ||

Svasti samadhigata-pañcha-mahâ-kalyâṇâshṭa-mahâ-prâtihâryya-chatus-triṃśad-atiśaya-virâjamâna bhagavad-Arhat-paramêśvara-parama-bhaṭṭâraka-mukha-kamaḷa-vinirggata-sad-asad-âdi-vastu-svarûpa-nirûpaṇa-pravaṇa-râddhântâdi-sakaḷa-śâstra-pârâvâra-pâraga parama-tapaś-charaṇa niratarum appa śrîman maṇḍalâchâryya-Prabhâchandra-siddhânta-dêvara guḍḍi Nâgiyakkanuṃ Siriyavveyuṃ Saka-varsha 1041 neya Siddhârtti saṃvatsarada Kârttika-suddha dvâdasa Sômavâradandu mahâ-pûjeyaṃ mâḍi niśidhiyaṃ niṛisidaḷ ||

53 (143)

In the same maṇṭapa.

(*East face.*)

S'rîmad Yâdava-vaṃśa-maṇḍana-maṇiḥ kshôṇîśa-rakshâ-maṇir
Lakshmi-hâra-maṇiḥ narêśvara-śiraḥ-prôttuṅga-śumbhan-maṇiḥ ।
jiyân nîti-pathêksha-darppaṇa-maṇiḥ lôkayka-chûḍâmaṇiḥ
śrî-Vishṇur-vvinayârchchitô guṇa-maṇis samyaktva-chûḍâmaṇiḥ ॥

ereda manujaṅge sura-bhû- ।
miruhaṃ śaraṇ end avaṅge kuḷiśâgâraṃ ।
para-vaniteg Anilatanayaṃ ।
dhuradoḷu poṇarvaṅge Mṛityu Vineyâdityaṃ ॥

vṛitta ॥ enetânuṃ kere-dêgulaṅgaḷ enetânuṃ Jaina-gêhaṅgaḷ en- ।
t enetuṃ nârkkaḷan ûrggaḍaṃ prajegaḷaṃ santôshadiṃ mâḍidaṃ ;
Vineyâditya-nṛipâḷa-Poysaḷane sandirddhaṃ Balindraṅge mé- ।
l ene pempaṃ pogaḷvannan âvano mahâ-gambhîranaṃ dhîranaṃ ॥

iṭṭageg end agaḷda kuḷigaḷ kereya âdavu kalluge goṇḍa pe- ।
vveṭṭu dharâ-taḷakke sariy âdavu suṇṇada bhaṇḍi banda per- ।
vvaṭṭeye paḷḷam âduv ene mâḍisidaṃ Jina-râja-gêhamaṃ ।
neṭṭane Poysaḷêśan ene baṇṇipar âr Mmale-râja-râjanaṃ ॥

kanda ॥ â Poysaḷa-bhûpaṅge ma- ।
hîpâḷa-kumâra-nikara-chûḍâ-ratnaṃ ।
śrî-pati nija-bhuja-vijaya-ma- ।
hîpati janiyis dan adhaṭan Ereyaṅga-nṛipaṃ ।

vṛitta ॥ Vinayâditya-nṛipâḷan-âtmajan iḷâ-lôkaika-kalpadrumaṃ ।
Manu-mârggaṃ jagad-êka-viran Ereyaṅg-urvvîśvaraṃ mikkan â- ।
tana putraṃ ripu-bhûmipâḷaka-madas-sammarddanaṃ Vishṇu-va- ।
rddhana-bhûpam negaḷdaṃ dharâvaḷeyadoḷu śrî-râja-kaṇṭhîravam ॥

kanda ॥ â negaḷd Ereyaṅga-nṛipâ- ।
ḷana sûnu bṛihad vairi-mardanaṃ sakaḷa-dhari- ।
trî-nâthan arthi-janatâ- ।
Bhânusutaṃ Vishṇu-bhûpan udayaṃ geydaṃ ॥

ari-narapa-śirâsphâḷana- ।
karan uddhata-vairi-maṇḍaḷêśvara-mada-saṃ- ।
haraṇaṃ nijânvayaikâ- ।
bharaṇaṃ śrî-Biṭṭi-Dêvan î vara-dêva ॥

Svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara । Dvârâvatîpura-varâdhîśvara । Yâdava-kuḷâmbara-dyumaṇi । samyaktva-chûḍâmaṇi । Malaparoḷ-gaṇḍa । chalake-balu-gaṇḍa । nâḷiṃ-munn-iṛivaṭ sauryyanaṃ merova । Taḷakâḍu-goṇḍa । gaṇḍa-prachaṇḍa । Paṭṭi-Perumâḷa-nija-râjyâbhyudayayka-rakshaṇa-dakshaka । avinaya-narapâḷaka-jana-sikshaka । Chakragoṭṭa-vana-dâvânaḷan । ahita-maṇḍaḷika-kâḷânaḷa । Toṇḍa-maṇḍaḷika-maṇḍaḷa-prachaṇḍa-daurvvânaḷa । prabaḷa-ripu-baḷa-saṃharaṇa-kâraṇa ।

vidvishṭa-maṇḍâḷika-mada-nivâraṇa-karaṇa | Noḷambavâḍi-goṇḍa | pratipaksha-narapâḷa-lakshmiyan-irkkuḷi-goṇḍa | tappe-tappuva jaya-śrikânteyan-appuva | kûre-kûrppa sauryyamaṃ-tôrppa | virâṅgan-âliṅgita-dakshiṇa-dôrddaṇḍa | nuḍidante-gaṇḍa | Adiyamana-hṛidaya-śûla | virâṅgan-âliṅgita-lôla | uddhatârâti-kañja-vana-kuñjara | saraṇâgata-vajra-pañjara | sahaja-kirtti-dhvaja | saṅgrâma-vijaya-dhvaja | Beṅgi-Raya-manô-bhaṅga | vira-prasaṅga | Narasiṅga-Varmma-nirmmûḷanaṃ | taḷapâḷa-kâḷânaḷaṃ | Hânuṅgalu-goṇḍa | chaturmmukha-gaṇḍa | chatura-chaturmmukhan | âhava-Shaṇmukha | Sarasvatî-karṇnâvataṃsan | unnata-Vishṇuv-aṃsa | ripu-hṛidaya-śalya | bhûtaraṃ-kolla | dâna-vinôda | champakâmôda | chit-samaya-samuddharaṇa | gaṇḍar-âbharaṇa | vivêka-Nârâyaṇa | vîra-pârâyaṇa | sâhitya-vidyâdhara | samara-dhurandhara | Poysaḷânvaya-bhânu | kavi-jana-kâmadhênu | Kali-yuga-pârttha | dushṭargge-dhûrttha | saṅgrâma-Râma | sâhasa-Bhîma | haya-Vatsa-râja | kântâ-Manôja | matta-gaja-Bhagadattan | abhinava-Chârudatta | Nîlagiri-samuddharaṇa | gaṇḍar-âbharaṇa | Koṅgara-Mâri | ripu-kuḷa-taḷaprahâri | Tereyûran-aleva | Koyatûra-tuḷiva | Heñjeru-diśâpaṭṭa | saṅgrâma-jataḷaṭṭa | Pâṇḍyanaṃ-beṅkoṇḍa | Uchchaṅgi-goṇḍa | êkâṅga-vîra | saṅgrâma-dhîra | Pombuchcha-nirddhâṭaṇa | Sâvimale-nirllôṭaṇa | vairi-kâḷânaḷan | ahita-dâvânaḷa | śatru-narapâḷa-diśâpaṭṭa | mitra-narapâḷa-lalâṭapaṭṭa | ghaṭṭavan-aḷiva | Tuḷuvara-śaḷeva | Gôyindavâḍi-bhayaṅkaran | ahita-baḷa-Saṅkhara | roddhava-tuḷiva | śitagaraṃ-piḷiva | Râyarâyapura-sûrekâra | vairi-bhaṅgâra | vîra-Nârâyaṇa | sauryya-pârâyaṇa | śrîmatu Kêśava-dêva-pâdârâdhaka | ripu-maṇḍaḷika-sâdhakâdy anêka nâmâvaḷi-samâḷaṅkṛitanuṃ giri-durgga-vana-durgga-jaḷa-durggâdy anêka-durggaṅgaḷan aśramadiṃ koṇḍa chaṇḍa-pratâpadiṃ Gaṅgavâḍi-tombattaṟu-sâsiramumaṃ Lokkigoṇḍi-varaṃ uṇḍige sâdhyaṃ mâḍi | mattaṃ ||

vṛitta || eleyoḷu dushṭaran uddhatârigaḷa nâḷ anḍ otti beṅkoṇḍu dôr- |
bbaḷadiṃ dêśaman âvagaṃ tanage sâdhyaṃ mâḍiral Gaṅga-maṇ- |
ḍalam end ôlage tettam ittu besanaṃ pûṇd irppinaṃ Vishṇu-Po- |
ysaḷan irddaṃ sukhadinde râjyad oḍavindaṃ santatôtsâhadiṃ ||
hattidan ettal attal idirâda-nṛipâḷakar aḷki baḷki kaṇ- |
ḍ ittu samasta-vastugaḷan âḷutanamasale pâṇḍu santataṃ |
suttalum ôlag ippar ene munnanavarggam anêkar âdavar- |
gg attaḷagaṃ pogartteg ene bappipan âvano Vishṇu-bhûpanaṃ ||

Antu Tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa-Vîra-Gaṅga-Vishṇu-varddhana-Poysaḷa-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi piriy-arasi paṭṭa-mahâdêvi Sântala-Dêvi ||

(*South face.*)

Svasty anavarata-parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-lakshaṇa-samâneyum | sakala-guṇa-gaṇânûneyum | mabhinava-Rukmiṇi-dêviyuṃ | pati-hita-Satyabhâmeyuṃ | vivêkaika-Bṛihaspatiyuṃ | pratyutpanna-Vâchaspatiyuṃ | muni-jana-vinêya-jana-viniteyuṃ | chatus-samaya-samuddharaṇeyuṃ | brata-guṇa-sîla-châritrantaḥkaruṇeyuṃ | lôkaika-vikhyâteyuṃ | patibratâ-prabhâva-prasiddha-Sîteyuṃ | sakaḷa-vandi-jana-chintâmaṇiyuṃ | samyaktva-chûḍâmaṇiyuṃ | mudvṛitta-savati-gandhavâraṇeyuṃ | puṇyôpârjjana-karaṇa-kâraṇeyuṃ | Manôja-râja-vijaya-patâkeyuṃ | nija-kaḷâbhyudaya-dîpikeyuṃ | gîta-vâdya-sûtradhâreyuṃ | Jina-samaya-samudita-prâkâreyuṃ | Jina-dharmma-kathâ-kathana-pramôdeyuṃ | âhârâbhaya-bhaishajya-śâstra-dâna-vinôdeyuṃ | Jina-dharmma-nirmmaḷeyuṃ | bhavya-jana-vachchhaḷeyuṃ | Jina-gandhôdaka-pavitrî-kṛitôttamâṅgeyuṃ appa ||

kanda || â negaḷda-Vishṇu-nṛipana ma- |
nô-nayana-priye chaḷâḷa-nîḷâḷakı chan- |
drânane Kâmana Rati yalu |
tân ene tone sari samâne Sântala-Dêvi ||

vritta || dhuradol Vishnu-nripâlakange vijaya-śrî-vakshadolu santatam |
paramânandadin ôtu nilva vipula-śrî-têjad uddâniyam |
vara-dig-bhittiyan eydisal nereva kîrtti-śriy anutt irppud î |
dhareyol S'ântala-Dêviyam nereye bannipp apnanê vannipam ||

Kali-kâla-Vishnu-vaksha- |
sthaladolu Kali-kâla-Lakshmi nelasidal ene S'ân- |
tala-Dêviya saubhâgyama- |
n ele gala bannisuven embanê vannisuvam ||

S'ântala-Dêvige sad-guna- |
vantege saubhâgya-bhâgyavatige Vachaś-śrî- |
kânteyum Agajeyum Achyuta- |
kânteyum eney allad ulida satiyar ddoreyê ||

akkara || gurugalu Prabhâchandra-siddhânta-dêvaru hetta-tâyi guna-nidhi Mâchikabbe |
piriya-perggade Mârasingayyam tande mâvanam perggade Singimayyam |
arasam Vishnu-varddhana-nripam vallabham Jinanâtham tanag endu Vishnu-deyvam |
arasi S'ântala-Dêviya mahimeyam bannisalu bakkume bhûtaladolu ||

Saka-varusham 1050 mûreneya Virôdhikrit-samvatsarada Chaitra-suddha-pañchamî Sômavâradandu Sivagangeya tîrthadalu mudipi svarggatey âdalu ||

vritta || î Kali-kâladolu Manu-Brihaspati vandi-janâsrayam jaga- |
d-vyâpita-kâmadhênum abhimâni mahâ-prabhu-panditâsrayam |
lôka-jana-stutam guna-ganâbharanam jagad-êka-dâniy a- |
vyâkula-mantriyendu pogalgum dhare pêrggade Mârasinganam ||

doreyô pêrggade Mârasinga-vibhuving î-kâladolu |
purushârtthangalol aty udârateyolam dharmmânurâgangalolu |
Hara-pâdâbja bhaktiyolu niyamadolu sîlangalolu tân enalu |
sura-lôkakke manônmudind arasu pôdam bhûtalam kîrttisalu ||

kanda || anupama-Sântala-Dêviyu- |
m anunayadim tande Mârasingayyanum enb î |
vanite-Mâchikabbeyu- |
m inibarum odane lane mudipi svarggatar âdar ||

lêkhaka Bôkimayya ||

(*West face.*)

arasi suragatiyan aydida- |
l iral âg enag endu bandu Belugoladalu du- |
rddhara-sannyâsanadim |
parinate tâyi Mâchikabbe tânum toredal ||

vritta || ari-maguld-irdda kan-malarggal ôduva pañcha-padam Jinêndranam |
smariyisuv ôje bandhu-janamam bidip-unnati sannyasakke van- |
d iral osed ondu tingal upavâsadol imbine Mâchikabbe tâm |
suragatig eydidalu sakala-bhavyara sannidhiyol samâdhiyim ||

kanda || â Mârasingamayyana |
kâmini Jina-charana-bhakte guna-sanyutey u- |

ddâma-patibrate yend i- |
bhûmi-janam pogaḷe Mâchikabbeya negaḷdaḷ ||

Jina-pada-bhakte bandhu-jana-pûjitey âśrita-kâmadhênu Kâ- |
mana-satigam mahâ-sati-guṇâgraṇi dâna-vinôde santatam |
muni-jana-pâda-paṅkaruha-bhakte jana-stute Mârasiṅgama- |
yyana sati Mâchikabbe yene kirttisugum dhare mechchi nichchalum ||

Jinanâtham tanag âptanâge Bala-Dêvam tande pett-abbe sa- |
d-vanitâgrêśare Bâchikabbe yene tammam Siṅgaṇam sandamân- |
tanadind aggada Mâchikabbe sura-lôkakk ôdaḷ endendu mê- |
dini yellam pogaḷuttam irppud ene baṇṇipp aṇṇanê vaṇṇipam ||

vṛitta || peṇḍir ssannyâsamam goṇḍ avaroḷag initam ballar âr embinam kai- |
koṇḍâgaḷ ghôra-vîra-vrata-pariṇateyam mechchi santôshadindam |
pâṇḍitvam chittadoḷ taḷtire Jina-charaṇâmbhôjamam bhâvisuttam |
koṇḍâdal dhâtri tannam suragati vaḍedaḷ lileyim Mâchikabbê ||

dânaman anûnamam kaḷ |
kênârtthi yendu koṭṭu Jinanam manadoḷ |
dhyânisutam muḍipidaḷ i- |
nn ên embudo Mâchikabbey ond unnatiyam ||

intu tamma gurugaḷu Prabhâchandra-siddhânta-dêvaram Varddhamâna-dêvaram Ravichandra-dêvaram samasta-bhavya-janaṅgaḷa sannidhiyoḷu sannyasanamam kaikoṇḍ avara-pêḷva samâdhiyam kêḷutta muḍipidaḷu ||

paṇḍita maraṇadin i-bhû- |
maṇḍaladoḷu Mâchikabbey antevol âr kkai- |
koṇḍ intu negaḷdaḷ arigaḷ a- |
khaṇḍitamam ghôra-vîra-sannyâsanamam ||

avara vaṃśâvatâram ent endaḍe ||

kanda || Jina-dharmma-nirmmaḷam bha- |
vya-nidhânam guṇa-gaṇâśrayam Manu-charitam |
muni-charaṇa-kamaḷa-bhṛiṅgam |
jana-vinutam Nâga-Varmma-daṇḍâdhiśam ||

vṛitta || anupama-Nâga-Varmmana kuḷâṅgane pempina Chandikabbe sa- |
j-jana-nute mâni-dânina-guṇi mikka-patibrate sîladinde mê- |
dini-sutegam migil pogaḷal ân ariyem guṇadaṅka-kârtteyam |
Jina-pada-bhakteyam bhuvana-saṃstuteyam jagad-êka-dâniyam ||

âvargge su-putram budha-jana- |
nivahak kârttiva kâmadhênu venuttam |
bhuvana-janam pogaḷalu mi- |
kk avan udayam geydan uttamam Bala-Dêvam ||

vṛitta || sakaḷa-kaḷâśrayam guṇa-gaṇâbharaṇam prabhu-paṇḍitâśrayam |
sukavi-jana-stutam Jina-padâbjani-bhṛiṅgan anûna-dâni lau- |
kika-paramârtthaṃ emb eraḍumam neṟe ballan enutte daṇḍanâ- |
yaka-Bala-Dêvanam pogaḷvud ambudhi-vêshṭita-bhûri-bhûtaḷam ||

muni-nivahakke bhavya-nikarakke Jinêśvara-pûjegaḷge mi- |
kk anupama-dâna-dharmmad odaviṅge nirantaram onde mârggadiṃ |
maneyoḷ anâkuḷaṃ maduvey-andada-pâṅginoḷ uṇbud endadiṃ |
manuja-nidhânanaṃ pogaḷvanê vogaḷvaṃ Bala-Dêv-amâtyanaṃ ||

sthiranê Mêru-girîndradinde migilô gambhîranô bhâppu sâ- |
garadind aggaḷam entu dâniye surôrvvijakke mêl bhôgiyê |
Sura-râjaṅg ene yendu kîrttipudu kaykoṇḍ aḷkaṛiṃ santataṃ |
dhareyoḷ śrî-Bala-Dêv-amâtyanan iḷâ-lôkaika-vikhyâtanaṃ ||

kanda || Bala-Dêva-daṇḍanâyaka- |
n alaṅghya-bhuja-baḷa-parâkramaṃ Manu-charitam |
jalanidhi-vêshṭita-dhâtri- |
taḷadoḷu saman âro mantri-chûḍâmaṇiyoḷu ||

S'rîmatu Chârukîrtti-dêvara guḍḍa lêkhaka Bôkimayya barada biruda-rûvâri-mukha-tiḷaka Gaṅgâchariya tamma Kâmvâchâri kaṇḍarisida ||

(*North face.*)

Svasty anavarata-prabaḷa-ripu-baḷa-vishama-samarâvani-mâhâ-mahâri-saṃhâra-karaṇa-kâraṇa | prachaṇḍa-daṇḍanâyaka-mukha-darppaṇa | kathaka-mâgadha-puṇyapâṭhaka | kavi-gamaki-vâdi-vâgmi-janatâ-dâridra-santarppaṇa | Jina-samaya-mahâ-gagana-śôbhâkara-divâkara | sakaḷa-muni-jana-nirantara-dâna-guṇâśraya | śrêyaṃsa Sarasvatî-karṇnâvataṃsa | gôtra-pavitra | paràṅganâ-putra | bandhu-jana-manô-rañjana | durita-prabhañjana | krôdha-lôbhânṛita-bhaya-mâna-mada-vidûra | Gutta-Chârudatta | Jîmûta-vâhana | samâna parôpakârôdâra | pâpa-vidûra | Jina-dharmma-nirmmaḷa | bhavya-jana-vatsaḷa | Jina-gandhôdaka-pavitrîkṛitôttamâṅgan | anupama-guṇa-gaṇôttuṅga | muni-charaṇa-sarasiruha-bhṛiṅga | paṇḍita-maṇḍaḷî-puṇḍarîka-vana-prasaṅga | Jina-dharmma-kathâ-kathana-pramôdanum | âhârâbhaya-bhaishajya-śâstra-dâna-vinôdanum appa śrîmatu Bala-Dêva-daṇḍanâyakan ene negaḷda ||

â Bala-Dêvaṅgaṃ mṛiga- |
śâbêkshaṇe yanipa Bâchikabbegav akhiḷô- |
rvvî-bandhu puṭṭidaṃ guṇi- |
lôbaran adaṭ aleva Siṅgimayyan udâraṃ ||

vṛitta || Jinapati-bhaktan ishṭa-jana-vatsaḷan âśrita-kalpa-bhûruhaṃ |
muni-charaṇâmbujâta-yuga-bhṛiṅgan udâran anûna-dâni ma- |
ttina purushargge pôlisuvad âr dore yembinegaṃ negaḷdan î |
manuja-nidhânan endu pogaḷguṃ dhare pêrggaḍe Siṅgimayyana ||

Jina-dharmmâmbara-tigmarôchi su-charitraṃ bhavya-vaṃśôttamaṃ si- |
shṭa-nidhânaṃ mantri-chintâmaṇi budha-vinutaṃ gôtra-vaṃśâmbarârkkaṃ |
vanitâ-chitta-priyaṃ nirmmaḷan anupaman atyuttamaṃ kûrekûrppaṃ |
vinayâmbhôrâsi vidyâ-nidhi guṇa-niḷayaṃ dhâtriyoḷ Siṅgimayyaṃ ||

kanda || S'riyâ-dêvi guṇâgraṇiy |
î yugadoḷu dâna-dharmma-chintâmaṇi Bhû-dê- |
viya Konti-dêviya |
dore yenna Siṅgimayyana vadhuva ||

Svasty anavarata-parama-kalyâṇâbhyudaya-sata-sahasra-phala-bhôga-bhâgini dvitîya-Lakshmî-samâneyum sakala-kaḷâgamânûneyum vivêkayka-Bṛihaspatiyum muni-jana-vinêya-jana-vinîteyum patibratâ-prabhâva-prasiddha-Sîteyum samyaktva-chûḍâmaṇiyum udvritta-ṣavati-gandha-vâraṇeyum âhârâbhaya-bhaishajya-śâstra-dâna-vinôdeyum appa śrîmad-Vishṇu-varddhana-Pôysaḷa-Dêvara piriy-arasi paṭṭa-mahâdêvi S'ântala-Dêviyar śrî-Beḷguḷa-tîrtthadoḷu Savati-gandha-vâraṇa-Jinâlayamam mâḍisiy adakke dêvatâ-pûjegam rishi-samudâyakk-âhâra-dânakkam jîrnnôddhârakkam Kalkaṇi-nâḍa Mâṭṭa-Navileyumam Gaṅga-samudrada naḍu-bayalal ayvattu-koḷaga-gaddeya tôṭamumam nâlvattu-gadyâṇa-ponnan ikki kaṭṭisi charugiṅge viḷasana-kaṭṭamumam śrîmad Vishṇu-varddhana-Pôysaḷa-Dêvaram bêḍikoṇḍu Saka-varusha sâyirada nâlvattaydenêya S'ôbhakṛit-samvatsarada Chaitra-suddha-pâḍiva Bṛihaspati-vâradandu tamma gurugaḷu śrî-Mûla-saṅghada Dêsiya-gaṇada Postaka gachchhada śrîman Mêghachandra-traividya-dêvara sishyar appa Prabhâchandra-siddhânta-dêvargge pâda-prakshâlanam mâḍi sarbba-bâdhâ-parihâravâgi biṭṭa datti ||

vritta || priyadind int idan eyde kâva-purushargg âyum mahâ-śrîyum a- |
kkey idam kâyade kâyva pâpige Kurukshêtrôrvviyoḷ Bâranâ- |
siyoḷ êḷ-kôṭi-munîndraram kapileyam vêdâdhyaram kondud on- |
d ayaśam sârggum idendu sâsid apud î saiḷâksharam santatam ||

ślôka || sva-dattâm para-dattâm vâ yô harêti vasundharâm |
shashṭir-vvarusha-sahasrâṇi vishṭâyâm jâyatê krimiḥ ||

54 (67)

In Pârśvanâtha basti.

(*North face.*)

S'rîman-nâtha-kulêndur Indra-parishad-vandya-śruta śrî-sudhâ-
dhârâ-dhauta-jagat-tamô 'paha-mahaḥ-piṇḍa-prakâṇḍam mahat |
yasmâd nirmmaḷa-dharmma-vârddhi-vipuḷa-śrîr vvarddhamânâ satâm
bharttur bhavya-chakôra-chakram avatu śrî-Varddhamânô Jinaḥ ||
jîyâd artthayutêndrabhûti-viditâbhikhyô gaṇê Gautama-
svâmî sapta-maharddhibhis tri-jagatîm âpâdayan pâdayôḥ |
yad-bôdhâmbudhim êtya Vîra-Himavat-kutkîla-kaṇṭhâd budhâm
bhôdâttâ bhuvanam punâti vachana svachchhanda-Mandâkinî ||
tîrtthê śadaśan abhavan naya-dṛk-sahasra-visrabdha-bôdha-vapushaś S'rutakêvalîndrâḥ |
nirbbhindatâm vibudha-bṛnda-śirô 'bhivandyâ sphûrjjad-vachaḥ-kuḷiśataḥ kumatâdri-mudrâḥ ||
varṇṇyaḥ kathan nu mahimâ bhaṇa Bhadrabâhôr
mmôhôru-malla-mada-marddana-vritta-bâhôḥ |
yach chhishyatâpta-sukritêna sa Chandra-Guptaś
śuśrûshyatê sma suchiram vana-dêvatâbhiḥ ||
vandyô vibhur bhhuvi na kair iha Koṇḍakundaḥ kunda-prabhâ-praṇayi-kîrtti-vibhûshitâśaḥ |
yaś châru-châraṇa-karâmbuja-chañcharîkaś chakrê śrutasya Bharatê prayataḥ pratishṭhâm ||
vandyô bhasmaka-bhasma-sâtkṛiti-paṭuḥ Padmâvatî-dêvatâ-
dattôdâtta-padaḥ sva-mantra-vachana-vyâhûta-Chandraprabhaḥ |
âchâryyas sa Samantabhadra-gaṇabhṛid yênêha kâlê Kalau
Jainam vartma samanta-bhadram abhavad bhadram samantân muhuḥ ||

chûrṇṇi || yasyaivam vidyâ-vâdârambha-samrambha-vijṛimbhitâbhivyaktayas sûktayaḥ |

vritta ‖ pûrvvaṃ Pâṭ ḍiputra-madhya-nagarê bhêrî mayâ tâḍitâ
paśchân Mâḷava-Sindhu-Ṭhakka-vishayê Kâñchîpurê vaidiśê |
prâptô 'haṃ Karahâṭakaṃ bahu-bhaṭaṃ vidyôtkaṭaṃ saṅkaṭaṃ
vâdârtthî vicharâmy ahan narapatê śârddûla-vikrîḍitaṃ ‖
avaṭu-taṭam aṭati jhaṭiti sphuṭa-paṭu-vâchâṭa-Dhûrjjaṭêr api jihvâ |
vâdini Samantabhadrê sthitavati tava sadasi bhûpa kâ sthânaishâm ‖

yô 'sau ghâti-mala-dvishad-bala-śilâ-stambhâvalî-khaṇḍana-
dhyânâsiḥ paṭur Arhatô bhagavatas sô 'sya prasâdî-kritaḥ |
chhâtrasyâpi sa Siṃhanandi-muninâ nô chêt katham vâ śilâ-
stambhô râjya-Ramâgamâdhva-parighas tênâsi khaṇḍô ghanaḥ ‖
Vakragrîva-mahâ-munêr daśa-śata-grîvô 'py Ahîndrô yathâ
jâtaṃ stôtum alam vachô-balam asau kiṃ bhagna-vâgmi-brajaṃ |
yô 'sau śâsana-dêvatâ-bahumatô hrî-vakra vâdi-graha-
grîvô 'sminn atha śabda-vâchyam avadad mâsân samâsêna shaṭ ‖
nava-stôtraṃ tatra prasaratu kavîndrâḥ katham api
praṇâmaṃ Vajrâdau rachayata paran Nandini munau |
Nava-stôtraṃ yêna vyarachi sakaḷârha-pravachana-
prapañchântarbbhâva-pravaṇa-vara-sandarbbha-subhagam ‖
mahimâ sa Pâtrakêsari-gurôḥ paraṃ bhavati yasya bhakty âsît |
Padmâvatî-sahâyât tri-lakshaṇa-kadartthanaṃ karttuṃ ‖
Sumati-dêvam amuṃ stutayêna vas Sumati-saptakam âptatayâ kritaṃ |
parihritâpada-tatva-padârtthinâṃ sumati-kôṭi-vivartti bhavârtti-hrit ‖
udêtya samyag diśi dakshiṇasyâṃ Kumârasênô-munir astam âpa |
tatraiva chitraṃ jagad-êka-bhânôs tishṭhaty asau tasya tathâ prakâśaḥ ‖
dharmmârttha-kâma-parinirvriti-châru-chintaś Chintâmaṇiḥ prati-nikêtam akâri yêna |
sa stûyatê sarasa-saukhya-bhujâ sujâtaś Chintâmaṇir mmuni-vrishô na kathaṃ janêna ‖
chûḍâmaṇiḥ kavînâṃ Chûḍâmaṇi-nâma-sêvya-kâvya-kaviḥ |
S'rîvarddha-dêva êva hi krita-puṇyaḥ kîrttim âharttuṃ ‖

chûrṇṇi ‖ ya êvam upaślôkitô Daṇḍinâ ‖
Jahnôḥ kanyâṃ jaṭâgrêṇa babhâra Paramêśvaraḥ |
S'rîvarddha-dêva sandhatsê jihvâgrêṇa Sarasvatîṃ ‖

Pushpâstrasya jayô gaṇasya bharaṇaṃ bhâbhṛich-chhikhâ-ghaṭṭanaṃ
padbhyâm astu Mahêśvaras tad api na prâptuṃ tuḷâm Îśvaraḥ |
yasyâkhaṇḍa-kaḷâvatô 'sita-viḷasad-dikpâla-mauli-skhalat-
kîrtti-Svas-saritô Mahêśvara iha stutyas sa-kais syân muniḥ ‖
yas saptati-mahâ-vâdân jigâyânyânathâ mitân |
Brahma-kakshôrchchitas sô 'rchyô Mahêśvara-munîśvaraḥ ‖
Târâ yêna vinirjjitâ ghaṭa-kuṭî gûḍhâvatârâ samaṃ
Bauddhair yyôdhṛita-pîḍa-pîḍita-kudṛig dêvârttha-sêvâñjaliḥ |
prâyaśchittam asvâṅghri vârija-rajas-snânaṃ cha yasyâcharat
dôshâṇâṃ Sugatas sa kasya vishayô Dêvâkaḷaṅkaḥ kriti ‖

chûrṇṇi ‖ yasyêdam âtmanô 'nanya-sâmânya-niravadya-vidyâ-vibhavôpavarṇṇanam âkarṇyatê ‖
râjan Sâhasa-tuṅga santi bahavaḥ śvêtâtapatrâ nripâḥ
kintu tvat-sadṛiśâ raṇê vijayinas tyâgônnatâ durllabhâḥ |

tadvat santi budhâ na santi kavayô vâdîśvarâ vâgminô
nânâ-śâstra-vichâra-châtura-dhiyaḥ kâlê Kalau madvidhâḥ ||

namô Mallishêṇa-Maladhâri-dêvâya ||

(*East face.*)

râjan sarvvâri-darppa-pravidalana-paṭus tvaṃ yathâtra prasiddhas
tadvat khyâtô 'ham asyâm bhuvi nikhila-madôtpâṭanaḥ paṇḍitânâṃ |
nô chêd êshô 'ham êtê tava sadasi sadâ santi santô mahântô
vaktuṃ yasyâsti śaktis sa vadatu viditâśêsha-śâstrô yadi syât ||
nâhaṃkâra-vaśîkṛitêna manasâ na dvêshiṇâ kêvalaṃ
nairâtmyaṃ prati padya naśyati janê kâruṇya-buddhyâ mayâ |
râjñaś śrî-Himaśitaḷasya sadasi prâyô vidagdhâtmanô
Bauddhaughân sakalân vijitya Sugataḥ pâdêna visphôṭitaḥ ||

śrî-Pushpasêna-munir êva padaṃ mahimnô dêvas sa yasya samabhût sa bhavân sadharmmâ |
Srî-vibhramasya bhavanan nanu padmam eva pushpêshu mitram iha yasya sahasra-dhâmâ ||
Vimaḷachandra-munîndra-gurôr gguruḥ praśamitâkhiḷa-vâdi-madaṃ padaṃ |
yadi yathâvad avaishyata paṇḍitair nnanu tadânv avadishyata vâg vibhôḥ ||

chûrṇi || tathâ hi | yasyâyam âpâdita-paravâdi-hṛidaya-śôkaḥ patrâlambana-ślôkaḥ ||
patraṃ śatru-bhayaṅkarôru-bhavana-dvârê sadâ sañcharan
nânâ-râja-karîndra-bṛinda-turaga-vrâtâkulê sthâpitam |
S'aivân Pâśupatâṃs Tathâgata-sutân Kâpâlikân Kâpilân
uddiśyôddhṛita-chêtasâ Vimaḷachandrâśâmbarêṇâdarât ||

durita-graha-nigrahâd bhayaṃ yadi bhô bhûri-narêndra-vanditaṃ |
nanu têna hi bhavya-dêhinô bhajata śrî-munim Indranandinam ||
ghaṭa-vâda-ghaṭâ-kôṭi-kôvidaṃ kôvidâṃ pravâk |
Paravâdi-Malla-dêvô dêva êva na saṃśayaḥ ||

chûrṇi || yênêyam âtma-nâmadhêya-niruktir uktânâma pṛishṭavantaṃ Kṛishṇa-Râjaṃ prati ||
gṛihîta-pakshâd itaraḥ paras syât tad vâdinas tê paravâdinas syuḥ |
têshâm hi mallaḥ paravâdi-mallas tan-nâma man-nâma vadanti santaḥ ||

âchâryya-varyyô yatir Âryya-dêvô râddhânta-karttâ dhriyatâṃ sa mûrdhni |
yas svargga-yânôtsava-sîmni kâyôtsargga-sthitaḥ kâyam udutsasarjja ||
śravaṇa-kṛita-tṛiṇô 'sau saṃyamaṃ jñâtu-kâmaiś śayana-vihita-vêlâ-supta-luptâvadhânaḥ |
śrutim arabhasa-vṛityônmṛijya piñchchhêna śiśyê kila mṛidu-parivṛityâ datta-tat-kîṭa-vartmâ ||
viśvaṃ yaś śruta-bindunâvarurudhê bhâvaṃ kuśâgrîyayâ
buddhyaivâti-mahîyasâ pravachasâ baddham gaṇâdhîśvaraiḥ |
śishyân praty anukampayâ kṛiśa-matîn aidaṃ yugînân sugîs
taṃ yâchârchchata Chandrakîrtti-gaṇinaṃ chandrâbha-kîrttiṃ budhâḥ ||
sad-dharmma-karmma-prakṛitiṃ praṇâśâd yasyôgra-karmma-prakṛiti-pramôkshaḥ |
tan-nâmni Karmma-prakṛitiṃ namâmô bhaṭṭârakaṃ dṛishṭa-kṛitânta-pâraṃ ||
api sva-vâg-vyasta-samasta-vidyas traividya-śabdê 'py anumanyamânaḥ |
S'rîpâla-dêvaḥ pratipâlanîyas satâṃ yatas tatva-vivêchanî dhîḥ ||
[illegible] śrî-Matisâgarô gurur [illegible] chakâra sphurad-
[illegible] pâdaṃ [illegible] |
[illegible]
[illegible] ||

yatrâbhiyôktari laghur llaghu-dhâma-sôma-saumyâṅgabhṛit sa cha bhavaty api bhûti-bhûmiḥ |
vidyâ-dhanañjaya-padaṃ viśadaṃ dadhânô Vishṇus sa êva hi mahâ-muni-Hêmasênaḥ ||

chûrṇṇi || yasyâyam avanipati-parishadi nigraha-mahî-nipâta-bhiti-dustha-durggarvva-parvvatârûḍha-prativâdi-lôkaḥ pratijñâ-ślôkaḥ ||

tarkkê vyâkaraṇê kṛita-śramatayâ dhîmattayâpy uddhatô
madhyasthêshu manîshishu kshitibhṛitâm agrê mayâ sparddhayâ |
yaḥ kaśchit prativakti tasya vidushô vâgmêya-bhaṅguṃ paraṃ
kurvvê 'vaśyam iti pratihi nṛipatô hô Haimasênaṃ mataṃ ||

hitaishiṇâṃ yasya nṛiṇâm udâtta-vâchâ nibaddhâ hita-rûpa-siddhiḥ |
vandyô Dayâpâla-munis sa vâchâ siddhas satâṃ mûrddhani yaḥ prabhâvaiḥ ||
yasya śrî-Matisâgarô gurur asau chañchad-yaśaś-chandra-sûḥ
śrîmân yasya sa Vâdirâja-gaṇabhṛit sa brahmachârî vibhôḥ |
êkô 'tiva kṛitî sa êva hi Dayâpâla-vratî yan-manasy âstâm
anya-parigraha-graha-kathâ svê vigrahê vigrahaḥ ||
trailôkya-dîpikâ vâṇî dvâbhyâm êvôdagâd iha |
Jina-râjata êkasmâd êkasmâd Vâdirâjataḥ ||
âruddhâmbaram indu-bimba-rachitautsukyaṃ sadâ yad yaśaś
chhatraṃ vâk-chamarîja-râji-ruchayôbhyarṇṇam cha yat-karṇṇayôḥ |
sêvyas siṃha-samarchchya-pîṭha-vibhavas sarvva-pravâdi-prajâ
dattôchchair jjayakâra-sâra-mahimâ śrî-Vâdirâjô vidâṃ ||

chûrṇṇi || yadîya-guṇa-gôcharô 'yaṃ vachana-vilâsa-prasaraḥ kavînâṃ || || namô 'rhatê ||

(*South face.*)

śrîmach-Châlukya-chakrêśvara-jaya-kaṭakê Vâg-vadhû-janma-bhûmau
nishkâṇḍaṃ ḍiṇḍimaḥ paryyaṭati paṭuraṭô Vâdirâjasya jishṇôḥ |
jahy udyad-vâda-darppô jahihi gamakatâ garvva-bhûmâ jahâhi
vyâhârô 'rshyô jahihi sphuṭa-mṛidu-madhura-śrâvya-kâvyâvalêpaḥ ||
Pâtâlê Vyâla-râjô vasati su-viditaṃ yasya jihvâ-sahasraṃ
nirggantâ svarggatô 'sau na bhavati Dhishaṇô Vajrabhṛid yasya śishyaḥ |
jîvêtân tâvad êtau nilaya-bala vaśâd vâdinaḥ kê 'tra nânyê
garvvaṃ nirmmuchya sarvvaṃ jayinam ina-sabhê Vâdirâjaṃ namanti ||
Vâg-dêvîṃ suchira-prayôga-sudṛiḍha-prêmâṇam apy âdarâd
âdattê mama pârśvatô 'yam adhunâ śrî-Vâdirâjô muniḥ |

bhô bhô paśyata paśyataisha yaminâṃ kiṃ dharmma ity uchchakair
abrahmaṇya-parâḥ Purâtana-munêr vvâg-vṛittayaḥ pâtuvaḥ ||
Gaṅgâvanîśvara-śirô-maṇi-baddha-sandhyâ-râgôllasach-charaṇa-châru-nakhêndu-lakshmîḥ |
S ri-śabda-pûrvva-Vijayânta-vinûta-nâmâ dhîmân amânusha-guṇô 'sta-tamaḥ pramâṃśuḥ ||

chûrṇṇi || stutô hi sa bhavân êsha śrî-Vâdirâja-dêvêna ||

yad-vidyâ-tapasôḥ praśastam ubhayaṃ śrî-Hêmasênê munau
prâg âsît suchirâbhiyôga-balatô nîtaṃ parâm unnatim |
prâya S'rîvijayê tad êtad akhilaṃ tad-vidhikâyâṃ sthitê
saṅkrântaṃ katham anyathânatichirâd îdṛig-vidhê dṛik-tapaḥ ||

vidyôdayô 'sti na madô 'sti tapô 'sti bhâsvan nôgratvam asti vibhutâsti na châsti mânaḥ |
yasyâśrayê Kamalabhadra-munîśvaran taṃ yaḥ khyâtim âpad iha sâmyad-aghair gguṇaughaiḥ ||

smaraṇa-mâtra pavitratamam manô bhavati yasya satâm iha tîrtthinâm ǀ
tam ati-nirmmaḷam âtma-viśuddhayê Kamaḷabhadra-saṁyamivaram âśrayê ǁ
sarvvâṅgair yyam ihâliliṅgê sumahâ-bhâgam kalâ-Bhâratî
bhâsvantam guṇa-ratna-bhûshaṇa-gaṇair apy agrimam yôginâm ǀ
tam santaḥ stuvatâm alaṅkṛita-Dayâpâlâbhidhânam mahâ-
sûrim bhûri-dhiyô 'tra paṇḍita-padam yatraiva-yuktam smṛitâḥ ǁ
vijita-Madana-darppaḥ śrî-Dayâpâla-dêvô vidita-sakala-śâstrô nirjjitâśêsha-vâdî ǀ
vimaḷatara-yaśôbhir vvyâpta-dik-chakravâḷô jayati nata-mahîbhṛin mauli-ratnâruṇâṅghṛiḥ ǁ
yasyôpâsya-pavitra-pâda-kamala-dvandvam nṛipaḥ Poysaḷô
lakshmîm sannidhim ânayat sa Vinayâdityaḥ kṛitâjñâ-bhuvaḥ ǀ
kas tasyârhati S'ânti-dêva-yaminas sâmartthyam ittham tathê-
ty âkhyâtum viraḷâḥ khalu sphurad-uru-jyôtir ddaśâs tâdṛiśâḥ ǁ
Svâmîti Pâṇḍya-pṛithivîpatinâ nisṛishṭa-nâmâpta-dṛishṭi-vibhavêna nija-prasâdât ǀ
dhanyas sa êva munir Âhava-malla-bhûbhug âsthânikâ-prathita-S'abda-chaturmmukhâkhyaḥ ǁ
śrî-Muḷḷûra-vidûra-sâra-vasudhâ-ratnam sanâthô guṇô
nâkshûṇîna mahîkshitâm uru-mahaḥ-piṇḍas siṁhô-maṇḍanaḥ ǀ
ârâdhyô Guṇasêna-paṇḍita-patis sa svâsthya-kâmair jjanâ
yat-sûktâgama-gandhatô 'pi gaḷita-glânim gatim lambitâḥ ǁ
vandê vanditam âdarâd ahar-ahas syâd-vâda-vidyâ-vidâm
svânta-dhvânta-vitâna-dhûnana-vidhau bhâsvantam anyam bhuvi ǀ
bhaktôtpâdita-sêvam ânatikṛitâm yat-sanniyôgân manaḥ-
padmam sadma bhavêd vikâsa-vibhavasyônukta-nidrâ-bharam ǁ
mithyâ-bhâshaṇa-bhûshaṇam parihar ôtauddhatya .. chata
syâd-vâdam vadatâ namêta vinayâd vâdîbha-kaṇṭhîravam ǀ
nô chêt tad-guṇa-nirjjita-śruti-bhaya-bhrântâḥ stha yûyam yatas
tûrṇam nigraha-jîrṇa-kûpa-kuharê vâdi-dvipâḥ pâtinaḥ ǁ
guṇâḥ kunda-spandôḍḍamara-samarâ vâg-amṛita-vâḥ-
plava-prâya-prêyaḥ-prasara-sarasâ kîrttir iva sâ ǀ
nakhêndu-jyôtsnâṅghrêr nnṛipa-chaya-chakôra-praṇayinî
na kâsâm ślâghânâm padam Ajitasêna-vratipatiḥ ǁ
sakaḷa-bhuvanapâlânamra-mûrddhâvabaddha-sphurita-makuṭa-chûḍâlîḍha-pâdâravindaḥ ǀ
madavad-akhiḷa-vâdibhêndra-kumbha-prabhêdî gaṇabhṛid Ajitasênô bhâti vâdîbha-siṁhaḥ ǁ

chûrṇi ǁ yasya saṁsâra-vairâgya-vaibhavam êvam vidhâs sva-vâchas sûchayanti ǁ

prâptam śrî-Jina-śâsanam tribhuvanê yad-durllabham prâṇinâm
yat-saṁsâra-samudra-magna-janatâ-hastâvalambâyitam ǀ
yat-prâptâḥ para-nirvvyapêksha-sakaḷa-jñâna-śriyâlaṅkṛitâs
tasmât kim gahanam kutô bhayavaśaḥ kâvâtra dêhê ratiḥ ǁ
âtmaiśvaryyam viditam adhunânanta-bôdhâdi-rûpam
tat-samprâptyai tadanu samayam varttatê 'traiva chêtaḥ ǀ
tyaktânyasmin Surapati-sukhê Chakri-saukhyê cha tṛishṇâm
tat-tuchchhârtthair alam alam adhî lôchanair llôka-vṛittaiḥ ǁ
ajânann âtmânam sakaḷa-vishaya-jñâna-vapusham
sadâ śântam svântaḥkaraṇam api tat-sâdhanatayâ ǀ
bahî-râga-dvêshaiḥ kalushita-manâḥ kô 'pi yatatâm
katham jânann ênam kshaṇam api tatô 'nyatra yatatê ǁ

(*West face.*)

chûrṇṇi || **yasya** cha śishyayôḥ Kavitâkânta-Vâdikôḷâhaḷâparanâmadhêyayôḥ **S'ântinâtha-Padmanâbha-paṇḍitayôr akhaṇḍa-pâṇḍitya**-guṇôpavarṇṇanam idam asampûrṇṇam ||

tvâm âsâdya mahâ-dhiyaṃ parigatâ yâ viśva-vidvaj-jana-
jyêshṭhârâdhya-guṇâ chirêṇa sarasâ vaidagdhya-sampad-girâ |
kṛtsnâśânta-nirantarôdita-yaśaś-śrîkânta-S'ântê na tâṃ
vaktuṃ sâpi Sarasvatî prabhavati brûmaḥ kathaṃ tad-vayaṃ ||
vyâvṛitta-bhûri-mada-santati-vismṛitêrshyâ-
pârushyam âpta-karaṇâruti-kândiśîkaṃ |
dhâvanti hanta paravâdi-gajâs trasantaś
śrî-Padmanâbha-budha-gandha-gajasya gandhât ||

dîkshâ cha śikshâ cha yatô yatînâṃ Jainam tapas tâpa-haran dadhânât |
Kumârasênô 'yatu yach-charitraṃ śrêyaḥ-pathôdâharaṇaṃ pavitraṃ ||
jagad garima-ghasmara-Smara-madândha-gandha-dvipa-
dvidhâ karaṇa-kêsarî charaṇa-bhûshya-bhûbhṛich-chhikhaḥ |
dvi-shaḍ-guṇa-vapus tapaś-charaṇa-chaṇḍa-dhâmôdayô
dayêta mama Mallishêṇa-Maladhâri-dêvô guruḥ ||
vandê taṃ Maladhâriṇaṃ muni-patiṃ môha-dvipad-vyâhati-
vyâpâra-vyavasâya-sâra-hṛidayam satsaṃyamôru-śriyam |
yat-kâyôpachayi bhavan malam api pravyakta-bhakti-kramâ-
namrâkamra-manô-miḷan-maḷam ashi prakshâḷanaika-kshamaṃ ||
atuchchha-timira-chchhatâ-jaṭila-janma-jîrṇṇâṭavî-
davânaḷa-tuḷâ-jushâṃ pṛithu-tapaḥ-prabhâva-tvishâṃ |
padaṃ pada-payôruha-bhramita-bhavya-bhṛiṅgâvalir
mmamôllasatu Mallishêṇa-munirâṇ manô-mandirê ||
nairmmalyâya maḷâviḷâṅgam akhiḷa-trailôkya-râjya-śriyê
naishkiñchanyam atuchchha-tâpahṛitayê nyañchaddhutâ śantapaḥ |
yasyâsau guṇa-ratna-rôhaṇa-giriś śrî-Mallishêṇô gurur
vvandyô yêna vichitra-châru-charitair ddhâtrî pavitrî-kritâ ||
yasminn apratimâ kshamâbhiramatê yasmin dayâ nirddayâ-
ślêshô yatra samatva-dhiḥ praṇayinî yatrâspṛihâ sa-spṛihâ |
kâman nirvṛiti-kâmukas svayam adhô 'py agrêsarô yôginâm
âścharyyâya kathan nanâma charitaiś śrî-Mallishêṇô muniḥ ||
yaḥ pûjyaḥ pṛithivî-taḷê yam aniśaṃ santas stuvanty âdarât
yênânaṅga-dhanur jjitaṃ muni-janâ yasmai namas kurvvatê |
yasmâd âgama-nirṇṇayô 'yam abhavad yasyâsti jîvê dayâ
yasmin śrî-Maladhâriṇi brata-patau dharmmô 'sti tasmai namaḥ ||
Dhavaḷa-sarasa-tîrtthê saisha sannyâsa-dhanyâṃ
pariṇatim anutishṭam nandimâ nishṭhitâtmâ |
vyasṛjata nijam aṅgaṃ bhaṅgam Aṅgôdbhavasya
grathitum iva sa Mûlaṃ bhâvayan bhâvanâbhiḥ ||

chûrṇṇi || têna śrîmad-Ajitasêna-paṇḍita-dêva divya-**śrî-pâda-kamala-madhukarîbhûta-bhâvêna mahânubhâvêna** Jainâgama-prasiddha-sallêkhanâ-vidhi-visṛijyamâna-**dêhêna samâdhi-vidhi-vilôkanôchita-karaṇa-kutûhaḷa**-miḷita-sakaḷa saṅgha-santôsha-nimittam **âtmântaḥkaraṇa-pariṇati-prakâśanâya niravadyaṃ padyam idam** âśu **virachitaṃ** ||

ârâdhya ratna-trayam âgamôktaṃ vidhâya niśśalyam aśêsha-jantôḥ |
kshamâṃ cha kṛitvâ Jina-pâda-mûlê dêhaṃ parityajya divaṃ viśâmaḥ ||
S'âkê śûnya-śarâmbarâvani-mitê saṃvatsarê Kîlakê
mâsê Phâlgunikê tritîya-divasê vârê 'sitê Bhâskarê |
Svâtau S'vêta-sarôvarê sura-puraṃ yâtô yatînâṃ patir
madhyâhnê divasa-trayânaśanataś śrî-Mallishêṇô muniḥ ||
śrîman Maladhâri-dêvara guḍḍaṃ biruda lêkhaka Madana Mahêśvaraṃ Mallinâthaṃ baredaṃ biruda-rûvâri-mukha-tiḷakaṃ Gaṅgâchâri kaṇḍarisidaṃ ||

55 (69)

In Padmâvati basti.

(*East face.*)

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
bhadram astu Jina-śâsanâya sampadyatâṃ prati-vidhâna-hêtavê |
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ||
ślôka || śrîmatô Varddhamânasya varddhamânasya śâsanê |
śrî-Koṇḍakunda-nâmâbhûn Mûla-saṅghâgraṇîr gaṇî ||
tasyânvayê 'jani khyâtê Dêśikê [bhyudaitê] gaṇê |
guṇî Dêvêndra-saiddhânta-dêvô Dêvêndra-vanditaḥ ||
tach-chhishyaru ||
jayati Chaturmmukha-dêvô yôgîśvara-hṛidaya-vanaja-vana-dinanâthaḥ |
Madana-mada-kumbhi-kumbha-sthaḷa-daḷanôlvaṇa-paṭishṭha-nishṭhura-siṃhaḥ ||
yond-ondu dig-vibhâgado- |
ļ ond-ond ashṭôpavâsadiṃ kâyôtsa- |
rggaṃ dalene negaḷdu tiṅga- |
ļ sandaḍe pârisi Chaturmmukhâkhyeyan âḷdaru ||
avargaḷige śishyarâda- |
r pravimaḷa-guṇar amaḷa-kîrtti-kântâpatigaḷ |
kavi-gamaki-vâdi-vâg mi- |
pravara-nutar chchatur-asîti-s mukhyeyan uḷḷar ||
avaroḷage Gôpaṇandi- |
pravara-guṇar adishṭa-mudgar âghâta-yaśar |
kkavitâ-Pitâmahar-tta- |
rkka-varishṭhar Vvakra-gachchhadoḷ pesar vvaḍedar ||
jayati bhuvi Gôpanandî Jina-mata-laśad amṛita-jaladhi-tuhinakaraḥ |
Dêśiya-gaṇâgragaṇyô bhavyâmbuja-shaṇḍa-chaṇḍakaraḥ ||
vṛitta || tuṅga-yaśôbhirâman abhimâna-suvarṇṇa-dharâdharaṃ tapô |
maṅgaḷa-Lakshmi-vallabhan iḷâtaḷa-vandita-Gôpanandiy-â- |
vaṅgam asâdhyam appa pala-kâlade ninda Jinêndra-dharmmamaṃ |
Gaṅga-nṛipâḷar-andina-vibhûtiya rûḍhiyan eyde mâḍidaṃ ||
Jina-pâdâmbhôja-bhṛiṅgaṃ Madana-mada-haraṃ karmma-nirmmûḷanaṃ vâg- |
vanitâ-chitta-priyaṃ vâdi-kuḷa-kudhara-vajrâyudhaṃ châru-vidvaj- |
jana-pâtraṃ bhavya-chintâmaṇi sakaḷa-kaḷâ-kôvidaṃ kâvya-Kañjâ- |
sanan end ânandadindaṃ pogaḷe negaḷdan î Gôpanandi-bratîndraṃ ||

maleyade S'âṅkhya maṭṭav iru Bhantika poṅgi kaḍaṅgi bâgad ir- |
ttola tol abuddha-Bauddha tale-dôṛade Vaishṇav aḍaṅg aḍaṅgu vâg- |
balada poḍarppu vêḍa gaḍa Chârvvaka Chârvvaka nimma darppamaṃ |
salipane Gôpaṇandi-muni-puṅgavan emba madândha-sindhuraṃ ||

(*South face.*)

tageyal Jaimini-tippakoṇḍa pariyal Vaiśêshikaṃ pôgad uṇ- |
ḍigey ottal Sugataṃ kaḍaṅgi baleg ôyalk Akshapâdaṃ biḍal- |
puge Lôkâyatan eyde S'âṅkhyan aḍasalk ammamma shaṭ-tarkka-vi- |
dhigaḷoḷ tûḷdita Gôpaṇandi-dig-ibha-prôdbhâsi-gandha-dvipam ||
diṭa-nuḍiv-anyavâdi-mukha-mudritan uddhata-vâdi vâg-baḷô- |
dbhaṭa-jaya-kâḷa-daṇḍan apaśabda-madândha-kuvâdi-daitya-Dhûr- |
jjaṭi kuṭila-pramêya-mada-vâdi-bhayaṅkaran endu daṇḍuḷaṃ |
sphuṭa-paṭu-ghôsha-dik-taṭ man aiditu vâk-paṭu Gôpanandiyâ ||
parama-tapô-nidhâna vasudhaika-kuṭumba Jaina-śâsanâm- |
bara-paripûrṇa-chandra sakaḷâgama-tatva-padârttha-śâstra-vi- |
stara-vachanâbhirâma guṇa-ratna-vibhûshaṇa Gôpaṇandi nin- |
noreg inis appavaṃ doragaḷ ill ene gâṇen iḷâ-taḷâgradoḷ ||

kanda || ênan ênan ele pêḷven aṇṇa sa- |
n-mâna-dâniya guṇa-vrataṅgaḷaṃ |
dâna-śaktiy abhimâna śakti vi- |
jñâna-śakti salo Gôpanandiya |

avara sadharmmaru ||

śrî-Dhârâdhipa-Bhôja-Râja-makuṭa-prôtâśma-raśmi-chchhaṭâ
chchhâyâ-kuṅkuma-paṅka-lipta-charaṇâmbhôjâta-Lakshmî-dhavaḥ |
nyâyâbjâkara-maṇḍanê dinamaṇiś śabdâbja-rôdhômaṇiḥ
sthêyât paṇḍita-puṇḍarîka-taraṇiś śrîmân Prabhâchandramâḥ ||
śrî-Chaturmmukha-dêvânâṃ śishyô dhṛishyaḥ pravâdibhiḥ |
paṇḍitaś śrî-Prabhâchandrô rundra-vâdi-gajâṅkuśaḥ ||

avara sadharmmaru ||

Bauddhôrvvidhara-śambâḥ Naiyâyika-kañja-kuñja-vidhu-bimbâḥ |
śrî-Dâmanandi-vibudhaḥ kshudra-mahâ-vâdi-Vishṇu-Bhaṭṭa-gharaṭṭaḥ ||

tat-sadharmmaru ||

Maladhâri-munîndrô 'sau Guṇachandrâbhidhânakaḥ |
Balipurê mallikâmôda-S'ântiśa-charaṇârchchakaḥ ||

tat-sadharmmaru ||

śrî-Mâghanandi-siddhânta-dêvô Dêvagiri-sthiraḥ |
syâd-vâda-śuddha-siddhânta-vêdî vâdi-gajâṅkuśaḥ ||
siddhântâmṛita-vârddhi-varddhana-vidhus sâhitya-vidyâ-nidhiḥ
Bauddhâdi-pravitarkka-karkkaśa-matiś śabdâgamê Bhâratiḥ |
satyâdy-uttama-dharmma-harmya-nilayas sad-vṛitta-bôdhôdayas
sthêyâd viśruta-Mâghanandi-munipaś śrî-Vakra-gachchhâdhipaḥ ||

avara sadharmmaru ||

Jainêndrê Pûjya[pâdas] sakala-samaya-tarkkê cha Bhaṭṭâkalaṅkas
sâhityê Bhâravis syât kavi-gamaka-mahâ-vâda-vâgmitva-rundraḥ |
gîtê vâdyê cha nrittyê diśi vidiśi cha saṃvartti-sat-kîrtti-mûrttis
sthêyâch chhrî-yôgi-brindârchchita-pada-Jinachandrô vitandrô munîndraḥ ||

avara sadharmmaru ||

(*West face.*)

Vaṅkâpura-munîndrô 'bhûd Dêvêndrô rundra-sad gunaḥ |
siddhântâdy-âgamârtthajñô sa-jñânâdi-guṇânvitaḥ ||

avara sadharmmaru ||

Vâsavachandra-munîndrô rundra-syâdvâda-tarkka-karkkaśa-dhishaṇaḥ |
Châḷukya-kaṭaka-madhyê Bâla-Sarasvatir iti prasiddhiṃ prâptaḥ ||

ivargge sahôdara sadharmmaru ||

śrîmân Yaśaḥkîrtti-viśâla-kîrttis syâdvâda-tarkkâbja-vibôdhanârkkaḥ |
Bauddhâdi-vâdi-dvipa-kumbha-bhêdî śrî-Simhalâdhîśa-kritârgghya-pâdyaḥ ||

avara sadharmmaru ||

mushṭi-traya-pramitâśana-tushṭaś śishṭa-priyas Trimushṭi-munîndraḥ |
dushṭa-paravâdi-mallôtkrishṭa-śrî-Gôpanandi-yatipati-śishyaḥ ||

avara sadharmmaru ||

Maladhâri Hêmachandrô Gaṇḍavimuktaś cha Gauḷamuni-nâmâ |
śrî-Gôpaṇandi-yatipati-śishyô 'bhûch chhuddha-darśana-jñânâdyâḥ ||

kanda || dhâriṇiyoḷ manasija-saṃ- |
hârigaḷ uṃ neneyal ugra-pâpaṃ kiḍuguṃ |
sûrigaḷan amaḷa-guṇa-san- |
dhârigaḷaṃ Gauḷa-dêva-Maladhârigaḷaṃ ||

avara sadharmmaru ||

śrî-Mûla-saṅghê gata-dôsha-mêghê Dêśi-gaṇê sach-charitâdi-sadguṇê |
bhâraty atuchchhê vara-Vakra-gachchhê jâtas subhavaś S'ubhakîrtti-dêvaḥ ||

âjirage kîrtti-narttaki- |
g âjira-bhûgôḷav âge S'ubhakîrtti-budhaṃ |
râjâvaḷi-pûjitan êṃ |
râjisidano Vakra-gachchha-Dêśiya-gaṇadoḷ ||

avara sadharmmaru ||

śrî-Mâghanandi-siddhântâmrita-nidhi-jâta-Mêghachandrasya |
śrî-sôdarasya bhuvana-khyâtâbhayachandrikâ sutâ jâtâ |

avara sadharmmaru ||

Kalyâṇakîrtti-nâmâbhûd bhavya-kalyâṇa-kârakaḥ |
S'âkiny-âdi-grahâṇâṃ cha nirddhâṭana-dhurandharaḥ ||

avara sadharmmaru ||

siddhântâmrita-vârddhi-sûta-suvachô-Lakshmî-lalâṭêkshaṇaḥ
śabda-vyâhriti-nâyikâmbaka-chakôrânanda-chandrôdayaḥ |
sâhitya-pramadâ-kaṭâksha-viśikha-vyâpâra-śikshâ guruḥ
sthêyâd viśruta-Bâlachandra-munipaś śrî-Vakra-gachchhâdhipaḥ ||
śrî-Mûla-saṅgha-kamaḷâkara-râjahaṃsô Dêśîya-sad-gaṇa-guṇa-pravarâvataṃsaḥ |
jîyâj Jinâgama-sudhârṇava-pûrṇa-chandraś śrî-Vakra-gachchha-tiḷakô muni-Bâḷachandraḥ ||

siddhântâdy-akhiḷâgamârttha-nipuṇa-vyâkhyâna-saṃśuddhiyiṃ ।
śuddhâdhyâtmaka-tatva-nirnnaya-vachô-vinyâsadiṃ prauḍi-saṃ- ।
baddha-vyâkaraṇârttha-śâstra-bharatâḷaṅkâra-sâhityadiṃ ।
râddhântôttama-Bâḷachandra-muniy ant âkhyâtar î lôkadoḷ ॥
viśvâśâ-bharita-sva-śîtaḷa-kara-prabhrâjitas sâgara-
prôdbhûtas sakaḷânataḥ kuvaḷayânandas satâm îśvaraḥ ।
kâma-dhvaṃsana-bhûshitaḥ kshiti-taḷê jâtô yathârtthâhvayas
sô 'yaṃ viśruta-Bâḷachandra-munipas siddhânta-chakrâdhipaḥ ॥

(*South face.*)

śri-Mûla-saṅghada Dêśiya-gaṇada Vakra-gachchhada Koṇḍakundânvayada pariyaḷiya Vaḍḍa-dêvara baḷiya ॥ Dêvêndra-siddhânta-dêvaru । avara śishyaru Vṛishabhanandy-âchâryyar emba Chaturmmukha-dêvaru । avara sishyaru । Gôpanandi-paṇḍita-dêvaru । avara sadharmmaru । Mahêndrachandra-paṇḍita-dêvaru । Dêvêndra-siddhânta-dêvaru । S'ubhakîrtti-paṇḍita-dêvaru । Mâghanandi-siddhânta-dêvaru । Jinachandra-paṇḍita-dêvaru । Guṇachandra-Maladhâri-dêvaru । avaroḷage Mâghanandi-siddhânta-dêvara śishyaru । Triratnanandi-bhaṭṭâraka-dêvaru । avara sadharmmaru । Kalyâṇakirttir bhaṭṭâraka-dêvaru । Mêghachandra-paṇḍita-dêvaru । Bâḷachandra-siddhânta-dêvaru । â Gôpanandi-paṇḍita-dêvara śishyaru Jasakîrtti-paṇḍita-dêvaru । Vâsavachandra-paṇḍita-dêvaru । Chandranandi-paṇḍita-dêvaru । Hêmachandra-Maladhâri-Gaṇḍavittar emba Gauḷa-dêvaru । Trimushṭi-dêvaru ॥

56 (132)

At the east side of Gandhavâraṇa basti.

Traividyôttama-Mêghachandra-su-tapaḥ-pîyûsha-vârâśijas
sampûrṇnâkshaya-vṛitta-nirmmaḷa-tanuḥ ghushyad-budhânandanaḥ ।
traiḷôkya-prasarad-yaśaś-śubha-ruchir yyaḥ prâsta-dôshâgamas
siddhântâmbudhi-varddhanô vijayatê pûrṇna-Prabhâchandramâḥ ॥
S'rîśôdarâmbuja-bhavâd uditô 'trir Atri jâtêndu-putra-Budha-putra-Purûravastaḥ ।
Âyus tataś cha Nahushô Nahushâd Yayâtiḥ tasmâd Yadur Yyadu-kulê bahavô babhûvaḥ ॥
khyâtêshu têshu nṛipatiḥ kathitaḥ kadâchit kaśchid vanê muni-varêshv achaḷaḥ karâḷaṃ ।
śârddûḷakaṃ pratihatô Poysaḷa ity atô 'bhût tasyâbhidhâ muni-vachô 'pi chamûralakshmaḥ ॥
tatô Dvâravatî-nâthâ Poysaḷâ dvipi lâñchhanâḥ ।
jâtâś S'aśapurê têshu Vinayâditya-bhûpatiḥ ॥
saś śrî-vṛiddhikaraṃ jagaj-jana-hitaṃ kṛitvâ dharâṃ pâḷayan
śvêta-chchhatra-sahasra-patra-kamaḷê Lakshmîṃ chiraṃ vâsayan ।
dôrddaṇḍê ripu-khaṇḍanaika-chaturê vîra-śriyaṃ nâṭayan
chikshêpâkhiḷa-dikshu śikshita-ripuḥ têjaḥ-praśastôdayaḥ ॥
śrîmad-Yâdava-vaṃśa-maṇḍana-maṇiḥ kshôṇîśa-rakshâ-maṇiḥ
Lakshmî-hâra-maṇiḥ narêśvara-siraḥ-prôttuṅga-śumbhan-maṇiḥ ।
jîyân nîti-pathêksha-darppaṇa-maṇiḥ lôkayka-chûḍâmaṇiś
śrî-Vishṇur vvinayârjjitô guṇa-maṇis samyaktva-chûḍâmaṇiḥ ॥

kanda ॥ ereda manujaṅge sura-bhû- ।
miruhaṃ śaraṇ-endavaṅge kuḷiśâgâraṃ ।
para-vaniteg Anila-tanayaṃ ।
dhuradoḷ poṇarddaṅge mṛityu Vinayâdityaṃ ॥

balidaḍe maleda̤ḍe Malapara- ।
taleyoḷ bâḷ iḍuvan udita-bhaya-rasa-vaśadiṃ ।
baliyada maleyada Malepara- ।
taleyoḷ kaiy iḍuvan oḍane Vinayâdityaṃ ॥
â Poysaḷa-bhûpaṅge ma- ।
hîpâḷa-kumâra-nikara-chûḍâratnaṃ ।
śrî-pati nija-bhuja-vinaya-ma- ।
hîpati janiyisidan adhaṭan Eṟeyaṅga-nṛipaṃ ॥

vṛitta । anupama-kîrtti mûṟeneya Mâruti nâlkeney ugra-vahniy ay- ।
daneya samudram âṟeneya pûgaṇey êḷaney urbbarêshan eṇ- ।
ṭeneya kuḷâdriy ombhateney udgha-samêta-basti pa- ।
ttaneya nidhâna-mûrttiy ene pôlvavar âr Eṟeyaṅga-dêvanaṃ ॥
ari-puradoḷ dagad-dhagda-dandhagil embud arâti-bhûmipâ- ।
ḷara śiradoḷ garilgari-garigaril embudu vairi-bhûtaḷê- ।
śara karuḷoḷ chimilchimi-chimichimil embudu kôpa-vahni-dur- ।
ddharataram endoḍ aḷkurade kâduvar âr Eṟeyaṅga-dêvanaṃ ॥

kanda ॥ â negaḷd Eṟega-nṛipâḷana ।
sûnu bṛihad-vairi-marddanaṃ sakaḷa-dhari- ।
trî-nâthan artthi-janatâ- ।
Bhânv-sutaṃ jishṇu Vishṇuvarddhanan esedaṃ ॥
udeda cheyal oḍanoḍan an- ।
t[illegible] kulitam âge sakaḷa-râjyâbhyudayaṃ ।
[illegible]u navad-arâti-nṛipâḷaka- ।
mada-vidaḷanan amama Vishṇuvarddhana-bhûpaṃ ॥

vṛitta । kelaraṃ kittikki bêraṃ bidurddu kelaran aty-ugra-saṅgrâmadoḷ bâ- ।
ḷ-dale goṇḍ âkshêpadindaṃ kelara talegaḷaṃ metti mind ugra-kôpaṃ ।
malev atyudvṛittaraṃ tottaḷad uḷidu nija-prâjya-sâmrâjyamaṃ tô- ।
ḷ-valadiṃ nishkaṇṭakaṃ mâḍidan adhika-baḷaṃ Vishṇu jishṇu-pratâpaṃ ॥
durbbârâri-dharâ-dharêndra-kuḷiśaṃ śrî-Vishṇu-bhûpâḷan âr- ।
ddêr bbaddil seḍed ôḍi pôgi bhayadind â bandan î bandan end ।
urbbîpâḷara kaṇge lôkam anituṃ tad-rûpam âg irppinaṃ ।
sarbbaṃ Vishṇu-mayaṃ jagat enip id êṃ pratyaksham âg irddudô ॥

vachana ॥ svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍalêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷ-gaṇḍâdy-anêka-nâmâvaḷi-samâḷaṅkṛitanuṃ । mattaṃ Chakragoṭṭi Taḷakâḍu Nîlagiri Koṅgu Naṅgali Kôḷâlaṃ Teṟeyûru Koyatûru Koṅgaḷiy Uchchaṅgi Taleyûra Pomburchcha Vandhâsura-chauka Baḷeya-vaṭṭaṇa yend ivu modalâg anêka-durggatrayaṅgaḷan aśramadiṃ koṇḍu chaṇḍa-pratâpadiṃ Gaṅgavâḍi-tombhattaṟu-sâsiramumaṃ nuḍige sâdhyaṃ mâḍi sukhadiṃ râjyaṃ geyyuttam irdda śrîman-mahâ-maṇḍalêśvaraṃ Tribhuvana-malla Taḷakâḍu-koṇḍa bhuja-baḷa Vîra-Gaṅga Vishṇuvarddhana Poysaḷa Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchandrârkka-târaṃ baraṃ salluttam ire ॥

kanda ॥ â negaḷda Vishṇu-nṛipana-ma- ।
nô-nayana-priye chaḷâḷi-nîḷâḷaki chan- ।
drânane Kâmana Ratiyaḷu ।
tân ene tone sari samâne S'ântala-dêvi ॥

vṛitta || aggada Mârasingana manô-nayana-priye Mâchikabbey-an- |
t aggada-kîrtti-vett-esevar agra-tanûbhavo Vishṇuvarddhananig- |
aggada chitta-vallabhey enalk abhivarṇṇipar âro Lakshmig-an- |
t aggaḷam appa mântanada S'ântala-dêviya puṇya-vṛiddhiyaṃ ||
dhuradoḷ Vishṇu-nṛipâḷakaṅge vijaya-śrî-vakshadoḷ santataṃ |
paramânandadi nôtu nilva vipuḷa-śrî-têjad-uddâniyaṃ |
vara-dig-bhittiyan eydisal karcva kîrtti śriy enutt irppud î |
dhareyoḷ S'ântala-dêviyaṃ nereye baṇṇipp âtanê vaṇṇipaṃ ||

kanda || S'ântala-dêviya guṇamaṃ |
S'ântala-dêviya samasta-dânônnatiyaṃ |
S'ântala-dêviya śîḷam a- |
chitya ṃ bhuvak-ayka-dâna-chintâmaṇiyaṃ ||

vachana || svasty anavarata-parama-kalyâṇâbhyudaya-sata-sahasra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-samâneyuṃ | sakaḷa-kaḷâgamânûneyuṃ | abhinava-Rukmiṇidêviyuṃ | pati-hita-Satyabhâveyuṃ | vivêkayka-Bṛihaspatiyuṃ | pratyutpanna-Vâchaspatiyuṃ | muni-jana-vinêya-jana-vinîteyuṃ | pati-bratâ-prabhâva-prasiddha-Sîteyuṃ | sakaḷa-vandi-jana-chintâmaṇiyuṃ | samyaktva-chûḍâmaṇiyuṃ | udvṛitta-savati-gandha-vâreṇeyuṃ | chatus-samaya-samuddhara-karaṇa-kâraṇeyuṃ | Manôja-râja-vijaya-patâkeyuṃ | nija-kuḷâbhyudaya-dîpikeyuṃ | gîta-vâdya-nṛitya-sûtradhâreyuṃ | Jina-samaya-samudita-prâkâreyuṃ | âhârâbhaya-bhaishajya-śâstra-dâna-vinôdeyuṃ appa Vishṇuvarddhana-Poysaḷa-Dêvara piriy-arasi-paṭṭa-mahâdêvi S'ântala-Dêvi Saka-varsha sâs'ra40ydeneya* S'ôbhak samvatsarada Chaitra-suddha-pâḍiva-Bṛihaspativâradandu śrî-Beḷgoḷada-tîrtthadoḷu Savati-Gandha-vâraṇa Jinâlayamaṃ mâḍisi dêvatâ-pûjegaisi rishi-samudâyakk âhâra-dânakka Kalkaṇi-nâḍa Moṭṭe-Navileyaṃ tamma gurugaḷ śrî-Mûla saṅghada Dêsiya-gaṇada Pustaka-gachchhada śrîmau-Mêghachandra-traividya-dêvara śishyaru Prabhâchandra-siddhânta-dêvargge pâda-prakshâḷanaṃ mâḍisi sarbba-bâdhâ-parihâravâgi biṭṭa datti ||

vṛitta || priyadint idan eyde kâva-purushargg âyuṃ mahâ-śriyum akk- |
ey idaṃ kâyade kâyva pâpige Kurukshêtrôrbbiyoḷ Bâṇarâ- |
siyoḷ êḷ-kôṭi-munîndraraṃ kapileyaṃ vêdâḍhyaraṃ kondud ond- |
ayasaṃ sârggam id endu sâṛidapud î śaiḷâksharaṃ santataṃ ||

ślôka || sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâṃ |
shashṭir-vvarsha-sahaśrâṇi vishṭâyâṃ jâyatê krimiḥ ||

Eḷasana-kaṭṭava kerey âgi kaṭṭisi Savati-gandha-hasti-basadige sarugige dêviyaru Jinâlayakke biṭṭaru || śrîmatu piriy-arasi-paṭṭa-mahâdêvi S'ântala-dêviyaru tâvu mâḍisida Savati-gandha-vâraṇada basadige śrîmat-Vishṇuvarddhana-Poysaḷa-Dêvara bêḍikoṇḍu Gaṅgasamudrada keḷagaṇa naḍu-bayal ayvattu-koḷaga gadde tôṭavaṃ śrîmat-Prabhâchandra-siddhânta-dêvara kâlaṃ karchchi dhârâpûrvvakaṃ mâḍi biṭṭa-datti |
idan aḷidavaṃ Gaṅgeya taḍiyoḷe badinentu-kôṭi-kapileyaṃ konda mahâ-pâtakaṃ || maṅgaḷam ahâ śrî śrî | śrîmat-Prabhâchandra-siddhânta-dêvara śishyaru Mahêndrakîrtti-dêvaru munnûṛa-hadimûṛu kañchina hoḷavaḷigeya S'ântala-dêviya basadige mâḍisi koṭṭaru maṅgaḷam ahâ śrî śrî ||

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* The correct date is sâsirada nalvattaydaneya, but the engraver, having by mistake omitted nalvatt and inscribed sâsiradaydaneya, has corrected it as best he could by turning the da of sâsirada into 40, which as read gives the right result but looks strange to the eye.

57 (133)

On pillar north of Gandha-vârana basti.

(North face.)

Saṃsâra-vana-madhyê 'sminn rijûms tad-gân jana-drumân |
âlôkyâlôkya sad-vṛittâṃ bhinatti Yama-takshakaḥ ||

śri-râjat Krishṇa-râjêndrana magana magaṃ satya-śaucha-dvayâḷaṃ- |
kâraṃ śrî-Gaṅga-Gâṅgêyana magaḷa magaṃ Vîra-Lakshmî-viḷâsâ- |
gâraṃ śrî-Râja-chûḍâmaṇiy aḷiyan id êṃ ṛempo peḷd end alapim |
bhûri-kshmâ-chakramum baṇṇise sale negaḷdaṃ Raṭṭa-Kandarppa-Dêvaṃ ||

para-bhûmîśvara-bhîkaraṃ kara-niśâtôgrâsi śatṛi-kshiti- |
śvara-vidhvaṃsa-paraṃ parâkrama-guṇâtôpaṃ vipakshâvanî- |
śvara-paksha-kshaya-kâraṇâṃ raṇa-jayôdyôgaṃ dvishan-mêdinî- |
śvara-saṃhâra-havirbhujaṃ bhuja-baḷaṃ śrî-Râja-mârttaṇḍanâ ||

iṛiyalk aṇṇuvar iyal-âṛar archar pûṇd ivar ârûnum â- |
nt iṛiyalk aṇmar ad âva gaṇḍa-guṇam âd audâryyam end aḷkad â- |
nt iriv aṇmuṃ pirid iva peṃpum esed opp iḷd appuv âr bhaṇṇisa- |
l nerevar bbîrada châgad-unnatikeyaṃ śrî-Râja-mârttaṇḍanâ ||

kiḍada jasakke tâ negaḷdiyâda chalaṃ nered etti garttadiṃ |
kuḍuva chalaṃ todaḷ-nuḍiyad irppa chalaṃ para-veṇṇoḷ ôt ôdaṃ- |
baḍada chalaṃ śaraṇya vare kâva chalaṃ para-sainyamaṃ baṛaṃ |
giḍe kuḷad aṭṭi kolva chalaṃ âḷda chalaṃ Chalad-aṅkakâṛanâ ||

iru peṛad ênanuṃ pogaḷut iḷdapud iva negaḷte kalpa-bhû- |
miruhadin aggaḷaṃ nuḍi Surâchaḷadind achaḷaṃ parâkramaṃ |
khara-kara-têjadiṃ bisidu maṅgaḷa naṇṇiya bîrad andam î- |
d oret ene baṇṇisal nerevar âr ivanaṃ Chalad-aṅkakâṛanaṃ ||

digâsuga malladuda dane pêḷdape nennir atarkya-vikramaṃ |
mṛiga-pati gallad illa gaḍa sanda gabhîrate-vârddhige.... |
jagat prasiddhige.. .... |
.... ||

(East face.)

Dusthita-lôka-kalpa-taruv embudu vairi-narêndra-kumbhi-kuṃ- |
bha-sthaḷa-pâṭana-pravaṇa-kêsariy embudu kâminî-janô- |
ra-sthaḷa-hâram embudu mahâ-kavi-chitta-sarôruhâkarâ- |
vasthita-haṃsan embudu samasta-mahîjanam Indra-Râjanaṃ ||

pusivude takku koṭṭ aḷipi koḷvade mantaṇam anya-nârig â- |
ḷisuvude chittam lyadude binnaṇam âruman eyde kûrttu baṃ- |
dhisuvade kâlta kalpa yene matt avaraṃ pesar-goṇḍad entu pô- |
lisuvudo pêḷim igaḍina râja-taṇḍjaroḷ Indra-Râjanaṃ ||

nikhila-vinaman-narêśvara- |
mukhâbja-nêtrôtpaḷâḷakâḷôḷa-sili- |
mukha-nikaradin ésevudu pada- |
nakha-kamaḷâkara-vilâsam ahitara-Jaṛanâ ||

mannisi pirid ivan toda- |
ḷam nuḍiyan toḍardu mâṇan adaṟindam id ê- |
n unnati vaḍedudo châgada |
nanniya bîrada negartte Chalad-aggaḷiyâ ||

śarad-amṛita-kiraṇa-ruchiyiṃ |
charâchara-vyâptiyiṃ jagaj-jana-nutiyiṃ |
karam esed iḷdapud ên Î- |
śvara-mûrttiyo kîrtti Kîrtti-Nârâyaṇanâ ||

nuḍivar bîraman ondu gaṇṭu seḍevar chaṅgakki vuyvâpar ê- |
vaḍe pal-gachchuvar âme sauchigaḷem end irppar ppara-strîyaro- |
ḷ gaḍaṇaṃ nannige biruvar nuḍi toḍaḷ dôsakke pakk âdad êṃ |
baḍa-gaṇḍar Kali-kâladoḷ kaligaloḷ gaṇḍaṃ piraṃ gaṇḍanê ||

(*South face.*)

S'rîge vijayakke viddege |
châgakk adaṭiṅge jasake pempiṅg inita- |
kk âgaram id endu kaṇṭaka- |
d âgamadoḷe negaḷgum alte bîrara ballaṃ ||*

oḷagaṃ dakshiṇa sukara-dushkaramaṃ poṟagaṇa sukara-dushkara-bhêdamaṃ |
oḷage vâmade vishamaman alliya vishama-dushkaramaṃ ninn adaṟa poṟag-a- |
ggaḷike yenip ati-vishamaman adaṟ ati-visham î dushkaram emba dushkaramaṃ |
eḷeyoḷ ôrvvan êṃ chârisal â ballaṃ nâlku prakaraṇamum ên Indra-Râjaṃ ||

chârise nâlku prakaraṇa |
châraṇe mû-nûṟa mûvat-eṇṭ enisidav â- |
châraṇegaḷan aśramadiṃ |
chârisuguṃ kôṭi-teṟadin eḷeva-beḍaṅgaṃ ||

baḷasuv êḷuva suḷiva gallin tappu châraṇa-dôsham ên baḷe poṭṭava- |
ṭṭ aḷeg ôṃ saman âg â Girigeya kolm aḷdi migaluṃ nelamum aṇasîya din e- |
nn aḷariyoḷ bare poṟa geḷagi doḍaḷaṃ baladoḷaṃ kaḍu-gâḷu banna bappu- |
duḷ ây annappaḍe chârisuv eṟeya Raṭṭa-Kandarppan ant âva ballaṃ ||

iḷe-janan id aridu Girigeya- |
n eḷad-ôr-ggaṇḍaṃ kâḷoḷage poṟagaṇe mêḷe |
kaḷ-peravara charipa bahalika- |
yaḷav aḷakaṃ vaḷame Kîrtti-Nârâyaṇanaṃ ||

Girige meḷas ind êk kiṟid akkara kâḷpu nâlvar alaḷa mige kiṟidum aksha- |
dhnragaṃ beṭṭadiṃ piridakke vaḷayamuṃ bhû-vaḷayadin atta piridum akke |
girige kiḷvaḷi-vaḷayam int inittimaṃ bagevâge karamariḷ int ivaṟoḷ |
irade patt-eṇṭa-vaḷeyaṃ barisadannaṃ bhôgam ikkavan allan Indra-Râjaṃ ||

kaḍuṃ ugaduḷd avaḷ aṅgaḍa |
beḍaṅgugaḷa bêṟe baṅgagaḷa baḷvigaḷiṃ |
kaḍu-jâṇane badi-keyvara |
maḍurddapp aḷ ene biṭṭam ov aṟam eḷeva-be ḷaṅgaṃ ||

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* The south and west faces, except the first verse of the former and the last verse of the latter, have presented serious difficulties. The best Kannada scholars in Bangalore, Mysore and other places have failed to determine some of the metres or give a satisfactory explanation of the meaning.

negaḷda maṇḍaḷa-mâḷe tri-maṇḍaḷa yamaka-maṇḍaḷam âḷd â-chandra- ı
mârggam bagev âd aridappa sarvvâsti bhadram uḷḷavaḷam chakra-vyûham ba- ı
legaḷam pogaḷisal takka peṟava dushkarad aṟepaṅgaḷan âsramadim neṟeda ı
. . . . jagadoḷ eleva-bedaṅgam ‖

. . . .

(*West face.*)

udda veḷa moḷevar embud e- ı
m irddam munn alli kaḍupinoḷ bahu-vidhadiṃ- ı
d udda veḷam eladu muridum ı
baddam enal balaḷda peṟagan eḷeva-bedaṅgam ‖

eṟakam allade polluḍ âg eṟagi ı dore-koṇḍa koḷva teṟan allade ı
neṟeye baralo takkaḍiy âṇma ı bîṟuvaliiye bisal aṟipa yalla ı
pariyan âdiṭṭe murivalli kaḍupinoḷ ı muridaṃ illilliya binnâṇava- ı
n neṟeye kalpade ı birura-bîranaṃ giḍegaḷ â- ı bharaṇanam nind î kallâṟa-sâdana ı

kû-subhav êm asuch anya- ı
g âsaye negaḷdaṃ takkaḍiyoḷepuṃ ı
trâsadeyuṃ kuṅkadeyuṃ ı
bisandeyum idda meḷesum eḷeva-bedaṅgam ‖

. . . . Kîrtti-Nârâyaṇanaṃ ‖

vanadhi-nabhô-nidhi-pramita-saṅkhyê S'akâvanipâḷa-kâḷamam ı
neneyise Chitrabhânu-parivarttise Chaitra-sitêtarâshṭamî ı
dina-yuta-Sômavâradoḷu nâkuḷa-chittade nôntu tâḷdidar ı
jana-nutan Indra-Râjan akhiḷâmara-râja-mahâ-vibhûtiyaṃ ‖

58 (134)

On a pillar west of Têrina basti.

(*East face.*)

. . . . ssal u- ı
chchaḷidu nijâdhipaṃ besasid er-bbasanaṃ kusid irmmak eḷdu bi- ı
ḷd aḷipanan anyavasthitanan orvvasak aḷkuva yôḷag aḷtaraṃ ı
paḷiyedo-yilladoḷ poleyutirppudu Mâvana-gandha-hastiyaṃ ‖

para-baḷav eydi keyduv edey âḍuva tâṇadoḷ alli bîramaṃ ı
para-vadhu vaṭṭe kûtaradey âḍuva tâṇadoḷ alli sauchamaṃ ı
parikisi sacdar illa peṟar orbbaruv ennal id aṇṇu sauchav eṃ- ı
baradaḷ eḷa . . . .

(*South face.*)

. . . .
. . . . . vudaṃ dorege vakkume Mâvana-gandha-hastiyaṃ ‖

oḍaneya nâyakar uḷidu tâgume . . . . maḷda vakkadoḷ dus ya- ı
ṇ baḍuvinav iḷdi saudu savakaṭṭ aḷid allige uûki biram a- ı
chchaḍivinam âme taḷt iṟidu baldev arâtiyan endu pochchaḷi ı
nudiv aḷigaṇḍaram nagûvud oṭṭaji Mâvana-gandha-hastiyaṃ ‖

* This verse and those following, except the last, have not been made out satisfactorily.

aṇugigaḷe râja-chûḍâ- |
maṇiyoḷ gaḍe mallaniya gelle lêpada bi- |
nnaṇa ....

(*West face.*)

....
ḷalâge kaṇḍu pâruvalli bittarisuvud ariyaṅg ariyan êṃ | êna negaḷda Piḷḷa Gali-dina-Sauvirano prachaṇḍa-bhuja-daṇḍaṃ mâvana-gandha-hasti kavi-jana-vinutaṃ mone-muṭṭe-gaṇḍan âhava-sauṇḍa | pare Chitrabhânu-saṃvatsaram adhik-Âshâḍha-bahuḷa-dasami-dinadoḷ guru-charaṇa-mûḷadoḷ subha-pariṇâmade Piḷḷan Indra-lôkak ogadaṃ ||

59 (73)

In front of S'âsana basti.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

bhadram astu Jina-śâsanâya sampadyatâṃ prati-vidhâna-hêtavê |
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ||

Namô vîta-râgâya namas siddhêbhyaḥ ||
Svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷ-gaṇḍâdy-anêka-nâmâvaḷî-samâḷaṅkṛitar appa śrîman-mahâ-maṇḍaḷêśvaraṃ Tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa Vîra-Gaṅga Vishṇu-varddhana Hoysaḷa Dêvara vijaya-râjyaṃ uttarôttarâbhivṛiddhi-pravarddhamânam âchandrârkka-târaṃ salluttam ire tat-pâda-padmôpajîvi ||

vṛitta || janatâdhâran udâran anya-vanitâ-dûraṃ vachas-sundari- |
ghana-vṛitta-stana-hâran ugra-raṇa-dhîraṃ Mâran ên endapai |
janakaṃ tân ene Mâkaṇabbe vibudha-prakhyâte-dharmma-prayu- |
kte nikâmâtta charitre tây ênal id ên Êchaṃ mahâ-dhanyanô ||

kanda || vitrasta-maḷaṃ budha-jana- |
mitraṃ dvija-kuḷa-pavitran Êchaṃ jagadoḷu |
pâtraṃ ripu-kuḷa-kanda-kha- |
nitraṃ Kauṇḍinya-gôtran amaḷa-charitraṃ ||

manu-charitan Êchigâṅkana |
maneyoḷu muni-jana-samûhamuṃ budha-janamuṃ |
Jina-pûjane Jina-vandane |
Jina-mahimegaḷ âva-kâlamuṃ sôbhisugûṃ ||

uttama-guṇa-tati-vanitâ- |
vṛittiyan oḷakoṇḍud endu jagam ellaṃ ka- |
y gettuvinaṃ amaḷa-guṇa-saṃ- |
pattige jagadoḷage Pôchikabbeye nôntaḷu ||

ant enisid Êchi-Râjana Pôchikabbeya putran akhiḷa-tîrtthakara-parama-dêva-parama-charitâkarṇna-nôdiraṇa-vipuḷa-puḷaka-parikalita-vârabâṇanuv asama-samara-rasa-rasika-ripu-nṛipa-kaḷâpâvalâpa-lôpa-lôlupa-kṛipâṇanumv âhârâbhaya-bhaishajya-śâstra-dâna-vinôdanuṃ sakaḷa-lôka-śôkâpa-nôdanuṃ ||

vritta || vajram Vajrabhritô halam Halabhritaś chakram tathâ Chakriṇaś
śaktiś S'aktidharasya Gâṇḍiva-dhanur Ggâṇḍiva-kôdaṇḍinaḥ |
yas tadvat vitanôti Vishṇu-nṛipatêḥ kâryyam katham mâdriśair
Ggaṅgô Gâṅga-taraṅga-rañjita-yaśô-râśis sa varṇṇyô bhavêt ||

int enipa śrîman mahâ-pradhânam daṇḍanâyakam drôha-gharaṭṭa Gaṅga-Râjam Châḷukya-chakravartti-Tribhuvana-Malla-Permmâḍi-Dêvana daḷam pannîrvvaru sâmantar vverasu Kaṇṇegâla-biḍinalu biṭṭ ire ||

kanda || tege vâruvamam hâruva |
bageyam tanag iruḷa-bavarav enuta sa-vêgam |
buguva kaṭakigaran aḷiram |
pugisidadu bhuj-âsi Gaṅga-daṇḍâdhipana ||

vachana || embinam avaskanda-kêḷiyindam anib irvvam sâmantarumam bhaṅgisi tadiya vastu-vâhana-samûhamam nija-svâmige tandu koṭṭu nija-bhujâvashṭambhakke mechchi mechchidem bêḍi koḷḷim ene ||

kanda || parama-prasâdamam paḍe- |
du râjyamam dhanaman ênumam bêḍad ana- |
śvaram âge bêḍi-koṇḍam |
Paramanan idan Arhad-archchanâñchita-chittam ||

antu bêḍikoṇḍu ||

vritta || pasarise kîrttanam-janani Pôchala-dêviyar artthivaṭṭu mâ- |
ḍisida Jinâlayakkam osed âtma manôrame Lakshmi-dêvi mâ- |
ḍisida Jinâlayakkam idu pûjana yôjitam endu koṭṭu san- |
tosaman ajasram âmpan ene Gaṅga-chamûpan id ên udâttanô ||

akkara | âdiy-âgirppud Ârhata-samayakke Mûla-saṅgha Koṇḍakundânvayam |
bâdu veḍadam baḷeyipud alliya Dêsiga-gaṇada Pustaka-gachchhada |
bôdha-vibhavada kukkuṭâsana-Maladhâri-dêvara śishyar enipa pempiṅ- |
gâdam esedirppa S'ubhachandra-siddhânta-dêvara guḍḍam Gaṅga-chamûpati ||

Gaṅgavâḍiya basadigaḷ enitoḷ av anitumam tân eyde posayisidam |
Gaṅgavâḍiya Gommaṭa-dêvargge suttâlayaman eyde mâḍisidam |
Gaṅgavâḍiya Tiguḷaram beṅkoṇḍu Vîra-Gaṅgaṅge nimirchchi-koṭṭam |
Gaṅga-Râjan â munnina Gaṅgara-Râyaṅgam nûrmmaḍi-dhanyan alte ||

ettidan ellig alli neleviḍane mâḍidan ellig alli kaṇ |
pattidud ellig alli manam âv eḍey eydidud ellig alli sam- |
pattina Jaina-gêhamane mâḍise dêśadoḷ allig allig e- |
ttettalum âvagam paḷeya mâḷkevol âdudu Gaṅga-Râjanim ||

Jina-dharmmâgraṇiyatti Mabbarasiyam lôkam guṇaṅg oḷvud ê- |
k ene Gôdâvari ninda kâraṇadin igaḷu Gaṅga-daṇḍâdhinâ- |
thanumam Kâvêri pêrchchi sutti piridum nîr ottiyum muṭṭit i- |
ll ene samyaktvada pempanin neṟeye baṇṇippaṇṇane vaṇṇipam ||

int enipa daṇḍanâyaka-Gaṅga-Râjam Saka-varsham 1039 neya Hêmanambi-samvatsarada Phâlguna-śuddha 5 Sômavâradandu tamma gurugaḷu S'ubhachandra-siddhânta-dêvara kâlam karchchi Paramanam koṭṭar || daṇḍanâyaka-Êchi-Râjanum tanag abhivṛiddhiyâge salisidam | Paramana simântaram mûḍalu saliyada kalla-haḷḷavê gaḍi | teṅkalu kaḍida kumari horagâgi | haḍuvalu Bekkan oḷa-gereya

Mârinakereya gaddey olagâgi ı Belugolakke hôda baṭṭe gaḍi ı baḍagalu mêre ı Nêṟila-keṟeya mûḍaṇa kôḍiyim teṅkaṇa hosa-geṟey achchugaṭṭ âdud ellaṃ ı â Hosageṟeya baḍagaṇa-kôḍiyindaṃ mûḍa hôda nîru-vakkeyindaṃ ı aykana kaṭṭada tâyi-vaḷḷadindaṃ ı teṅkal âdud ellav inituṃ Paramaṅge sîmeyâgi biṭṭa datti ‖ î dharmmamaṃ pratipâḷisidargge mahâ-puṇyam akkuṃ ‖

vṛittaṃ ‖ priyadind int idan eyde kâva-purushargg âyuṃ mahâ-śrîyum a- ı
kkey idaṃ kâyade kâyva pâpige Kurukshêtrôrvviyoḷ Bâṇarâ- ı
siyoḷ êḷ-kôṭi-munîndraraṃ kavileyaṃ vêdâḍhyaraṃ kondud ond- ı
ayasaṃ sârggaṃ id endu sâṟid apud î śaiḷâksharaṃ santataṃ ‖

ślôka ‖ sva-dattâṃ para-dattâṃ vâ yô harêd vasundharâṃ ı
shashṭir vvarsha-sahasrâṇi vishṭhâyâṃ jâyatê krimiḥ ‖
bahubhir vvasudhâ dattâ râjabhis Sagarâdibhiḥ ı
yâni yâni yathâ dharmma tâni tâni tathâ phalaṃ ‖

biruda-rûvâri-mukha-tiḷakaṃ Varddhamânâchâri khaṇḍarisidaṃ ‖

60 (138)

Vîragal east of Bâhubali basti.

S'rîg âśrayav ene têja- ı
kk âgarav ene negaḷda Gaṅga-vajranal êṃ ka- ı
bbaṃ geydan embar avaro- ı
ḷ bôgeyo mârppaḍeg oraṇṭan aṇṇana baṇṭaṃ ‖

Rakkasa-maṇiya kôṇeya Gaṅgana kâḷegadoḷ tanna sâvaṃ niśchaysi kâḷegadinde Rakkasa-maṇiya kaḷipi tanna balavuṃ mârbbalavuṃ pataṇṇ ane pegaḷondid ene kâḷega bayisida ghôḷayilar ppaṟapiṅge mârbbalaṃ biḍ êkaḍi kaydân ûṅkarisi tanna bala peṟa-bâgadalli bandadiṃ gaḍadaṃ Dêvâjiyoḷe pâyisi mûlam ellamaṃ paḍal baḍisi bôṟeyaṃ paḍedu santudu poyigan âtmânichchhapam adir iḷikavaṇḍaraṇak âśraya Gaṅgana vettam ellamaṃ biduṟuvinan teraḷdi palaraṃ tûḷi tûḷgaṇke tanna bîrad aḷalad eḷeyaṃ para-balaṃ pogaḷul badikade mâgi biḷdad andinandu kaiyaṃ moṟedu sôvudu poyegen anṭ el-agradoḷ ‖

naṭṭa-saralgaḷin didaḷakk anvaya kôpisi keyda bediro- ı
ḷḷiṭṭa nisanta-hêtugaḷiṃ nâdamo saḷḷisi biṭṭa biḷpave- ı
l toṭṭane nondu biḷpeḍeyoḷ naybagoḷuṃ mânaman ellaṃ ı
muṭṭaluṃ itta sîlegada Bâyigan â diva vikrakrâutanâ ‖

61 (139)

Vîrakal north of the above.

S'rî-yuvatige nija-vijaya- ı
śrî-yuvatiye savatiy enisi raṇa-mûrkha-nṛipâ- ı
mnâya-paḷâyada meygali ı
Bâyikan enip î negaḷteyaṃ prakaṭisidaṃ ‖

śrî-dayitana Bâyikana ma- ı
nô-dayitege jagadoḷ eseda Jâbayyage tâ- ı
m âdar tâteyar poḷalaṃ ı
mâḍḷi-vaṃśadi yilall anibara vesariṃ ‖

avaroḷa vuṭṭid ild aṟivinaṃ- ।
tave dhare dhadida Gutti yeue negaḷdaḷ bhû- ।
bhuvanara satiyaṃ jaga- ।
m-avanijegaṃ perey enalke peṇḍiram oḷare ॥

dhîrana tanaya vibudhô- ।
dâri dhareg eseda Lôka-Vidyâdharan an- ।
t â ramaṇige patiy eno piṟa- ।
r âruman â satiya pempinoḷ pôlipude ॥

śrâvaka-dharmmadoḷ dorey enal peṟar ill inesûva Rêvati ।
śrâvaki tâne sajjanikeyoḷ Janakâtmaje tâne rûpinoḷ ।
Dêvaki tâne pempinoḷ Arundhati tâne Jinêndra-bhakti sa- ।
d bhâvadi Sôviyabbe Jina-śâsana-dêvate tâne kâṇire ॥

Udaya-Vidyâdharan appa Sôyibbêndra..................

62 (131)

At the base of the image of S'ântîśvara in Gandhavâraṇa basti.

Prabhâchandra-munîndrasya pada-paṅkaja-shaṭpadâ ।
S'ântalâ S'ânti-Jainêndra-pratibiṃbam akârayêt ॥

(*On the pedestal.*)

uktau vakra-guṇaṃ driśôs taraḷatâṃ sad-vibhramaṃ bhrû-yugê
kâṭhiṇyaṃ kuchayôr nitamba-phalakê dhatsê 'ti mâtra-kramaṃ ।
dôshân êva guṇî karôshi subhagê saubhâgya-bhâgyan tava
vyaktaṃ S'ântala-Dêvî vaktum avanau śaknôti kô vâ kaviḥ ॥

râjatê râja-siṃhîva pârśvê Vishṇu-mahîbhritaḥ ।
vikhyâtâ S'ântalâkhyâ sâ Jinâgâram akârayêt ॥

63 (130)

On the pedestal of the image of Âdîśvara in Eraḍu-kaṭṭe basti.

S'ubhachandra-munîndrasya siddhântê siddha-nandinaḥ ।
pada-padmaṃ-yugê Lakshmî Lakshmîr iva virâjitê ॥

yâ Sîtâ-pati-dêvatâ vrata-vidhau kshântau Kshitir yâ punar
yâ Vâcha vachanê Jinârcha-vidhau yâ Chêlinî kêvaḷaṃ ।
kâvyâ nîti-vadhû raṇê jaya-vadhûr yâ Gaṅga-sênâpatês
sâ Lakshmîr vasatiṃ guṇaika-vasitir vyâtîtanan nûtanâṃ ॥

śrî-Mûla-saṅgha Dêśika-gaṇada Pustakânvaya ॥

64 (70)

On the pedestal of the image of Âdîśvara in the upper storey of Kattale basti.

Bhadram astu śrî-Mûla-saṅghada Dêśika-gaṇada śrî-S'ubhachandra-siddhânta-dêvara guḍḍaṃ
daṇḍanâyaka-Gaṅga-Râjyanu tamma tâyi Pôchavvege mâḍisid î basadi maṅgaḷaṃ ॥

65 (74)

On the pedestal of the image of Âdîśvara in S'âsana basti.

Âchâryaś S'ubhachandra-dêva-yatipô râddhânta-ratnâkaras
tâtô 'sau Budhamitra-nâma-gaditô mâtâ cha Pôchâmbikâ ।
yasyâsau Jina-dharma-nirmaḷa-ruchi śrî-Gaṅga-sênâpatir
Jainaṃ mandiram indirâ-kuḷa-grihaṃ sad-bhaktitô 'chikarat ‖

66 (120)

On the pedestal of the image of Nêmiśvara in Châmuṇḍa Râja basti.

Gaṅga-sênâpatês sûnur Êchaṇô bhâratîchaṇaḥ ।
trailôkya-rañjanaṃ Jaina-chaityâlayam achikarat ‖
budha-bandhus satâṃ bandhur Êchaṇaḥ kamalâchaṇaḥ
Boppaṇâpara-nâmâṅkô chaityâlayam achikarat ‖

67 (121)

At the base of the image of Pârśvanâtha in the upper storey.

Jina-grihamaṃ Beḷguḷadoḷ ।
janam ellaṃ pogaḷe mantri-Châmuṇḍana nan- ।
danaṃ nele mâḍisidaṃ ।
Jina-bhavanaman Ajitasêna-munivara guḍḍam ‖

68 (159)

On a pillar at Kañchina doṇe.

(First face.)

S'rîmat parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖

Svasti samasta-guṇa-sampannar appa śrîmat tribhuvana-malla chaladaṅka-râva Hoysaḷa-Seṭṭiyaru Ayyâvoḷeya yuṇḍigeya Dammi-Seṭṭiya magaṃ Malli-Seṭṭige chaladaṅka-râva Hoysaḷa-Seṭṭi yendu pesaru koṇḍar intu Saka-varśa 1059 neya Saumya-saṃvatsarada Mâgha-mâsada śukla-pakshada saṅkramaṇadandu tanu avasânaman aṛidu tanna bandhugaḷaṃ biḍpe sama-chittadoḷu muḍipi svarggasthan âdaṃ ‖

(Second face.)

âtana sati ont appar entendoḍe ‖

Tura-vammasaga sugga vêga su-patri svasti śrî-Jina-gandhôdaka-pavitrî-kritôttamâṅgeyumam âhârâbhaya-bhaisajya-sâstra-dâna-vinôdeyar appa Chaddikabbe tanna purusha chaladaṅka-râva Hoysaḷa-Seṭṭigaṃ vanagaṃ tanna maga Bûchaṇaṅge parôksha-vinayam âgi mâḍisida nisidhige ‖

69 (158)

On a broken stone lying near the entrance to Kañchina doṇe. *

(*First face.*)

. . . .

. . . . vyâvṛitta-vichchhittayê ।
kra. . nê Kali-kalmashaty anudinaṃ śrî-Bâḷachandra-muniṃ
paśyâma śruta-ratna-Rôhaṇa-dharaṃ dhanyâs tu nânyê vayaṃ ॥

bhramara-kaḷânvitar akuṭiḷar achañchaḷar ssudda-paksha-vṛittar ddôshâpachaya-prakâśar ene Bâḷachandra-dêva-prabhâvam ên achchariyê ॥ śrî-Bâḷachandra . . . . . .

(*Second face.*)

. . . . bhadram appa triḷô-. . . . vara-vihita-pûrttaṃ nitya-kîrttiṃ chitya-samuchita-charitôya . . ra dhṛita-ppadhu-vinû . . . . -yitvâhaṃ bhuja-bimba-chita-maṇi . . . . karatvaṃ chirâd imu . . . . . . samâ . . . . . . gatibhis sa . . . . Kshatriyar uddha-śrî-kavi . . . . sanadha . . . . śrîvahaṃ . . . .

(*Third face.*)

. . . . rânô babhâ . . . . chitra-tanûbhṛitâm a . . . . yatêtarûr ॥ sakaḷa . . . vandya-pâdâravindaṃ sa . . . . ma-mûrttiṃ sarvva-satvâ . . . . baka-durita-râśi-bhavya-da. . . . nu-vijita-makara-kêtu . . . . . . rtti-vratîndraṃ ॥ bhânô . . . . suvika . . . . chakrâ . . . . rô tat-pad-bhava . . . . . .

70 (155)

On a broken stone lying near the Brahma Dêva temple.

. . . . . . nvayada hana . . . . ya baḷiya śrî-Guṇachandra-siddhânta-dêvar agra-śishyaru śrî-Nayakîrtti-siddhânta-chakravarttigaḷa sishyaru śrî-Dâvaṇandi-traividya-dêvaruṃ Bhânukîrtti-siddhânta-dêvaruṃ śrî-Adhyâtmi-Bâḷachandra-dêvaru ॥ paramâgama-vâridhi . . . . ṇaṃ . . . . na chakri na . . . .

71 (166)

On the rock to the west inside Bhadrabâhu's cave—(Nâgarî characters.)

S'rî-Bhadrabâhu-svâmiya pâdamaṃ Jinachandra praṇamatâṃ ।

72 (167)

On the rock to the west outside Bhadrabâhu's cave.

S'âlivâhana-S'akâbdâḥ 1731 neya S'ukla-nâma-saṃvatsarada Bhâdrapada ba 4 Budhavâradalli ॥ Kuṇḍakundânvaya Dêśi-gaṇada śrî-Châru ॥ śishyarâda Ajitakîrtti-dêvaru avara śishyaru S'ântakîrtti-dêvara śishyarâda Aditakîrtti-dêvaru mâsôpavâsavaṃ sampûrṇa mâḍi i gaviyalli dêva-gatar âdaru ॥

73 (170)

On the rock going up to Bhadrabâhu's cave.

Svasti śrî-Îśvara-saṃvatsarada Malayâḷa-kâḍayu Śaṅkaraṇu ill iddu vechchi gaddeya haḍuvaṇa huṇaseya mâru-gaṇḍige . . . .

* It is difficult to make sense of some parts of this.

74 (165)

On the rock north of a pond outside the enclosure wall to the south.

Svasti śrî-Parâbhava-saṃvatsarada Mârggaśira-bahuḷa-ashṭamî-S'ukravâradandu Mariyâḷa Permmaḍi-nâyaka hiriya-beṭṭadi chikka-beṭṭake ba.....

INSCRIPTIONS ON VINDHYA-GIRI.

75 (179) (180)

At foot of the colossus of Gommaṭêśvara.
On the left.

(*In Nâgarî characters.**) S'rî-Châvuṇḍa-Râjêṃ karaviyalê
S'rî-Gaṅga-Râjêṃ suttâlê karaviyalê

76 (175, 176, 177)

On the right.

(*In Pûrvada Haḷe Kannaḍa characters.*) S'rî-Châmuṇḍa-Râja maḍisidaṃ
(*In Grantha and Tamil characters.*) S'rî-Châmuṇḍa-Râjar ulapparuṇḍryaṇ
(*In Haḷe Kannaḍa characters.*) S'rî-Gaṅga-Râja suttâlayavaṃ mâḍisidaṃ

77 (184)

On the rim of the lotus pedestal.

Svasti samasta-daitya-divijâdhipa-kinnara-pannagâ naman- |
mastaka-ratna-nirggata-gabhasti-samutthitâmaḷa-prabhâ- |
prâsta-samasta-dustara-tamaḥ-paṭṭaḷaṃ Jina-dharmma-śâsanaṃ |
vistaram âg enalke dhare-vârudhi-sûryya-śaśâṅkar uḷḷinaṃ ||

78 (182)

On the rock at the left hand.

S'rî-Nayakîrtti-siddhânta-chakravarttigaḷa guḍḍa śrî-Basavi-Seṭṭiyaru suttâlayada bhittiya mâḍisi chavvisa-tîrtthakaraṃ mâḍisidaru mattaṃ śrî-Basavi-Seṭṭiyara su-putraru Nambidêva-Seṭṭi Bôki-Seṭṭi Jinni-Seṭṭi Bâhu-Bahubali-Seṭṭi tamm-ayya mâḍisida tîrtthakara mundaṇa jâḷândaravaṃ mâḍisidaru ||

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* It is not clear in what language these two lines are. They may be in the Prâkṛit called Ardha-Mâgadhî, believed to be the sacred language of the Jains, or possibly in Gujarâtî.

No 75

No 76

79 (183)

At the mouth of the conduit by which the water used for bathing the image escapes.

S'rî-lalita-sarôvara

80 (176)

On the rock at the right hand.

S'rîman mahâ-maṇḍalêśvara pratâpa-Hoysaḷa-Nârasiṃha-Dêvara kaiyallu mahâ-pradhâna hiriya-bhaṇḍâri Huḷḷamayya Gommaṭa-dêvara Pârisva-dêvara chatur-vviṃśati-tîrtthakara ashṭa-vidhârchchanegaṃ rishiyar âhâra-dânakkaṃ Savaṇeruṃ biḍisi koṭṭa datti ||

81 (166)

In the Tîrthakara suttâlaya.

S'rîmat parama-gaṃbhîra-syâdvâd-âmôgha-lâñchhanaṃ |
jîyyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

Svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahâ-râjâdhirâja-paramêśvaraṃ Dvârâvatîpura-varâdhîśvaraṃ Yâdava-kulâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Magara-râjya-nirmmûḷanaṃ Chôḷa-râjya-pratishṭhâchâryyaṃ śrîmat pratâpa-chakravartti Hoysaḷa śrî-Vîra-Nârasiṃha-Dêvarasaru prithvî-râjyaṃ geyyutt-iralu tat-pâda-padmôpajîviyuṃ śrîman-Nayakîrtti-siddhânta-chakravarttigaḷa śishyaru śrîmad Adhyâtma-Bâḷachandra-dêvara guḍḍaṃ Svasti samasta-guṇa-sampannanuṃ Jina-gandhôdaka-pavitrîkritôttamâṅganuṃ sad-dharmma-kathâ-prasaṅganuṃ chatur-vvidha-dâna-vinôdanum appa Paduma-Seṭṭiya maga Gommaṭa-Seṭṭi Khara-saṃvatsarada Pushya śuddha uttarâyaṇa-saṅkrânti pâḍi-diva Brihavâradandu śrî-Gommaṭa-dêvara chavvîsa-tîrtthakara ashṭa-vidhârchchanege akshaya-bhaṇḍâravâgi koṭṭa gadyâṇa 12 ||

82 (253)

In the Brahma Dêva maṇṭapa.

(*First face.*)

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ |
jîyyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
śrî-Bukka-Râyasya babhûva mantrî śrî-Chaicha-daṇḍêśvara-nâmadhêyaḥ |
nîtir yyadîyâ nikhilâbhinandyâ niśśêshayâmâsa vipaksha-lôkaṃ ||
dânaṃ chêt kathayâmi lubdha-padavîṃ gûhêta santânakô
vaidagdhîṃ yadi sâ Brihaspati kathâ kutrâpi saṃlîyatê |
kshântiṃ chêd anapâyinîṃ jaḍatayâ sprisyêta sarvvaṃsahâ
stôtraṃ Chaichapa-daṇḍanêtur avanau śakyaṃ kavînâṃ kathaṃ ||
tasmâd ajâyanta jagad-jayantaḥ-putrâs trayô bhûshita-châru-śîlâḥ |
yair bhûshitô 'jâyata madhya-lôkô ratnais tribhir Jjaina ivâpavarggaḥ ||
Irugapa-daṇḍanâtham atha Bukkaṇam apy anujô
sva-mahima-sampadâ virachayan sutarâṃ prathitau |
prati-bhaṭa-kâminî-prithu-payôdhara-hâra-harô
mahita-guṇô 'bhavad jagati Maṅgapa-daṇḍapatiḥ ||

dâkshiṇya-prathamâspadam su-charitasyaikâśrayas satya-vâg-
âdhâras satatam vadânya-padavî-sañchâra-jaṅghâlakaḥ |
dharmôpaghna-taruḥ kshmâ-kula-griham saujanya-saṅkêta-bhûḥ
kîrttim Maṅgapa-daṇḍapô 'yam atanô Jjainâgamânuvrataḥ ||
Jânakîty abhavad asya gêhinî châru-śila-guṇa-bhûshaṇôjvalâ |
Jânakîva tanu-vṛtta-madhyamâ Râghavasyâ ramaṇîya-têjasaḥ ||
âstâm tayôr astamitâri-varggau putrau pavitrîkṛita-dharmma-mârggau |
jâyâu abhût tatra jagad-vijêtâ bhavyâgraṇîr Chchaichapa-daṇḍanâthaḥ ||
Irugapa-daṇḍâdhipatis tasyâvarajas samasta-guṇa-śâlî |
yasya yaśaś-chandrikayâ milanti divâpy arâti-mukha-padmâḥ ||

vṛitta || Brahman bhâḷa-lipim pramârjjaya na chêd brahmatva-hânir bbhavêd
anyâm kalpaya kâla-râja-nagarim tad-vairi-pṛithvî-bhṛitâm |
vêtâla-vraja-varddhayôdara-tatim pûraya navyâsṛijâm
yuddhâyôddhata-śâtravair Irugapa-kshmâpaḥ prakôpô 'bhavat ||
yâtrâyâm dhvajanî-patêr Irugapa-kshmâpasya dhâṭî dhaṭad-
ghôṭi-ghôra-khura-prahâra-tatibhiḥ prôddhûta-dhûḷivrajaiḥ |
ruddhê bhânu-karô 'gamadd ripu-karâmbhôjam cha saṅkôchanam

(Second face.)

prâpat kîrtti-kumudvatî vikasanam dîptaḥ pratâpânalaḥ ||
yâtrâyâm Irugêśvarêṇa sahasâ śûnyâri-saudhâṅgaṇa-
prôllasad-vidhukânta-kânta-śakalê gachchhad vanêbhâdhipaḥ |
matvâ sva-pratimâm prati-dvipam iti chhinnaika-dantas tadâ
trâhi trâhi Gajânanêti bahudhâ vêtâḷa-vṛindais stutaḥ ||
kô Dhâtrâ likhitam lalâṭa-phalakê varṇṇam pramârshṭum kshamô
vârttâm dhûrtta-vachô-mayîm iti vayam vârttân na manyâmahê |
yad dhâttryâm Irugêndra-daṇḍa-nṛipatau sañjâta-mâtrê priyô
niśrîr apy adhika-sriyâghaṭi ripus saśrîr apaśrî-kṛitaḥ ||
yad bâhâv Irugêndra-daṇḍa-nṛipatêr bbibhraty anantâ-dhuram
śêshâdhîśa-phaṇâgaṇê niyamitâm sasvaṅganâ yâs sadâ |
gâḍhâliṅgana-sândra-sambhava-sukha-prôdbhûta-rômâvaliḥ
sâhasram rasanâm adhât tava guṇân stôtum kritârtthaḥ phaṇî ||
âhâra-sampad-abhayârppaṇam aushadham cha śâstram cha tasya samajâyata nitya-dânam |
hiṃsânṛitânya-vanitâvyasanam sa chauryyam mûrchchhâ cha dêśa-vaśatô 'sya babhûva dûrê ||
dânam châsya su-pâtra êva karuṇâ dinêshu dṛishṭir Jjinê
bhaktir ddharmma-pathê Jinêndra-yaśasâm âkarṇanêshu śrutiḥ |
jihvâ tad-guṇa-kîrttanêshu vapushas saukhyam cha tad-vandanê
ghrâṇam tach-charaṇâbja-saurabha-bharê sarvvam cha tat-sêvanê ||
Irugapa-daṇḍanâtha yaśasâ dhavalê bhuvanê
malinimaśêsti vaḥ | param adhîra-dṛiśâm chikurê |
vahati cha tasya bâhu-parighô dharaṇî-valayam
parimitarîtarâkrama-kathâpi cha tat-kuchayôḥ ||
karṇair vvismṛita-kuṇḍalair atilakâsaṅgair llalâṭa-sthalair
âkîrṇṇair alakaiḥ payôdhara-taṭair aspṛishṭa-muktâ-guṇaiḥ |
bimbôshṭhair api vairi-râja sudṛiśaḥ tâmbûla-râgôjjhitair
vyasya sphâratarâm pratâpam asakṛid vyâkurvvatê sarvvataḥ ||

(*Third face.*)

yat-kirttibhis sura-dhuni-parilasighinibhir dhautê chirâya nija-bimba-gatê kalankê ।
svachchhâtmakas tuhina-dîdhitir anganânâm avyâjam ânana-ruchim kabalîkarôti ‖
yat-pâdâbja-rajaḥ-kaṇâ prasuvatê bhaktyâ natânâm bhuvam
yat-kâruṇya-kaṭâksha-kânti-laharî prakshâlayaty âśayam ।
môhâhankaraṇam kshiṇôti vimalâ yad-vaikharî-maukharî
vandyaḥ kasya na mânanîya-mahimâ śrî-Paṇḍitâryyô yatiḥ ‖
mandâra-druma-mañjarî-madhu-jharî-mañju-sphuran-mâdhurî-
prauḍhâhankṛiti-rûḍhi-pâṭava-paripâṭî kṛitâṭi bhaṭaḥ ।
nṛityad-Rudra-kapardda-gartta-viluṭhat-svarllôka-kallôlinî-
sallâpî khalu Paṇḍitâryya-yaminô vyâkhyâna-kôlâhalaḥ ‖
kâruṇya-prathamâvatâra-saraṇiś śântêr nnisântam sthiram
vaidushyasya tapaḥ-phalam sujanatâ-saubhâgya-bhâgyôdayaḥ ।
Kandarppa-dviradêndra-pañcha-vadanaḥ kâvyâmṛitânâm khanir
Jjainâdhvâmbara-bhâskaraś S'rutamunir jjâgartti namrârttijit ‖
yukty âgamârnnava-vilôlana-Mandarâdriś śabdâgamâmburuha-kânana-bâla-sûryyaḥ ।
śuddhâśayaḥ prati-dinam paramâgamêna samvarddhatê S'rutamunir yyati-sârvvabhaumaḥ ‖
tat-sannidhau Beḷguḷê jagad-agrya-tîrthê śrimân asâv Irugapâhvaya-daṇḍanâthaḥ ।
śrî-Gummaṭêśvara-sanâtana-bhôga-hêtôr ggrâmôttamam Beḷguḷâkhyam adatta dhîraḥ ‖
S'ubhakṛiti-vatsarê jayati Kârttika-mâsi tithau
Mura-mathanasya pushṭim upajagmushi sîtaruchau ।
sad-upavanam sva-nirmmita-navîna-taṭâkayutam
sachiva-kulâgraṇir adita tîrttha-varam muditaḥ ‖
Irugapa-daṇḍâdhîśvara-vimala-yaśaḥ-kalama-varddhana-kshêtram ।
âchandra-târakam idam Beḷguḷa-tîrttham prakâśatâm atulam ‖
dâna-pâlanayôr mmaddhyê dânât srêyô 'nupâlanam ।
dânât svarggam avâpnôti pâlanâd achyutam padam ‖
sva-dattâm para-dattâm vâ yô harêch cha vasundharâm ।
shashṭir-vvarsha-sahasrâṇi vishṭâyâm jâyatê krimiḥ ‖

83 (249)

In the maṇṭapa west of the above.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ‖

Svasti śrî-vijayâbhyudaya-S'âlivâhana-śaka-varsha 1621 nê saluva S'ôbhakṛitu-samvatsarada Kârttika-ba 13 Guruvâradallu śrîman mahâ-râjâdhirâja râja-paramêśvara Kârṇṇâṭaka-râjyâbhishavaṇa-paritṛipta paramâhlâda parama-mangaḷibhûta shaḍ-darśana-samrakshaṇa-vichakshaṇôpâya vidvad garishṭha dushṭa-dupta-jana-mada-vibhañjana Mahiśûra-dharâdhinâthar-appa Doḍḍa-Kṛishṇa-Râja-Vaḍeyar aiyanavaru ‖ mattam ‖

vṛitta ‖ janatâ-dhâran udâra-satya-sadayam sat-kîrtti-kântâ-jayam ।
vinayam dharmma-sad-âśrayam sukha-chayam têjaḥ-pratâpôdayam ।
jana-nâtham vara-Kṛishṇa-bhûvara-lasat-prakhyâta-chandrôdayam ।
ghana-puṇyânvita-kshatriyânma-padedam sad-dharmma-sampattiyam ‖

kanda || śrîmad-Beḷguḷad-achaladi |
sômârkkara-jareva-dêva Gomaṭa-Jinapana |
śrî-mukhav avalôkisal oḍa- |
n âmôdavu puṭṭi harusha-bhâjanan usurddam ||

vachana || pârtthiva-kula-pavitranum Krishṇa-Râja-puṅgavanuṃ Beḷuguḷada Jina-dharmmakke biṭṭanthâ grâmâdhigrâma-bhûmigaḷ | Ârhanahaḷḷiyuṃ | Hosahaḷḷiyuṃ | Jinanâthapuraṃ | Vastiya-grâmamuṃ | Râchanahaḷḷiyuṃ | Uttanahaḷḷiyuṃ | Jinnanahaḷḷiyuṃ | koppalugaḷ verasu kasabe-Beḷaguḷa-samêtaṃ sapta-samudram uḷḷan nevaraṃ sapta-parama-sthânâdhipatiy-appa Gummaṭa-svâmiyavara pûjôtsavaṅgaḷa puṇya-samriddhi-samprâpty-arttha-nimity-artthavâgiyuṃ | abjâbjamitrar sâkshi-pûrvvakaṃ sarvvamânyavâgi dayapâlisiyu mattaṃ ||

kanda || Chiga-Dêva-Râja-kalyâṇiya |
bhâgadoḷ irppa anna-chhatrâdigaḷig î |
su-guṇiyu Kabâḷe-grâmava |
jagad-ereyanu Krishṇa-Râja-śêkharan ittaṃ ||*

int î-Beḷguḷa-dharmmavu |
antarisade chandra-sûryyar uḷḷan nevaraṃ |
santasadind emmaya bhû- |
kântaru rakshisalı dharmma-vṛiddhiya beḷeyaṃ ||

yî dharmmavaṃ paripâlisidavar dharmmârtha-kâma-mókshaṅgaḷaṃ parampareyiṃ paḍeyuvar ||

vṛitta | priyadind î Jina-dharmmamaṃ naḍayipargg âyuṃ mahâ-śriyu- |
m akkey idaṃ kâyada nîcha-pâpige Kurukshêtrôrviyoḷ Bâṇarâ- |
śiyoḷ êḷ-kôṭi-munîndraraṃ kapileyaṃ vêdâḍhyaraṃ kondud and |
ayasaṃ sârggum id endu Krishṇa-nṛipa śailaksharagaḷ nêmisal ||
iti maṅgaḷaṃ bhavatu || śrî śrî śrî ||

84 (250)

In the same place.

S'rî-S'âlivâhana-śaka-varusha 1556 neya Bhâva-saṃvatsarada Âshâḍa-śu-13 Sthiravâra-Brahma-yôgadalu śrîman mahâ-râjâdhirâja râja-paramêśvara Maisûru-paṭṭaṇâdhîśvara shaḍ-darśana-dharmma-sthâpanâchâryyarâda Châma-Râja-Voḍeyaru-ayyanavaru Beḷuguḷada sthânadavara kshêtravu bahu-dina aḍavu âgiralâgi â Châma-Râja-Voḍeyaru-ayyanavaru yî kshêtrava aḍava-hiḍidantâvaru Hosavoḷala-Kempappana maga Channaṇṇa Beḷuguḷada Pâyi-Seṭṭiyara makkaḷu Chikkaṇṇa Chigapâyi-Seṭṭi yivarumuntâda aḍava-hiḍidantâvara karasi nimma aḍavina sâlavannu tîrisênu yann-dâgi Channaṇṇa Chikkaṇṇa Chigapâyi-Seṭṭi Muddaṇṇa Ajjaṇṇana-Padumappana maga Paṇḍeṇṇa Padumarasayya Doḍḍaṇṇa Pañchabâṇa-kavigaḷa maga Bammappa Bommaṇa-kavi Vijayaṇṇa Gummaṇṇa Chârukîrtti-Nâgappa Bêḍadayya Bommi-Seṭṭi Hosahaḷḷiya-Râyaṇṇa Pariyaṇṇa-Gauḍa Baira-Seṭṭi Bairaṇṇa Vîrayya îvaru muntâda samastaru tamma tande-tâyigaḷige puṇyev âgaliy endu Gummaṭa-svâmiya sannidhiyali tamma guru-Chârukîrtti-paṇḍita-dêvara-munde dhârâ-dattavâgi yî aḍahina patra-sâlavanu yî aḍava koṭṭa sthânadavarige yî varttakaru gauḍagaḷu yî sâlavannu dhârâpûrvvakavâgi koṭṭevu yî biṭṭantâ patra-sâlavanu âvanâdaru aḷupidare Kâśi-Râmêśvaradalli sâhasra kapileyanu Brâhmaṇaranu konda pâpakke hôguvaru yendu bareda śilâ-śâsana || śrî śrî ||

* The verse is so in the original, but seems incorrect in metre.

85 (234)

To the left of the Dvârapâlaka doorway.

S'rî-Gommaṭa-Jinanaṃ nara- ।
nâgâmara-Ditija-khachara-pati-pûjitanaṃ ।
yôgâgni-hata-Smaranaṃ ।
yôgi-dhyêyanan amêyanaṃ stutiyisuvem ॥

kramadiṃ mey voṇard âṛada kramade mâtaṃ biṭṭu taun iṭṭa cha- ।
kram aduṃ niḥprabham âge siggan oḷakoṇḍ âtmâgrajaṅg oḷpu gey- ।
du mahî-râjyaman ittu pôgi tapadiṃ karmmâri-vidhvaṃsiy â- ।
da mahâtmaṃ Puru-sûnu-Bâhubaḷivol matt âro mânônnatar ॥

dhṛita-jaya-bâhu-Bâhubaḷi-kêvaḷi-rûpa-samâna pañcha-viṃ- ।
śati-samupêta pañcha-śata-châpa-samunnati-yuktam appa tat- ।
pratikṛitiyaṃ manô-mudade mâḍisidaṃ Bharataṃ jitâkhiḷa- ।
kshitipati-chakri Paudanapurântikadoḷ Puru-Dêva-nandanaṃ ॥

chira-kâlaṃ sale taj-Jinântika-dharitrî-dêśadoḷ lôka-bhî- ।
karaṇaṃ kukkuṭasarppa-saṅkuḷaṃ asaṅkhyaṃ puṭṭi dal Kukkuṭê- ।
śvara-nâman tada pârig âdudu baḷikkaṃ prâkṛitargg âyt agô- ।
charam antâ mahi-mantra-tantra-niyatar kkâṇbar ggaḍ innuṃ palar ॥

kêḷalk appudu dêva-dundubhi-ravaṃ mât êno divyârchchanâ- ।
jâḷaṃ kâṇalum appud â Jinana pâdôdyan-nakha-prasphural- ।
lîlâ-darppaṇamaṃ nirîkshisidavar kkâṇbar nnijâtîta ja- ।
nmâḷamb-âkṛitiyaṃ mahâtiśayam â dêvaṅg iḷâ viśritaṃ ॥

janadiṃ taj-Jina-viśrutâtiśayamaṃ tâṃ kêḷdu nôḷp aḷti chê- ।
taneyoḷ puṭṭ ire pôgal udyamise dûraṃ durggamaṃ tat purâ- ।
vani yend âryya-janaṃ prabôdhisidoḍ antâdandu tad-dêva-ka- ।
lpaneyiṃ mâḍipen endu mâḍisidan int î dêvanaṃ Gommaṭaṃ ॥

śrutamuṃ darśana-śuddhiyuṃ vibhavamuṃ sad-vṛittamuṃ dânamuṃ ।
dṛitiyuṃ tannoḷe sanda Gaṅga-kuḷa-chandraṃ Râcha-Mallaṃ jaga- ।
n nutan â bhûmipana dvitîya-vibhavaṃ Châmuṇḍa-Râyaṃ Manu- ।
pratimaṃ Gommaṭan alte mâḍisidan int î dêvanaṃ yatnadiṃ ॥

ati-tuṅgâkṛitiy-âdoḍ âgad adaroḷ saundaryyam aunnatyamuṃ ।
nuta-saundaryyamum âge matt atiśayaṃ tân âgad aunnatyamuṃ ।
nuta-saundaryyamum ârjjitâtiśayamuṃ tannalli nind irdduv êṃ ।
kshiti-sampûjyamo Gommaṭêśvara-Jina-śrî-rûpam âtmôpamaṃ ॥

pratividdhaṃ bareyal Mayan neṛeye nôḍal Nâka-lôkâdhipaṃ ।
stuti geyyal phaṇi-nâyakaṃ neṛeyan end and anyar âr arppur iṇ ।
pratividdhaṃ bareyal samantu taye nôḍal bannisal nissamâ- ।
kṛitiyaṃ dakshiṇa-Kukkuṭêśa tanuvaṃ sâscharyya saundaryyamaṃ ॥

maṛeduṃ pâṛadu mêle pakshi-nivahaṃ kaksha-dvayôddêśadoḷ ।
miṛugattaṃ peṛepoṇmuguṃ surabhi-Kâśmîrâruṇa-chhâyam î- ।
tegad âścharyyaman î tri-lôkada janaṃ tân eyde kaṇḍirddud âr ।
mmeṛevar nnetṭane Gommaṭêśvara-Jina-śrî-mûrttiyaṃ kîrttisal ॥

nelagaṭṭ â nâga-lôkam taḷam avani diśâ bhitti bhitti brajam sva- |
stala-bhâgam muchchaṇam mêgaṇa surara vimânôtkaram kûṭa-jâḷam |
vilasat târaugham antar-vitata-maṇi-vitânam samantâge nityam |
nilayam śrî-Gommaṭêśang enisidudu Jinôktâvaḷôkam trilôkam ||

anupama-rûpanê Smaran udagrane nirjjita chakri matt udâ- |
rane neṛe geldum ittan akhiḷôrvviyan aty-abhimâniyê tapa- |
sthanum ereḍ anghriy itt eḷeyoḷ irddapud emban anûna-bôdhanê |
vinihata-karmma-bandhan ene Bâhubaḷîśan id ên udâttanô ||

abhimâna sthira-bhâvavam namage mâḷk aty-udgha-mânônnatam |
śubha-saubhâgyaman Angajam bhuja-baḷâvashṭambhamam chakrava- |
rtti-bhujâdarppa-viḷôpi Bâhubaḷi tṛishṇâchchhêdamanam mukta-râ- |
jya-bharam muktiyan âpta nirvvṛiti-padam śrî-Gommaṭêśam-Jinam ||

sphurad-udyat-sita-kântiyim parisarat-saurabhyadindam diśô- |
tkaramam mudrisutum namêru-sumanô-varsham sphuṭam Gommaṭê- |
śvara-dêvôttama-châru-divya-śiradoḷ dêvarkkaḷind âdudam |
dhare-yellam neṛe kaṇḍud â mahimey â dêvang ad âścharyyamê ||

enag âyt ikshisal âgad âyt enage kâṇalk embavôl âyte pê- |
ḷ vanitâ-bâḷaka-vṛiddha-gôpatatiyum kaṇḍ aḷkarind ârvvin an- |
dina vond âvagam udgha-divya-kusumâsâram mahi-lôka-lô- |
chana santôshadam âytu Gommaṭa-Jinâdhîśôttamângâgradoḷ ||

miṛuguva târaka-prakaram î paramêśvara-pâda-sêveg en- |
d eṛapude bhaktiyindam ene nirmmaḷinam ghana-pushpa-vṛishṭi ban- |
d eṛagidud abhradim dhareg adabhratarâdbhuta harshakôṭi kaṇ |
dereḍ ire sanda Beḷguḷada Gommaṭa-nâthana pâda-padmadoḷ ||

Bharatan anâdi-chakradharanam bhuja-yuddhade gelda kâladoḷ |
duritam ahâriyam tavisi kêvaḷa-bôdhaman âḷda kâladoḷ |
suratati munne mâḍidudu pû-maḷe yî doreyakkum embinam |
suridudu pushpa-vṛishṭi vibhu-Bâhubaḷîśana mêle lîleyim ||

kemmag id êke nâḍa-palavandada nandida bindigarkkaḷam |
nîm maruḷâgi dêvar ivar end avaram mati-geṭṭu ninnan ê- |
k amma toḷaḷchidappe bhava-kânanadoḷ paramâtma-rûpanam |
Gommaṭa-dêvanam neneya nîguve jâti-jarâdi-duḥkhamam ||

sammadav âgal âga koleyum pusiyum kaḷavum parânganâ- |
sammatiyum parigrahada-kânksheyum emb ivaṛindam âdoḍ en- |
dum manujang ihatreya-paratreya-kêḍ enutum mahôchchadoḷ |
Gommaṭa-dêvan irddu sale sâṛuvavôl esed irddan ikshisai ||

emmuman î vasantanuman induvumam nane villum-ambumam |
kemmag anâtha-yûthamane mâḍi bisuṭṭu tapakke pûṇdu nin- |
d im-migil appud êm paḍevud end ati-mugdhayar aḷpan âdamum |
Gommaṭa-dêva ninna kivig eydave ninnavol âro niṣkṛipar ||

emman id êke nîm bisuṭey end eḷeyum latikâṅgiyarkkâḷum |
tamm aḷalinde bandu bigiy appidar embinam aṅgadalli pu- |
ttum murid-otti-taḷta-latikâḷiyum oppe tapô niyôgadoḷ |
Gommaṭa-dêvan irdd irav Ahîndra-Surêndra-munîndra-vanditam ||

tammane pôdar enn-anujar-ellarum eyde tapakke ninum in- |
t amma-tapakke vôdoḍ enag î siriy oppadu bêḍ enuttum a- |
ṇṇam manam iḷdum annu-nigeyuṃ bagegoḷḷade dîkshe-goṇḍe nîṃ |
Gommaṭa-dêva ninna-taṟi sand aḷav âr yyajanakke Gommaṭaṃ ||

nimm-aḍi yenna-dhâtriyoḷag irddapuv emb idu vêḍa dhâtri tâṃ |
nimmadum ennaduṃ bagevoḍ allada bôṟ ada drishṭi-bôdha-vî- |
ryyaṃ mahitâtma dharmmam Abbavôktiyoḷ emba nijâgrajôktiyiṃ |
Gommaṭa-dêva nîṃ manada-mâna-kashâyaman eyde tûḷdidai ||

tamma tapasvigaḷge ku-tapa-stluti vêḷd abaḷâṅga-saṅgataṃ |
tamma śarîram âge negaḷv anyatarâptara śastra-vṛittakaṃ |
kammari-yôjan andame-valaṃ sva-parîkshaya-saukhya-hêtuvaṃ |
Gommaṭa-dêva nîṃ tapaman ânt upadêśakan âdud oppadê ||

nîṃ manamaṃ Nijâtmanoḷ-akampitam âg iḍe môhanîya-mu- |
khyam maṇid-ôḍi biḷe ghana-ghâti-balaṃ baladṛik-prabôdha-sau- |
khyaṃ mahimânvitaṃ negaḷe varttisi mattam aghâti-ghâtadiṃ |
Gommaṭa-dêva mukti-padamaṃ paḍedai nirapâya-saukhyamaṃ ||

kammidav appa kâḍa-posa-pûgaḷin archchisi pâda-padmamaṃ |
sammadadinde nôḍi bhavad-âkṛitiyaṃ baḷagoṇḍu balla-pâṅ- |
giṃ manam oldu kîrttipavar êṃ kṛitakṛityaro S'akran-andadiṃ |
Gommaṭa-dêva ninnan aṟid archchisutirppavar êṃ kṛitartharô ||

Kusumâstraṃ kâma-sâmrâjyada mahimeyan ântirddoḍaṃ munne tannoḷ |
vasudhâ sâmrâjya-yuktaṃ Bharata-kara-vimuktaṃ rathâṅgâstram ugrâṃ- |
śu-saman tann udgha-dôrddaṇḍaman eḷasidoḍaṃ biṭṭ avaṃ mukti-sâmrâ- |
jya-sukhârtthaṃ dîksheyaṃ Bâhubali-taḷedan em mannar ên ondo mâṇbar ||

manadiṃ nuḍiyiṃ tanuvin- |
d enasum mun neṟapid aghaman alaṟipen emb î |
manadindam osedu Gommaṭa- |
Jinanaṃ stutiyisidan intu Sujanôttaṃsam ||

su-janar bbhavyaro tanag ava- |
r ajasram-uttaṃsam-appa puruḷiṃ Boppaṃ |
Sujanôttaṃsan enippaṃ |
su-janargg uttaṃsam emba puruḷind enisaṃ ||

î Jina-nuti-śâsanamaṃ |
śrî-Jina-śâsanav idaṃ vinirmmisidaṃ vi- |
dyâ-jita-vṛijinaṃ su-kavi- |
samâja-nutaṃ viśada-kîrtti Sujanôttaṃsaṃ ||

vara-saiddhântika-chakrê- ǀ
śvara Nayakîrtti-vratîndra-śishyaṃ nija-chi- ǀ
t-pariṇatan adhyâtma-kaḷâ- ǀ
dharan ujvaḷa-kîrtti Bâḷachandra-munîndraṃ ǁ

tan-muni niyôgadiṃ ǁ

poḍavige sanda Gommaṭa-Jinêndra-guṇa-stava-śâsanakke Ka- ǀ
nnaḍa-gavi-bappan end enipa Boppaṇa-Paṇḍitan oldu pêḷd ivaṃ ǀ
kaḍayisidaṃ balaṃ Kavaḍamayyana-dêvaṇan arttiyinde Bâ- ǀ
gaḍegeya Rudran âdarade mâḍisidaṃ viḷasat-pratishṭheyaṃ ǁ

86 (235)

On the west face of the same stone.

Svasti śrî-Beḷuguḷa-tîrtthada Gommaṭa-dêvara suttâlayadoḷu vaḍḍa-byavahâri Mosaḷeya Basavi-Seṭṭiyaru tâvu mâḍisida chaturvviṃsati-tîrtthakara ashṭa-vidhârchchanege Mosaḷeya nakaraṅgaḷu varisa-nibandhiyâgi koḍuva paḍi Nêmi-Seṭṭi Basavi-Seṭṭi pa 4 Gaṅgara-Mahadêva Chikka Mâdi pa 2 Dammi-Seṭṭi pa 4 Beṭṭi-Seṭṭi Bibi-Seṭṭi Eḷagi-Seṭṭi pa 3 Uyama-Seṭṭi Bidiyama-Seṭṭi pa 4 Mahadêva-Seṭṭi Raṭṭa-Seṭṭi pa 2 Pârisa-Seṭṭi Basadi-Seṭṭi Râyi-Seṭṭi pa 4 Mâragûḷi-Seṭṭi Hoysaḷa-Seṭṭi pa 2 Nambidêva-Seṭṭi pa 5 Bôki-Seṭṭi pa 5 Jinni-Seṭṭi pa 5 Bâhubali-Seṭṭi pa 5 paṭṭaṇa-sâmi Aṅki-Seṭṭi Mâḷi-Seṭṭi pa 3 Mahadêva-Seṭṭi Gôvi-Seṭṭi pa 2 Bammi-Seṭṭi Mûki-Seṭṭi pa 2 Mârâṇḍi-Seṭṭi Mahadêva-Seṭṭi pa 2 Bairi-Seṭṭi Mâri-Seṭṭi pa 2 Sôvi-Seṭṭi Duḍḍi-Seṭṭi pa 2 Hâruva-Seṭṭi Haradi-Seṭṭi pa 2 Bammâṇḍi pa 2 Sântêya pa 1 Kûtaiyya pa 2 Masaṇi-Seṭṭi Kûti-Seṭṭi Basavi-Seṭṭi pa 3 Chaṭṭi-Seṭṭi Basavi-Seṭṭi pa 1 Malli-Seṭṭi pa 1 Mahadêva-Bayira pa 2 Bammeya Masaṇa pa 2 Kâḷeya-Gâvḍeya pa 2 gavuḍu-sâmi Maḍavaṇiga-Seṭṭi pa 2 Mâḷi-Seṭṭi Pârisa-Seṭṭi pa 2 Holli-Seṭṭi Bôki-Seṭṭi pa 2 Gaṅgi-Seṭṭi Âyta-Seṭṭi Dêvi-Seṭṭi pa 2 Mâḷi-Seṭṭi Dammi-Seṭṭi pa 2 Mâri-Seṭṭi Âytama-Seṭṭi pa 2 Mârajja Hariyaṇa Kâḷeya pa 2 Mâragauṇḍana-haḷḷiya Gummajja Bayireya pa 1 Mâki-Seṭṭi Bûvi-Seṭṭi pa 1 Ebi-Seṭṭi pa 1 Akkavaya Mahadêva-Seṭṭi Pârisa-Seṭṭi pa 1 Niḍiya Malli-Seṭṭi pa 1.

87 (236)

On the east face of the same stone.

S'rî-Basavi-Seṭṭiyara tîrtthakara ashṭa-vidhârchchanege Mosaḷeya nakara varisa-nibandhiyâgi Chavuṇḍeya Jakaṇṇa Kiriya-Chavuṇḍeya pa 2 Mahadêva-Seṭṭi Kambi-Seṭṭi pa 1 Uyama-Seṭṭi Pârisa-Seṭṭi pa 1 Bôki-Seṭṭi Bûki-Seṭṭi pa 1 Mâchi-Seṭṭi Honni-Seṭṭi Surggi-Seṭṭi pa 1 Mûki-Seṭṭi pa 1 Râmi-Seṭṭi Hobi-Seṭṭi pa 1 Mambi-Seṭṭi Basavi-Seṭṭi pa 1 Malli-Seṭṭi Guḍḍi-Seṭṭi Chikka-Malli-Seṭṭi pa 2 Masaṇi-Seṭṭi Mâbi-Seṭṭi Ammâṇḍi-Seṭṭi pa 2 Aḷiya-Mâri-Seṭṭi Muddi-Seṭṭi pa 2 Kariki-Seṭṭi Chikkamâdi pa 2 Kariya Bammi-Seṭṭi Mâri-Seṭṭi pa 1 Malli-Seṭṭi Ayibi-Seṭṭi Kâḷi-Seṭṭi pa 2 maṇigâra-Mâchi-Seṭṭi Seṭṭiyaṇa pa 1 Tariṇiya Chaundeya Peggaḍe Basavaṇṇa Chandeya Râmeyahuḷḷeya Jakkaṇa pa 2 Maḷa-gauṇḍa Seṭṭiyaṇa Mâchaya Mâreya Chikkaṇa Goḷeya pa 1 Mâdi-gauṇḍa-gauṇḍeya Mâbeya Bammeya Honneya Jakka-gauṇḍa pa 1.

88 (237)

Naḷa-saṃvatsarada uttarâyaṇa-saṅkrântiyalu śrîman-mahâ-pasâyi Vijeyaṇṇanavar-aḷiya-Chikka-Muddakaṇṇa śrî-Gommaṭa-dêvara nityârchchanege 20 bâsiga-hûviṅge śrîman-mahâ-maṇḍalâchâryyaru Chandraprabha-Dêvara kaiyalu mâṛu-goṇḍu Gaṅgasamudradalu gadde sa 1 beddalu kaṃ 200 nûṛanaṃ koṇḍu koṭṭa datti maṅgaḷam ahâ śrî.

89 (238)

Kâlayukti-samvatsarada Kârttika śuddha 1llu śrî-Gommaṭa-dêvara yarchchanege huvina padige śrîman-mahâ-maṇḍalâchâryyaru hiriya-Nayakîrtti-dêvara śishyaru Chandraprabha-dêvara kayalu Yagaḷiyada Kabi-Seṭṭiya Sômeyanu gadde paḍavala-gereya gadde ko 10 Gaṅgasamudradalli komma tagali ko 10 ârbbadalu guḷeya keyamêge gadyaṇa baduhauna beddalu akaluna sîme.

90 (240)

To the right of the Dvârapâlaka doorway.

S'rîmat parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ı
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanam ||
bhadram astu Jina-śâsanâya sampadyatâṃ pratividhâna-hêtavê ı
anyavâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanô paṭiyasê || namô 'stu ||
jagat-tritaya-nâthâya namô janma-pramâthinê ı
naya-pramâṇa-vâg-rasmi-dhvasta-dhvântâya S'ântayê || namô Jinâya ||

Svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍalêśvaraṃ ı Dvârâvatî-puravarâdhîśvaraṃ ı Yâdava-kuḷâmbara-dyumaṇi ı samyaktva-chûḍâmaṇi ı Malaparoḷ gaṇḍâdy anêka-nâmâvaḷî-samâlaṅkṛitar appa śrîman-mahâ-maṇḍaḷêśvaraṃ ı Tribhuvana-malla Taḷakâḍu-goṇḍa Bhujabaḷa Vîra-Gaṅga Vishṇu-Varddhana-Hoysaḷa-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchandrârkka-târaṃ saluttam ire tat-pâda-padmôpajîvi ||

vṛitta || janatâdhâran udâran anya-vanitâ-dûraṃ Vachas-sundarî- ı
ghana-vṛitta-stana-hâran ugra-raṇa-dhîraṃ Mâran ên endapai ı
janakaṃ tân ene Mâkaṇabbe vibudha-prakhyâta-dharmma-prayu- ı
kta nikâmâtta-charitre tây enal id ên Êchaṃ mahâ-dhanyanô ||

kanda || vitrasta-malaṃ budha-jana- ı
mitraṃ dvija-kuḷa-pavitran Êchaṃ jagadoḷ ı
pâtraṃ ripu-kuḷa-kanda- ı
khanitraṃ Kauṇḍinya-gôtran amaḷa-charitraṃ ||

Manu-charitan Êchigâṅkana ı
maneyoḷ muni-jana-samûhamuṃ budha-janamuṃ ı
Jina-pûjane Jina-vandane ı
Jina-mahimegaḷ âvakâlamuṃ śôbhisuguṃ ||

uttama-guṇa-tati-vanitâ- ı
vṛittiyan oḷakoṇḍud endu jagam ellaṃ ka- ı
y yettuvinam amaḷa-guṇa-sam- ı
pattige jagadoḷage Pôchikabbeye nôntaḷ ||

vachana || ant enisid Êchi-Râjana Pôchikabbeya putran akhiḷa-tîrtthakara-parama-dêva-parama-charitâ-karṇanôdîrṇṇa-vipuḷa-puḷaka-parikaḷita-vâra-bâṇanum asama-samara-rasa-rasika-ripu-nṛipa-kaḷâpâva-lêpa-lôlupa-kṛipâṇanuv âhârâbhaya-bhaishajya-śâstra-dâna-vinôdanuṃ sakaḷa-lôka-śôkâpanôdanaṃm ||

vṛitta || vajraṃ Vajrabhṛitô haḷaṃ Haḷabhṛitaś chakraṃ tathâ Chakriṇaś
śaktiś S'aktidharasya Gâṇḍiva-dhanur Ggâṇḍîva-kôdaṇḍinaḥ ı
yas tadvad vitanôti Vishṇu-nṛipatêḥ kâryyaṃ kathaṃ mâdṛiśair
Ggaṅgô Gaṅga-taraṅga-rañjita-yaśô-râśis savarṇyô bhavêt ||

vachana || ant enipa śrîman mahâ-pradhânam daṇḍanâyakam drôha-gharaṭṭa Ganga-Râja Chôḷana sâmantan Adiyamam ghaṭṭadim mêlâda Gangavâḍi-nâḍa gaḍiya Taḷakâḍa-biḍinoḷ paḍi yippantirddu Chôḷam koṭṭa nâḍam koḍade kâdi koḷḷim ene vijigishu-vṛittiyindam etti baḷam eraḍum sârchchidalli ||

vṛitta || ittaṇa bhûmi-bhâgadoḷ ad anyar ad êke bhavat-pratâpa-sam- |
pattiya varṇanâ-vidhige Ganga-chamûpa jigîshu-vṛittiyin- |
d ettida ninna kayya nisitâsiya tau mone benna-bâran e- |
ttuttire pôgi Kañchi-puri-yaṃpinam ôḍida Dâman êydane ||

kadanadoḷ andu ninna taravâriya bârige meyyan oḍḍalâ- |
rade naḷid innuv antadane jânisi jânisi Ganga tanna nam- |
bida-sudati-kadambad-erde pauvane vôg ire pulle-vechchu ve- |
chchidapan aharṇniśam Tiguḷa Dâman araṇya-śaraṇya-vṛittiyim ||

enitânum bavarangaḷoḷ palabaram beṅkoṇḍa gaṇḍindam ô- |
v enisuttam Taḷakâḍoḷ inne varam irdd îgaḷ karam Ganga-Râ- |
jana khaḷgâhatig aḷki yuddha-vidhiyoḷ benn ittu nây uṇṇad ô- |
dinal uṇḍ irddapan atta S'aiva-śamivol sâmanta-Dâmôdaram ||

vachana || embinam oude meyyoḷ avayavadin eydi mûdalisi dhṛiti-geḍisi beṅkoṇḍu mattam Narasinga-Varmmam modalâge ghaṭṭadim mêlâda Chôḷana sâmantar ellarum beṅkoṇḍu nâḍ-âdud-ellaman êka-chchhatrad-uṇḍige sâdhyam mâḍi kuḍe kṛitajñam Vishṇu-nṛipati mechchi mechchidem bêḍikoḷḷim ene ||

kanda || avanipan enag ittapan en- |
d avar-ivara-vol uḷida vastuvam bêḍade bhû- |
bhuvanam baṇṇise Gôvin- |
davâḍiyam bêḍidam Jinârchchana-lubdham ||

Gommaṭam ene muni-samudâ- |
yam manadoḷ mechchi mechchi bichchaḷisuttum |
Gommaṭa-dêvara pûjag a- |
dam mudadim biṭṭan alte dhîrôdâttam ||

akkara || âdiy âgirppud Ârhata-samayakke Mûla-sangham Koṇḍakundânvayam |
bâdu-veḍadam baḷeyipud alliya Dêsiga-gaṇada Pustaka-gachchhada |
bôdha-vibhavada Kukkuṭâsana-Maladhâri-dêvara-śishyar enipa pempin- |
g âdam esed irppa S'ubhachandra-siddhânta-dêvara guḍḍam Ganga-chamûpati ||

Gangavâḍiya basadigaḷ enit oḷav anitumam tân eyde posayisidam |
Gangavâḍiya Gommaṭa-dêvargge suttâlayaman eyde mâḍisidam |
Gangavâḍiya Tiguḷaram beṅkoṇḍa Vîra-Gangange nimirchchi-koṭṭam |
Ganga-Râjan â munnina Gangara râyangam nûrmmaḍi-danyan alte ||

dharmmasyaiva balâl lôkô jayaty akhila-vidvishaḥ |
ârôpayatu tattraiva sarvvô 'pi guṇam uttamam ||

śrîmaj-Jaina-vachô 'bdhi-varddhana-vidhus sâhitya-vidyâ-nidhis
sarppad-Darppaka-hasti-mastaka-luṭhat-prôtkaṇṭha-kaṇṭhîravaḥ |
sa śrîmân Guṇachandra-dêva-tanayas saujanya-janyâvanis
sthêyât śrî-Nayakîrtti-dêva-munipas siddhânta-chakrêśvaraḥ ||

krita-dig-jaitrav ivam barutte Narasimha-kshônipam kandu sa- ।
mmatiyim Gommata-Pârśvanâtha-Jinaram matt î chaturvvimśati- ।
pratimâ-gêhaman int ivarkke vinutam prôtsâhadim bittan a- ।
prati-mallam Savanêra-Bekka-Kaggereyamum kalpântaram salvinam ॥

Narasimha-Himâdri-tad-udhrita-kalaśa-hrada-ka-hulla-kara-jihvikê- ।
y ânata-dhârâ-Gangâmbuni-Nayakîrtti-muniśa-pâda-sarasî-madhyê ॥

lalanâ-lilege munnad entu Kusumâstram puttidom Vishnugam ।
lalita-S'rî-vadhuvingav ante Narasimha-kshônipâlangav Ê- ।
chala-Dêvî-vadhugam parârttha-charitam punyâdhikam puttidom ।
balavad-vairi-kulântakam jaya-bhujam Ballâla-bhûpâlakam ॥

chira-kâlam ripugalg-asâdhyam enisirdd Uchchangiyam mutti ।
durddhara-têjô-nidhi dhûligôteyane kond â Kâma-Dêvâvanî- ।
śvaranam Sand-Odeya-kshitiśvaranan â bhandâramam striyaram ।
turaga-vrâtamumam samantu pididam Ballâla-bhûpâlakam ॥

Svasti śrîman-Nayakîrtti-siddhânta-chakravarttigala-guddam śrîman-mahâ-pradhânam sarvvâdhikâri hiriya-bhandâri Hullayyangalu śrîmat-pratâpa-chakravartti Vîra-Ballâla-Dêvara kayyalu Gommata-dêvara Pârśva-dêvara chaturvvimśati-tîrtthakarara ashta-vidhârchchanegam rishiyar-âhâra-dânakkam bêdikondu Savanêra-Bekka-Kaggereya bitta datti ॥

paramâgama-vâridhi-hima- ।
kiranam râddhânta-chakri Nayakîrtti-yamî- ।
śvara śishyan amala-nija-chit- ।
parinatan Adhyâtmi-Bâlachandra-munîndram ॥

Kantu-kulânta-Kâla-Yaman ûrjjita-śâsanamam niśidhikâ- ।
santatiyam tatâka-sarasî-kulamam Nayakîrtti-Dêva-sai- ।
ddhântikarol parôksha-vinayangalan î teradinda mâlpar â- ।
r int ire nôntar âr enisidam Nayakîrttin ilâ-vibhâgadol ॥

91 (२४१)

Svasti samasta-guna-sampannar appa śrî-Belugula-tîrtthada samasta-mânikya-nakharangalu śrî-Gommata-dêvara Pârśva-dêvarige varsha-nibandiyâgi hûvina-padige jâti-havalakke tolege tâ 1 karidakke visa 1 yida âchandrârkka-târam baram salisuvaru ॥ mangalam ahâ śrî śrî ॥

92 (२४२)

Svasti śrî-Belugulada tîrtthada Gummi-Setti Yadasaiya Chikaivêya Kêtayya Konana Mari-Settiya maga Lakkanna Lôkeya Sahaniya magalu Sômavve mêlamêlâda samasta nakharangalu Gommata-Dêvara huvina padige Gangasamudrada hinde gadde sa 1 â Gommata-purada bhûmiy olage ondu honna-beddale gula Yakeyya samudâyangala kayyalu mârugondu mâmalegârage âchandrârkka-târam baram saluvantâgi baradu kotta śâsana ॥

93 (२४३)

Svasti śrî-Bhâva-samvatsarada Bhâdrapada S'ukravâradandu śrî-Gommata-Dêvarige chavvisa tîrtthakarige huvvina padige Janni-Settiya maga Chandrakîrtti-bhattâraka-dêvara gudda Kallayyanu akshaya bhandâravâgi kotta ga 1 pa 2½ yî mariyâdiyalu kundade bâsiga-huvvan ikuvaru mangalam ahâ śrî śrî ॥

94 (244)

Svasti śrî-Bhâva-saṃvatsarada Pushya-śuddha 5 Bri śrî-Gommaṭa-Dêvara nityâbhishêkakke śrî-Prabhâchandra-bhaṭṭâraka-dêvara guḍḍa Châra Kanûra Mêdâvi-Seṭṭige parôksha-vinayakke akshaya-bhaṇḍârakke koṭṭa gadyâṇa nâlku ya honnege amṛita-paḍige âchandrârkka-nitya-paḍi 3 ya mâna hâla naḍisuvaru yî dharmmava mâṇika nakaraṅgaḷuṃ yeḷḷeyeṅgaḷuṃ âraivaru maṅgaḷam ahâ śrî śrî ||

95 (245)

Halasûra Sôyi-Seṭṭiya maga Kêti-Seṭṭiyaru Gommaṭa-Dêvarallige nitya-paḍi mûru mâna hâlannu abhisêkakke koṭṭa ga 3 î honna paḍige hâla naḍeyisuvaru mâṇika-nakhara naḍeyisuvaru âchandrârkka-târakaṃ maṅgaḷam ahâ śrî ||

96 (246)

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ |
jîyât-trailôkya-nâthasya-śâsanaṃ Jina-śâsanaṃ ||

S'rîmat-pratâpa-chakravartti Hoysaḷa-śrî-Vîra-Nârasiṃha-Dêvarasaru śrîmad-râjadhâni-Dôrasamudra-dalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttam ire S'aka varusha 1191 neya S'rîmukha-saṃvatsara-da S'râvaṇa-śuddha 15 Âdivâradallu śrîman mahâ-maṇḍalâchâryyaru Nayakîrtti-dêvara śishyaru Chandraprabha-dêvara kayyalu Honnachageṛeya Mâdayyana maga Sambu Dêvanu Saṅgi-Seṭṭiyara-maga Bommaṇṇa Aggapa-Seṭṭiyara makkaḷu Dôraya Chavuḍayyanavaru śrî-Gommaṭa-Dêvara amṛita-paḍige Mattiyakeṛeya-naṭṭakalla-śîmâ-mariyâdeyoḷ agâda-gadde suttâlayada chatur-vviṃśati-tîrtthakara amṛita-paḍige koṭṭa modalêriya gadde salege vondu sahita sarvva-bâdha-parihâravâgi dhârâ-pûrvvakaṃ mâḍikoṇḍu âchandrârkka-târaṃ baraṃ salvantâgi koṭṭa datti maṅgaḷam ahâ śrî śrî śrî ||

97 (247)

Svasti śrî-Bhâva-saṃvatsarada Bhâdrapada-śuddha 5 Âdivâradallu śrî-Gommaṭa-Dêvara nityâbhi-shêkakke amṛita-paḍige śrî-Prabhâchandra-bhaṭṭâraka-dêvara-guḍḍa Gêrasappeya Gôvinda-Seṭṭiya-mom-maga Âdiyaṇṇa akshaya-bhaṇḍâravâgi yirisida gadyâṇa nâlku tiṅgaḷuge honge hâga baḍi â baḍiyali nityâbhishêkakke vabbaḷḷa hâla naḍasuvaru yî hâliṅge mâṇikya-nakaraṅgaḷa eḷḷeye vaḍayaru âchandrâ-rkka-târaṃ baraṃ salvantâgi naḍasuvaru || maṅgaḷam ahâ || śrî śrî śrî ||

98 (223)

On the east face of a pillar in Ashṭadikpâlaka manṭapa.

(*First face.*)

Svasti śrî-vijayâbhyudaya-S'âlivâhana-śakha varusha 1748 neya sanda varttamânakke saluva Vyaya-nâma-saṃvatsarada-Phâlguṇa ba 5 Bhânuvâradalu Kâsyapa-gôtrê Ahaniya-sûtrê Vṛishabha-pravarê prathamânuyôga-śâkhâyâṃ śrî-Châvuṇḍa-Râja-vaṃśastharâda Biḷikere-Ananta-Râjai-arasinavara pra-pautra Tôṭa-Dêvarâjai-arasinavara pautra Satyamaṅgalada Chaluvai-arasinavara putra śrîman Mahîśûra-puravarâdhîśa-śrî-Kṛishṇa-Râja-Vaḍeyaravara sammukhadalli bârigâṭu-kandâchâra-savâra-kachêri-

(*Second face.*)

yilâke-bakshi Dêvarâjai-arasinavaru śrî-Gommaṭêśvara-svâmiyavara mastakâbhishêka-pûjôtsava-divasa svarggasthar âddakke śrî-puradinda varshamprati-varshadalla śrî-Gommaṭêśvara-svâmiyavarige pâda-pûje muntâda sêvârttha naḍeyuvahâge yivara putrarâda Puṭṭa-Dêvarâjai-arasinavaru 100 mûru varaha hâkiruva paduvaṭṭina sêvege bhadraṃ bhûyâd varddhatâṃ Jina-śâsanaṃ || śrî ||

99 (224)

On the west face of a second pillar.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

Sakha-varsha sâvirada 1459 taneya Viḷambi-saṃvatsarada Mâgha-śuddha 5 yalu Gerasoppeya Chavuḍi-Seṭṭaru Agaṇi-Bommayyana maga Kambhayyanu tanna kshêtra aḍa-hâgiralâgi Chavuḍi-Seṭṭaru aḍanu biḍisi koṭṭudakke vondu taṇḍakke âhâra-dâna Tyâgada Brahmana mundaṇa huvvina tôṭa vondu paḍi-akki-akshate-puñja ishṭanu âchandrârkka-sthâyiyâgi nâvu naḍasi bahenu maṅgaḷam śrî śrî śrî śrî śrî ||

100 (225)

On the south face.

Tat-saṃvatsaradalu Gerasoppeya Chavuḍi-Seṭṭarige Doḍa-Dêvappagaḷa maga Chikkaṇanu koṭṭa dharmma-sâdana namage anumatya baralâgi nîvu namage pariharisi koṭṭuddakke 1 taṇḍakke âhâra-dânavanu âchandrârkka-sthâyiyâgi naḍasi bahevu maṅgaḷam ahâ śrî śrî śrî śrî śrî ||

101 (226)

On the east face.

Tat-saṃvatsaradalu Gerasoppeya Chavuḍi-Seṭṭarige Kavigaḷa maga Bommaṇanu koṭṭa dharmma-śâsana namadi anupatya baralâgi nîvu namage pariharisi koṭṭadakke varsha 1 kke âṛa tiṅgaḷu paryyantara 1 taṇḍakke âhâra-dânavanu âchandrârkka-sthâyiyâgi naḍasi bahevu maṅgaḷam ahâ śrî śrî śrî śrî śrî ||

102 (227)

On the east face

Tat-saṃvatsaradalu Gerasoppeya Chavuḍi-Seṭṭarige Huvvina Channayyanu koṭṭa dharmma-sâdanada sambandha nanna kshêtravu aḍa-hâgiralâgi nîvu â kshêtravanu biḍisi ko . . . . ||

103 (228)

On the east face of a third pillar.

Sakha-varusha 1432 ḍaneya S'ukla-saṃvatsarada Vayiśâkha ba 10 lû maṇḍalêśvara-kulôttuṅga Chaṅgâḷa-Mahadêva-mahîpâlana pradhâna-sirômaṇi Kêśavanâtha-vara-putra kula-pavitraṃ Jina-dharmma-sahâya-pratipâlakar aha Bommyaṇa-mantri-sahôdarar aha samyaktva-chûḍâmaṇi Channa-Bommarasana Nañjarâyapaṭṭaṇada śrâvaka-bhavya-janaṅgaḷa gôshṭi-sahâya śrî-Gummaṭa-svâmiya baḷḷivâḍava jîrṇuddhârava mâḍisidaru śrî ||

104 (185)

On the pedestal of Kûshmâṇḍinî.

S'rî-Nayakîrtti-siddhânta-chakravarttigaḷa śishyaru śrî-Bâḷachandra-dêvara guḍḍa Kâti-Seṭṭiya maga Bamma-Seṭṭi mâḍisidaru yakshi-dêvateyam ||

105 (254)

In Siddara basti, to the north.

(*First face.*)

Srîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ı
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

śrî-Nâbhêyô 'jitaś S'ambhava-Nami-Vimalâs Sûvrat-Ânanta-Dharmmâś
Chandrânkaś S'ânti-Kunthus sa-Sumati-Suvidhiś S'italô Vâsupûjyaḥ ı
Malliś S'rêyas Supârśvô Jalajaruchir Arô Nandanaḥ Pârśva-Nêmî
śrî-Vîraś chêti dêvâ bhuvi dadatu chatur-vvimśatir mmangalâni ||

Vîrô viśishṭâm vinatâya râti iti tri-lôkair abhivarṇnyatê yaḥ ı
nirasta-karmmâ nikhilârttha-vêdî pâyâd asau paśchima-tîrtthanâthaḥ ||

tasyâbhavan sadasi Vîra-Jinasya siddhâs saptarddhayô gaṇadharâḥ kila Rudra-sankhyâḥ ı
yê dhârayanti śubha-darśana-bôdha-vṛittim mithyâ-trayâd api gaṇân vinivarttya viśvân ||

IndrÂgnibhûtir api Vâyubhûtir Akampanô Mauryya-Sudharmma-Putrâḥ ı
Maitrêya-Maṇḍyau punar Andhavêlaḥ Prabhâsakaś chêti tadîya-samjñâḥ ||

pûrvvajñân iha vâdinô 'vadhi-jushaḥ dhî-paryyaya-jñâninaḥ
sêvê vai kriyakâmś cha sikshaka-yatîn kaivalya-bhâjô 'py amûn ı
ity agny-ambunidhi-trayôttara niśânâthâstikâ yaiś śataiḥ
Rudrônaika-śatâchalair api mitân saptaiva nityam gaṇân ||

siddhim gatê Vîra-Jinê 'nubaddha-kêvaly-abhikhyâs traya êva jâtâḥ ı
śrî-Gautamas tau cha Sudharmma-Jambû yaiḥ kêvalî vai tad ihânubaddham ||

jânanti Vishṇur Aparâjita-Nandimitrau Gôvarddhanêna guruṇâ saha Bhadrabâhuḥ ı
yô pañcha kêvalivad apy akhilam śrutêna śuddhâ tatô 'stu mama dhîś śrutakêvalibhyaḥ ||

vidyânuvâda-paṭhanê svayam âgatâbhir vvidyâbhir âtma-charitâd amalâd abhinnâḥ ı
pûrvvâṇi yê daśa-purûṇy api dhârayanti tân naumy abhinna-daśapûrvvadharân samastân ||

tê Kshatriyaḥ Prôshṭila-Gangadêvau Jayas Sudharmmâ Vijayô Viśâkhaḥ ı
śrî-Buddhilô 'nyau Dhṛitishêṇa-Nâgau Siddhârtthakaś chêty abhidhâna-bhâjaḥ ||

Nakshatra-Pâṇḍû Jayapâla-Kamsâchâryyâv api śrî-Drumashêṇakaś cha ı
êkâdaśângî-dharaṇêna rûḍhâ yê pañcha tê 'mî hṛidi mê vasantu ||

âchâra-samjñânga-bhṛitô 'bhavans tê Lôhas Subhadrô Jaya-pûrvvabhadraḥ ı
tathâ Yaśôbâhur amî hi mûla-stambhâ Jinêndrâgama-ratna-harmmyê ||

śrîmân Kumbhô Vinîtô Haladhara-Vasudêv-Âchalâ Mêrudhiras
Sarvvajñas Sarvvaguptô Mahidhara-Dhanapâlau Mahâvîra-Vîrau ı
ity âdy ânêka-sûrishv atha supadam upêtêshu dîvyat tapasyâ-
śâstrâdhârêshu puṇyâd ajani sajagatâm Koṇḍakundô yatîndraḥ ||

rajôbhir aspṛishṭatamatvam antar bbâhyê 'pi samvyañjayatum yatîśaḥ ı
rajaḥ-padam bhûmitalam vihâya chachâra manyê chatur angulam saḥ ||

śrîmân Umâsvâtir ayam yatîśas Tatvârttha-sûtram prakaṭi-chakâra ı
yan-mukti-mârggâcharaṇôdyatânâm pâthêyam arghyam bhavati prajânâm ||

tasyaiva śishyô 'jani Gṛiddhrapiñchhaḥ dvitîya-samjñasya Balâkapiñchhaḥ ı
yat-sûkti-ratnâni bhavanti lôkê mukty-anganâ-môhana-maṇḍanâni ||

Samantabhadras sa chirâya jîyâd vâdibha-vajrânkuśa-sûkti-jâlaḥ ।
yasya prabhâvât sakalâvanîyam vadhyâsa durvvâdaka-vârttayâpi ॥

syât-kâra-mudrita-samasta-padârttha-pûrṇnaṃ
trailôkya-harmmyam akhilaṃ sa khalu vyanakti ।
durvvâdakôkti-tamasâ pihitântarâḷaṃ
Sâmantabhadra-vachana-sphuṭa-ratna-dîpaḥ ॥

tasyaiva śishyaś S'ivakôṭi-sûris tapô-latâlambana-dêha-yashṭiḥ ।
saṃsâra-vârâkara-pôtam êtat Tatvârttha-sûtraṃ tad alaṃchakâra ॥

prâgalbhya dâyi-guruṇâ kila Dêvanandî budhyâ punar vvipuḷayâ sa Jinêndra-buddhiḥ ।
śrî-Pûjyapâda iti chaisha budhaiḥ prachakhyê yat pûjitaḥ pada-yugê vana-dêvatâbhiḥ ॥

Bhaṭṭâkaḷaṅkô kṛita Saugatâdi-durvvâkya-paṅkais sakaḷaṅka-bhûtam ।
jagat sva nâmêva vidhâtum uchchaiḥ sârtthaṃ samantâd akaḷaṅkam êva ॥

jîyâj jagatyâm Jinasêna-sûriḥ yasyôpadôśôjvaḷa-darppaṇêna ।
vyaktîkṛitaṃ sarvvam idaṃ vinêyâḥ punyaṃ purâṇaṃ purushâ vidanti ॥

vinaya-bharaṇa-pâtraṃ bhavya-lôkaika-mitraṃ
vibudha-nuta-charitram tad Gaṇêndrâgra-putram ।
vihita-bhuvana-bhadraṃ vîta-môhôru-nidram
vinamata-Guṇabhadraṃ tîrṇa-vidyâ-samudram ॥

sad-vyañjana-svara-nabhas-tanu-lakshaṇâṅga-
chchhinnâṅga-bhauma-śakunâṅga-nimittakair yyaḥ ।
kâla-trayê 'pi sukha-duḥkha-jayâjayâdyaṃ
tat sâkshivat punar avaiti samastam êva ॥

yah Pushpadantêna cha Bhûtabaly-âkhyênâpi śishya-dvitayêna rêjê ।
phala-pradânâya jagaj-janânâṃ prâptôṅkurâbhyâm iva kalpa-bhûjaḥ ॥

Arhadbalis-saṅgha-chatur-vvidhaṃ sa śrî-Koṇḍakundânvaya-Mûla-saṅghaṃ ।
kâla-svabhâvâd iha jâyamânâd vêśêtarâ kalpikaraṇâya chakrê ॥

sitâmbarâdau viparîta-rûpê khilê visaṅghê vitanôtu bôdhaṃ ।
tat Sêna-Nandi-tridivêśa-Siṃhas-saṅghêshu yas taṃ manutê kudṛitsaḥ ॥

saṅghêshu tatra gaṇa-gachchha-vali-trayêṇa lôkasya chakshushi bhidhâjushi Nandi-saṅghê ।
Dêśî-gaṇê dhṛita-guṇânvita-Pustakâchchha-gachchhê 'iṅguḷêśvara-valir jjayati prabhûtâ ॥

tatrâsan Nâgadêv-Ôdayaravi-Jina-Mêghaprabhâ Bâlachandrâ
dêva-śrî-Bhânuchandra-S'ruta-Naya-Guṇadharmmâdayaḥ kîrtti-dêvâḥ ।
dêva-śrî-Chandradharmmêndra-kula-guṇa-tapô-bhûshaṇâs sûrayô 'nyê
Vidyâdhâmêndra-Padmâmara-vasuguṇa-Mâṇikkanandy-âhvayâś cha ॥

(Second face.)

vihita-durita-bhaṅgâ bhinna-vâdibha-śṛiṅgâ vituta-vividha-maṅgâḥ viśva-vidyâbja-bhṛiṅgâḥ ।
vijita-jagad-Anaṅgâvêśa-dûrôjvalâṅgâ viśada-charaṇa-tuṅgâ viśritâs tê 'sta-saṅgâḥ ॥

jîyâch chhrî-Nêmichandraḥ kuvalaya-laya-kṛit kûṭa-kôṭiruddha-gâtrô
nityôdyân-dṛishṭi-bâdhâ-virachana-kuśalas tat-prabhâkṛit-pratâpaḥ ।
chandrasy'êva pradattâmṛita-vachana-ruchâ nîyatê yasya śântiṃ
dharmma-vyâjânya-sêtus svayam abhimata-padaṃ yaś cha nêmi-rathasya ॥

śrî-Mâghanandi-vibudhô jagatyâm anvarttham êvâtanutâtma-nâma |
samullasat samvara nirjjitêna na yêna pâpâny abhinanditâni ||

tuṅgê tadîyê dhṛita-vâdi-simhê guru-pravâhônnata-vamśa-gôtrê |
athôditô 'bhûn nija-pâda-sêvâ-pramôdi-lôkô 'bhayachandra-dêvaḥ ||

jayati jita-tamô 'ris tyakta-dôshânushaṅgaḥ-padam akhila-kalânâm pâtram Ambhôruhâyâḥ |
anugata-jaya-pakshaś châtta-mitrânukûlyas satatam Abhayachandras sat-sabhâ-ratna-dîpaḥ ||

tadîya-tanujaś S'rutamunir gaṇi-padêśas tapô-bhara-niyantrita-tanus stuta-Jinêśaḥ |
tatô 'jani Jinêndra-vachanâsta-vishayâśas tata sva-yaśasâ bhṛita-samasta-vasudhâśaḥ ||

bhava-vipina-kṛiśânuḥ-bhavya-pankêja-bhânus sa vitata-nama-sônus sampadê kâmadhênuḥ |
bhuvi durita-tamô 'ri-prôttha-santâpa-vâri S'rutamuni-vara-sûriś śuddha-śîlô 'sta-nâriḥ ||

chaṇḍôddaṇḍa-tri-daṇḍam parama-sukha-padam pâpa-bîjam parâ gô-
vârâgârôru kâra-trividham adhikṛitâ-gauravam gâravam cha |
tulyam bhallêna śalya trayam atula-vapuś-śarmma-marmma-chchhidam hô
bhâshônnêshi tri-dôsham S'rutamuni-munipô nirmmumôchaka êva ||

praśishya-bha-gaṇêṅga-mahasâ bhuvi tadîyê pravarddhayati pûrṇṇa-kala-indur iva yas sma |
anâdi-nidhanâdi-paramâgama-payôdhim abhûd Abhinava-S'rutamunir ggaṇi-padê saḥ ||

mârggê durggê nisarggât pratibhaṭa-kaṭu-jalpêna vâdêna vâpi
śrâvyê kâvyê 'ti navyê mṛidu-madhura-padaiḥ śarmmadair unarmmada ś cha |
mantrô tantrô 'pi yantrê nuta-sakala-kalây âm cha śabdârṇṇavê vâ
kô vânyaḥ kôvidô 'sti S'rutamuni-munivad viśva-vidyâ-vinôdaḥ ||

śabdê śrî-Pûjyapâdaḥ sakala-vimata-chit-tarkka-tantrêshu Dêvaḥ
siddhântê satya-rûpê Jina-vinigaditê Gautamaḥ Koṇḍakundaḥ |
adhyâtmê Varddhamânô Manasija-mathanê vâri-mug-duḥkha-vanhâv
ity êvam kîrtti-pâtram S'rutamunivad abhûd bhû-trayê kô 'tra kaśchit ||

śraddhâm śuddhâm pravṛiddhâm dadhatam adhikṛitâm Jaina-mârggê susarggê
siddhim buddhim maharddhê budha-vara-nivahair adbhutâm artyamânâm |
mitram chitram charitram bhava-bhaya-bhayadam bhavya-navyâmbujânâm
apy ênô nyûnam ênam S'rutamuni-munipam chandram ârâdhayadhvam ||

śrîmân itô 'sy Abhayachandra-sûrês tasyânujâtaś S'rutakîrtti-dêvaḥ |
abhûj Jinêndrôdita-lakshaṇânâm âpûrṇṇa-lakshîkṛita-châru-vṛittaḥ ||

vidita-sakala-vêdê vîta-chêtô-vishâdê vijita-nikhila-vâdê viśva-vidyâ-vinôdê |
vitata-charita-môdê visphurach-chit-prasâdê vinuta-Jinapa-pâdê viśva-rakshâm prapêdê ||

sa śrîmâms tat tanûjas tadanu gaṇipadê sasyadhâch Chârukîrttiḥ
kîrttyâkîrṇṇa-trilôkyâ muhur ayati vidhuḥ kârśyam adyâpy atulyaḥ |

(Third face.)

yasyôpanyâsa-vanya-dvipa-paṭu-ghaṭayôtpâṭitâś châṭuvâchaḥ
Padmâ-sadmâtta-mitrôjvalatara-ruchayô 'py utthitâ vâdi-padmâḥ ||

châru-śrîś Chârukîrttiḥ pada-nata-vasudhâdhîśvarô 'dhîśvarô 'yam
garvvam kurvvantam urvvîśvara-sadasi mahâ-vâdinam vâda-vandyam |
chakrê vikrîḍad agrêsara-sarasa-vachâḥ sâdhitâśêsha-sâdhyô
'vêdyâvêdyâdya-vidyâ vyapagama-vilasad-viśva-vidyâ-vinôdaḥ ||

Ballâḷa-kshônipâlam valita-Bali-balaṃ vâjibhir vrêjitâjim
rôgâvêgâd gatâsu sthitim api suhasôllâ-ghaṭâ mânināya |
âḍhyyai va svayaṃ sô 'khilavid Abhayasûrês tathâ târayattaṃ
niśśêshâśêsha-śâstrâmbunidhim Abhayasûriṃ paraṃ Siṃhaṇâryyaṃ ||

śishṭô dushṭâgha-pishṭi-karaṇa-nipuṇa-sûtrasya tasyôpadêshṭuś
śishyaḥ piyûsha-nishyandana-paṭu-vachanaḥ Paṇḍitaḥ khaṇḍitâghaḥ |
sûris sûrô vinêyâmburuha-vikasanê sarvva-dig-vyâpi-dhâmâ
śrîmân asthât kṛitâsthô Beḷuguḷa-nagarê tatra dharmmâbhivṛidhyai ||

yasmiṃś Châmuṇḍa-Râjô Bhujabalinam inaṃ Gummaṭaṃ karmmaṭhâjñaṃ
bhaktyâ śaktyâ cha muktyaijita-Sura-nagarê sthâpayad bhadram adrau |
tadvat kâlatrayôtthôjvala-tanu-Jina-bimbâni mânyâni chânyaḥ
Kailâsê śila-śâli tri-bhuvana-vilasat-kîrtti-chakrîva chakrê ||

sthânê tat sthâna-mantrôjvalataram atulaṃ Paṇḍitô 'laṅkarôtu
śrîmân êshô 'rkkakîrttir nṛipa iva vilasat sâla sôpânakâdyaiḥ |
chitraṃ śîrshê 'bhishichya tri-bhuvana-tilakaṃ taṃ punas sapta-vârân
paṅkônmuktaṃ vidhâyâkhila-jagad-uru-puṇyais tathâlaṃchakâra ||

kiṃvâ kshîrâbhishêkâd uta nija-yaśasô nirmmalâch chhaṅkarâdrîn
gôtrâdrîn spâṭakîṃ cha kshitim amarâ-gajân dig-gajân êsha dhîraḥ |
kshîrôdân sapta-sindhûn upari-jara-dharân śâradân nâga-lôkaṃ
S'êshâkîrṇṇaṃ vidîrṇṇâmṛita-kalaśam api svar-vvatênê na vidmaḥ ||

Mêrau janmâbhishêkaṃ Sura-patir iva tat tathaivâtra śailê
dêvasyâdarśayan nô paraṃ akhila-janasyaisha sûrir vvidhâya |
san-mârggaṃ châdhunainaṃ pihitam api chiraṃ vâma-dṛig vâktamôbhiḥ
niśśêshaṃ tâni pûrvvaṃ Purur iva punar atrâkaḷaṅkô 'panîya ||

rê rê Kâṇâda kôṇaṃ śaraṇam adhivasa kshudra-nidrâ-nivâsaṃ
maimâṃsêchchhâm atuchchhâṃ tyaja nija-paṭu-vâdêshu krichchhrâśu gachchha |
Bauddhâbuddhê vimugdhô 'sy apasara sahasâ Sâṅkhya mâ raṅkha saṅkhyê
śrîmân mathnâti vâdîndra-gajam Abhayasûriḥ paraṃ vâdi-siṃhaḥ ||

aiśvaryyaṃ vahataś cha śâśvata-mukhê dattaś cha sarvvajñatâṃ
bibhrâtê cha nirîśatâṃ śivatayâ śrî-Chârukîrttîśvarau |
tatrâyaṃ Jina-bhâg asâv ajinabhâg dhîmân ayaṃ mârggaṇê
Hêmâdriṃ samadhatta-mârggaṇam uru-sthêmâsa Hêmâchalê ||

sphûrjjad-Dhûrjjaṭi-bhâḷa-lôchana-śikhi-jvâlâvaḷîdasya tê
haṃ hô Manmatha-jîvanaushadhir abhûd êshâ purâ S'ailajâ |
sarvvajñôttama-Chârukîrtti-sumunês samyak-tapô-vahninâ
nirdagdhasya charitra-chaṇḍa-marutô-ddhûtasya kâ tê gatiḥ ||

pitâmaha-parishvaṅga-saṅgatainaḥ-praśântayê |
Chârukîrtti-vachô Gaṅgâliṅgitâṅgî Sarasvatî ||

[illegible] Vâṇî-nivâsaṃ hṛidayam uru-dayaṃ svaṃ charitraṃ pavitraṃ
[illegible] [illegible]-gêhaṃ sakala-sujanatâ-gaṇyam udbhûta-puṇyaṃ |
[illegible] [illegible] guṇair [illegible]-[illegible]-latair yyasya sô 'yaṃ jagatyâṃ
[illegible] [illegible] jayatu chiraṃ ayaṃ Chârukîrtti-yatîndraḥ ||

mûḍham prauḍham daridram dhana-patim adhamam mânavam mânavantam
dushṭam śishṭam cha duḥkhânvitam api sukhinam durmmadam dharmma-śîlam ı

(*Fourth face.*)

kurvvan sâmanta-bhadram charitam anusaran namra sâmantabhadram
tanvan śrî-Chârukîrttir jjagati vijayatê chandrikâ chârukîrttiḥ ‖

rê rê Chârvvâka-gârvvam parihara birudâḷim puraiva pramuñcha
Sâṅkhyâsaṅkhyêya-râjat-parikara-nikarâd âpta ghaṭṭô 'si Bhâṭṭa ı
pûrṇṇam Kâṇâda tûrṇṇam tyaja nijam aniśam mânam âpan-nidânam
himsan pumsô 'bhiśamsyô vrajati yad aparân vâdinaḥ Simhaṇâryyaḥ ‖

tat-paṇḍitâṅghry-anuratau tad ilâdhinâthau samyaktva-bôdha-charaṇônnata-dâna-nishṭhau ı
jâtâv ubhau Hariyaṇô hariṇâṅka-chârur Mmâṇikka-Dêva iti chÂrjjuna-dêva-kalpaḥ ‖

dhanyâmanyêna sanyâsa-parama-vidhinâ nêtum êva svayam svam
dharmmam karmmâri-marmma-chchhidam uru-sukhadam durllabham vallabham cha ı
śântâś śântêr niśântikṛita-sakala-janâḥ sûkti-pîyûsha-pûrais
tê 'mî sarvvê 'sta-dêhâs sura-padam agaman dhyâta Jainêndra-pâdâḥ ‖

tatra trayô-daśa-śataiś cha daśa-dvayêna S'âkê 'bdakê parimitê bhavad Îśvarâkhyê ı
Mâghê chaturddaśa-tithau Sitabhâji-vârê Svâtau śanais sura-padam Puru-paṇḍitasya ‖

âsîd athÂbhinava-paṇḍita-dêva-sûrir âśâsanâchchham ukurî-kṛita-kîrttir êshaḥ ı
śishyê nidhâya nija-dharmma-dhurîṇa-bhâvam yatrâtma-samskṛiti-padê 'jani Paṇḍitâryyaḥ ‖

tathyam mithyâ-kadambam satatam api vidhitsû vṛithâ tâmyas
idam tatvam Tâthâgatatvam tarala-jana-śirô-ratna tâva pradhâva ı
jîvan bhadrâṇi pasyaty uru-jagad-uditât tyakta-vâdâbhilâshô
yasmâd bhasmî-karôty agnir iva buvitarûn vâdinaḥ Paṇḍitâryyaḥ ‖

samsârâpâra-vârâkara-dara-laharî tulya-śalyôtha dêha-
vyuhê muhyaj janânâm asukha-jala-charair ardditânâm amishâm ı
pôtô nîtô vinîtô 'dbhuta-tati-gatavan-navya-bhavyârchchitâṅghriḥ
bhadrônnidras sumudras satatam Abhinavô râjatê Paṇḍitâryyaḥ ‖

ayam atha guru-bhaktyâkârayat tan-nishadyâm
apara-gaṇibhir uchchair ggêhibhis tais sahaiva ı
śubha-dina-sumuhûrttê pûritôdbhûbilâśam
yugapad akhila-vâdya-dhvâna-ratna-pradânaiḥ ‖

ity âtma-śaktyâ nija-muktayê 'rhaddâsôditam śâsanam êtad urvvyâm ı
śâstraugha-kartṛi-traya-śamsanâṅgam âchandra-târam ravi-Mêru jîyât ‖

106 (255)

S'rîmat Karṇṇâṭa-dêśê jayati pura-varam Gaṅgavaty-âkhyam êtat
sadṛik dânôpavâsa-vrata-ruchir abhavat tatra Mâṇikya-dêvaḥ ı
Râbâyî dharmma-patnî guṇa-gaṇa-vasatis tasya sûnus tayôś cha
śrîmân Mâyaṇṇa-nâmâjani guṇa-maṇi-bhâk Chandrakîrttêś cha śishyaḥ ‖

samyaktva-chûḍâmaṇi-yenisida â bhavyôttamanum svasti śrî-S'aka-varusha 1394 neya [illegible]-sam
vatsarada Chaitra ba 5 Gu śrî-Gummaṭa-nâthana madhyâhnada [illegible]

Beḷuguḷada Gaṅgasamudrada kereya keḷege dâna-śâleya gadde kha 2 gavanû Beḷuguḷada mâṇikya-nakharada Hariya-Gauḍana maga Gummaṭa-Dêva Mâṇikya-Dêvana maga Bommaṇṇan oḷagâda gauḍagaḷa samakshamadalli dêvarige pâda-pûjeyaṃ mâḍi kramavâgi koṇḍu koṭṭu asâdhâraṇa vahanta kirttiyanû puṇyavanû upârjjisi koṇḍanu maṅgaḷam ahâ śrî śrî śrî ||

107 (256)

S'îladi Chandramauḷi-vibhuv Âchala-Dêvi-nijôdgha-kântey â- |
lôla-mṛigâkshi Beḷguḷada Gummaṭa-nâthana pâdad a- |
rchchâḷige bêḍi Bekkana śîmeyan ittan udâra-Vîra-Ba- |
llâḷa-nṛipâḷakan urviyum abdhiyum uḷḷinam ayde salvinaṃ ||

antu dhârâpûrvvakavaṃ mâḍikottanta grâma sîme | mûḍa Honnênahaḷḷi teṅka Bastihaḷḷi Dêvara-haḷḷi paḍuva Chôḷênahaḷḷi Hâḍunahaḷḷi

(*Below the third face.*)

baḍaga Mañchanahaḷḷiya biṭṭu tôṭa grâmavu âchandrârkka-sthâyiyâgi saluge maṅgaḷam ahâ śrî śrî śrî ||

108 (258)

South of the Siddara basti.

(*First face.*)

S'rî Jayaty ajêyya-mâhâtmyaṃ viśâsita-kuśâsanaṃ |
śâsanaṃ Jainam udbhâsi-mukti-lakshmyaika-śâsanaṃ ||
aparimita-sukham analpâvagamamayaṃ prabala-bala-hṛitâtaṅkaṃ |
nikhilâvalôka-vibhavaṃ prasaratu hṛidayê paraṃjyôtiḥ ||
uddîptâkhila-ratnam uddhṛita-jaḍaṃ nânâ-nayântargṛihaṃ
sa-syâtkâra-sudhâbhilipti-janibhṛit kâruṇya-kûpôchchhritaṃ |
ârôpya śruta-yânapâtram amṛita-dvîpaṃ nayantaḥ parân
êtê tîrttha-kritô madiya-hṛidayê madhyê bhavâbdhyâ satâṃ ||
tatrâbhavat tri-bhuvana-prabhur iddha-vṛiddhiḥ
śrî-Varddhamâna-munir antima-tîrtthanâthaḥ |
yad-dêha-dîptir api sannihitâkhilânâṃ
pûrvvôttarâśrita-bhavân viśadî-chakâra ||
tasyâbhavach charama-chij-jagad-îśvarasya yô yauvvarâjya-pada-saṃśrayataḥ prabhûtaḥ |
śrî-Gautamô gaṇapatir bbhagavân varisṭhaś śrêshṭhair anushṭhita-nutir mmunibhis sa jîyât ||
tad-anvayê śuddhimati pratîtê samagra-śîlâmala-ratna-jâlê |
abhûd yatîndrô bhuvi Bhadrabâhuḥ payaḥ-payôdhâv iva pûrṇṇa-chandraḥ ||
Bhadrabâhur agrimas samagra-buddhi-sampadâ
śuddha-siddha-śâsanaṃ su-śabda-bandha-sundaraṃ |
iddha-vṛitta-siddhir atra baddha-karmma-bhit tapô-
vṛiddhi-varddhita-prakîrttir uddhadhê maharddhikaḥ ||
yô Bhadrabâhuḥ śruta-kêvalânâṃ munîśvarâṇâm iha paśchimô 'pi |
apaśchimô 'bhûd vidushâṃ vinêtâ sarvva-śrutârttha-pratipâdanêna ||

tadîya-śishyô 'jani Chandraguptaḥ samagra-śîlânata-dêva-vṛiddhaḥ ।
viveśa yat tîvra-tapaḥ-prabhâva-prabhûta-kîrttir bhuvanântarâṇi ॥
tadîya-vaṃśâkarataḥ prasiddhâd abhûd adôshâ yati-ratna-mâlâ ।
babhau yad antar-mmaṇivan munîndras sa Kuṇḍakundôdita-chaṇḍa-daṇḍaḥ ॥
abhûd Umâsvâti-muniḥ pavitrê vaṃśê tadîyê sakalârttha-vêdî ।
sûtrîkṛitaṃ yêna Jina-praṇîtaṃ śâstrârttha-jâtaṃ muni-puṅgavêna ॥
sa prâṇi-saṃrakshaṇa-sâvadhânô babhâra yôgî kila gṛiddhra-pakshân ।
tadâ prabhṛity êva budhâ yam âhur âchâryya-śabdôttara-Gṛiddhrapiñchchham ॥
tasmâd abhûd yôgi-kula-pradîpô Balâkapiñchchhaḥ sa tapô maharddhiḥ ।
yad-aṅga-saṃsparśana-mâtratô 'pi vâyur vvishâdîn amṛitî-chakâra ॥
Samantabhadrô 'jani bhadra-mûrttis tataḥ praṇêtâ Jina-śâsanasya ।
yadîya-vâg-vajra-kaṭhôra-pâtaś chûrṇî-chakâra prativâdi-śailân ॥
śrî-Pûjyapâdôddhṛita-dharmma-râjyas tatô surâdhîśvara-pûjya-pâdaḥ ।
yadîya-vaidushya-guṇân idânîṃ vadanti śâstrâṇi tad-uddhṛitâni ॥
dhṛita-viśva-buddhir ayam atra yôgibhiḥ kṛita-kṛitya-bhâvam anubibhrad uchchakaiḥ ।
Jinavad babhûva yad-Anaṅga-châpahṛit sa Jinêndra-buddhir iti sâdhu-varṇṇitaḥ ॥
śrî-Pûjyapâda-munir apratimaushadharddhir jjîyâd Vidêha-Jina-darśana-pûta-gâtraḥ ।
yat-pâda-dhauta-jala-saṃsparśaḥ-prabhâvât kâḷâyasaṃ kila tadâ kanakî-chakâra ॥
tataḥ paraṃ śâstra-vidâṃ munînâm agrêsarô 'bhûd Akaḷaṅka-sûriḥ ।
mithyândhakâra-sthagitâkhiḷârtthâḥ prakâśitâ yasya vachô-mayûkhaiḥ ॥
tasmin gatê svargga-bhuvaṃ maharshau divaḥ-patîn narttum iva prakṛishṭân ।
tad anvayôdbhûta-munîśvarâṇâṃ babhûvur itthaṃ bhuvi saṅgha-bhêdâḥ ॥
sa yôgi-saṅghaś chaturaḥ prabhêdân âsâdya bhûyân aviruddha-vṛittân ।
babhâv ayam śrî-bhagavân Jinêndraś chatur-mmukhânîva mithas samâni ॥
Dêva-Nandi-Siṃha-Sêna-saṅgha-bhêda-varttinâṃ
dêśa-bhêdataḥ prabôdha-bhâji dêva-yôginâṃ ।
vṛittatas samastatô 'viruddha-dharmma-sêvinâṃ
madhyataḥ prasiddha êsha Nandi-saṅgha ity abhût ॥
Nandi-saṅghê sa-Dêśîya-gaṇê gachchhê 'chchha-Pustakê ।
Iṅgulêśa-balir jjîyân maṅgaḷî-kṛita-bhûtalaḥ ॥
tatra sarvva-śarîri-rakshâ-kṛita-matir vvijitêndriyas
siddha-śâsana-varddhana-pratilabdha-kîrtti-kalâpakaḥ ।
viśruta-S'rutakîrtti-bhaṭṭâraka-yatis samajâyata
prasphurad-vachanâmṛitâṃśu-vinâśitâkhila-hṛittamâḥ ॥
kṛitvâ vinêyân kṛita-kṛitya-vṛittin nidhâya têshu śruta-bhâram uchchaiḥ ।
sva-dêha-bhâraṃ cha bhuvi praśântas samâdhi-bhêdêna divaṃ sa bhêjê ॥

(*Second face.*)

gatê gagana-vâsasi tridivam atra yasyôchchhritâ
na vṛitta-guṇa-saṃhatir vvasati kêvalaṃ tad-yaśaḥ ।
amanda-mada-Manmatha-praṇamad-ugra-châpôchchalat-
pratâpa-hati-kṛit-tapaś-charaṇa-bhêda-labdhaṃ bhuvi ॥
śrî-Chârukîrtti-munir apratima-prabhâvas tasmâd abhûn nija-yaśô dhavaḷî-kṛitâśaḥ ।
yasyâbhavat tapasi nishṭhuratôpaśântiś chittê guṇê cha gurutâ kṛiśatâ śarîrê ॥
yas tapô-vallibhir vvêllitâgha-drumô varttayâmâsa sâra-trayaṃ bhûtalê ।
yukti-śâstrâdikaṃ cha prakṛishṭâśayaś śabda-vidyâmbudhêr vṛiddhi-kṛich-chandramâḥ ॥

yasya yôgiśinaḥ pâdayôs sarvvadâ saṅginîm Indirâm paśyataś S'ârṅgiṇaḥ ।
chintayêvâbhavat kṛishṇatâ varshmaṇâḥ sânyathâ nîlatâ kim bhavêt tat tanôḥ ॥
yêshâm śarîrâśrayatô 'pi vâtô rujaḥ praśântim vitatâna têshâm ।
Ballâḷa-râjôtthita-rôga-śântir âsît kilaitat kimu bhêshajêna ॥
munir mmanîshâ-balatô vichâritam samâdhi-bhêdam samavâpya sattamaḥ ।
vihâya dêham vividhâpadâm padam vivêśa divyam vapur iddha-vaibhavam ॥
astamâyâti tasmin kṛitiniyaryyamṇinâbhavishyat tadâ Paṇḍita-yatis ।
sômaḥ vastu-mithyâ-tama-stôma-pihitamsarvvam uttamair ity ayam vaktṛibhir upâghôshi ॥
vibudha-jana-pâlakam kubudha-mata-hârakam
vijita-sakalêndriyam bhajata tam alam budhâḥ ॥
Dhavalasarôvara-nagara-Jinâspadam asadṛiśam âkṛita tad-uru-tapô-mahaḥ ॥
yat-pâda-dvayam êva bhûpati-tatiś chakrê śirô-bhûshaṇam
yad-vâkyâmṛitam êva kôvida-kulam pîtvâ jijîvâniśam ।
yat-kîrttyâ vimalam babhûva bhuvanam ratnâkarêṇâvṛitam
yad-vidyâ viśadî-chakâra bhuvanê śâstrârttha-jâtam mahat ॥
kṛitvâ tapas tîvram analpa-mêdhâs sampâdya puṇyâny anupaplutâni ।
têshâm phalasyânubhavâya datta-chêtâ ivâpa tridivam sa yôgî ॥
tasmin jâtô bhûmni Siddhânta-yôgî prôdyad-vâchâ varddhayan siddha-śâstram ।
śuddhê vyômni Dvâdaśâtmâ karaughair yyadvat padma-vyûham unnidrayan svaiḥ ॥
durvvâdy-uktam śâstra-jâtam vivêkî vâchânêkântârttha sambhûtayâ yaḥ ।
Indrô 'śanyâ mêgha-jalôtthayâ bhû-vṛiddhâm bhûbṛit-samhatim vâ bibhêda ॥
yadvat padâmbuja-natâvanipâla-mauḷi-
ratnâmśavô 'niśam amum vidadhus sarâgam ।
tadvan na vastu na vadhûr nna cha vastra-jâtam
nô yauvvanam na cha balam na cha bhâgyam iddham ॥
praviśya śâstrâmbudhim êsha dhîrô jagrâha pûrvvam sakalârttha-ratnam ।
parê 'samartthâs tad anupravêśâd êkaikam êvâtra na sarvvam âpuḥ ॥
sampâdya śishyân sa muniḥ prasiddhân adhyâpayâmâsa kuśâgra-buddhîn ।
jagat-pavitrî-karaṇâya dharmma-pravarttanâyâkhila-samvidê cha ॥
kṛitvâ bhaktim tô gurôs sarvva-śâstram nîtvâ vatsa kâmadhênum payô vâ ।
svîkṛityôchchais tat-pibantô 'ti-pushṭâḥ śaktim svêshâm khyâpayâmâsur iddhâm ॥
tadîya-śishyêshu vidâm-varêshu guṇair anêkaiś S'rutamuny-abhikhyaḥ ।
rarâja śailêshu samunnatêshu sa ratna-kûṭair iva Mandarâdriḥ ॥
kulêna śîlêna guṇêna matyâ śâstrêṇa rûpêṇa cha yôgya êshaḥ ।
vichâryya tam sûri-padam sa nîtvâ kṛita-kriyam svam gaṇayâmchakâra ॥
athaikadâ chintayad ity anênâḥ sthitim samâlôkya nijâyushô 'lpâm ।
samarpya châsmin sva-gaṇam samartthê tapaś charishyâmi samâdhi-yôgyam ॥
vichâryya chaivam hṛidayê gaṇâgraṇîr nnivêdayâmâsa vinêya-bândhavaḥ ।
munis samâhûya gaṇâgra-varttinam sva-putram ittham śruta-vṛitta-śâlinam ॥

(Third face.)

mad-anvayâd êsha samâgatô 'yam gaṇô guṇânâm padam asya rakshâ ।
tvayâṅga madvat kriyatâm itîshṭam samarpayâmâsa gaṇî gaṇam svam ॥
guru-viraha-samudyad-duḥkha-dûnam tadîyam mukham aguru-vachôbhis sa prasannî-chakâra ।
sapadi vimalitâbda-śilishṭa-pâmsu-pratânam kim adhivasati yôshin-manda-phûtkâra-vâtaiḥ ॥

kriti-tati-hita-vṛittas satva-gupti-pravṛittô jita-kumata-viśêshaś śôshitâśêsha-dôshaḥ ǀ
jita-Ratipati-satvas tatva-vidyâ-prabhutvas sukṛita-phala-vidhêyaṃ sô 'gamad divya-bhûyaṃ ǁ
gatê 'tra tat-sûri-padâśrayô 'yaṃ munîśvaras saṅgham avarddhayat tarâṃ ǀ
guṇaiś cha śâstraiś charitair aninditaiḥ prachintayan tad-guru-pâda-paṅkajaṃ ǁ
prakṛitya-kṛityaṃ kṛita-saṅgha-rakshô vihâya châkṛityam analpa-buddhiḥ ǀ
pravarddhayan dharmmam aninditaṃ tad-gurûpadêśân saphalî-chakâra ǁ
akhaṇḍayad ayaṃ munir vvimala-vâgbhir aty-uddhatân
amanda-mada-sañcharat-kumata-vâdi-kôḷâhaḷân ǀ
bhramann-amara-bhûmi-bhṛid-bhramita-vâridhi-prôchchalat-
taraṅga-tati-vibhrama-grahaṇa-châturîbhir bbhuvi ǁ
kâ tvaṃ kâmini kathyatâṃ S'rutamunêḥ kîrttiḥ kim âgamyatê
Brahman mat-priya-sannibhô bhuvi budhas sammṛigyatê sarvvataḥ ǀ
nêndraḥ kiṃ sa cha gôtra-bhid Dhana-patiḥ kiṃ nâsty asau kinnaraḥ
S'êshaḥ kutra gatas sa cha dvirasanô Rudraḥ paśûnâṃ patiḥ ǁ
Vâg-dêvatâ-hṛidaya-rañjana-maṇḍanâni mandâra-pushpa-makaranda-rasôpamâni ǀ
ânanditâkhila-janâny amṛitaṃ vamanti karṇṇêshu yasya vachanâni kavîśvarâṇâṃ ǁ
samanta-bhadrô 'py aSamantabhadraḥ śrî-pûjya-pâdô 'pi na Pûjyapâdaḥ ǀ
mayûra-piñchchhô 'py aMayûrapiñchchhaś chitraṃ viruddhô 'py aviruddha êshaḥ ǁ
êvaṃ Jinêndrôdita-dharmmam uchchaiḥ prabhâvayantaṃ muni-vaṃśa-dîpinaṃ ǀ
adṛiśya-vṛityâ Kalinâ prayuktô vadhâya rôgas tam avâpa dûtavat ǁ
yathâ khalaḥ prâpya mahânubhâvaṃ tam êva paśchât kabalî-karôti ǀ
tathâ śanais sô 'yam anupraviśya vapur bbabâdhê pratibaddha-vîryyaḥ ǁ
aṅgâny abhûvan sakṛiśâni yasya na cha vratâny adbhuta-vṛitta-bhâjaḥ ǁ
prakampam âpad vapur iddha-rôgân na chittam âvaśyakam aty-apûrvvaṃ ǀ
sa môksha-mârggê ruchim êsha dhîrô mudañ cha dharmmê hṛidayê praśântiṃ ǁ
samâdadê tad-viparîtakâriṇy asmin prasarppaty adhidêham uchchaiḥ ǀ
aṅgêshu tasmin pravijṛimbhamâṇê niśchitya yôgî tad-asâdhya-rûpatâṃ ǁ
tatas samâgatya nijâgrajasya praṇamya pâdâv avadat kṛitâñjaliḥ ǀ
Dêva paṇḍitêndra yôgi-râja dharmma-vatsala
tvat-pada-prasâdatas samastam ârjjitaṃ mayâ ǀ
sad yaśaḥ śrutaṃ vrataṃ tapaś cha puṇyam akshayaṃ
kiṃ mamâtra varttita-kriyasya kalpa-kâṅkshiṇaḥ ǁ
dêhatô vinâtra kashṭam asti kiṃ jaga-trayê tasya rôga-pîḍitasya vâchyatâ na śabdataḥ ǀ
dhyêya êva yôgatô vapur vvisarjjana-kramas sâdhu-vargga sarvva-kṛitya-vêdinâṃ vidâṃ-vara ǁ
vijñâpya kâryyaṃ munir ittham artthyaṃ muhur muhur vvârayatô gaṇêśât ǀ
svîkṛitya sallêkhanam âtmanînaṃ samâhitô bhâvayati sma bhâvyaṃ ǁ
udyad-vipat-timi-timiṅgila-nakra-chakra-prôttuṅga-mṛityu-mṛiti-bhîma-taraṅga-bhâji ǀ
tîvrâjavaṃjava-payônidhi-madhya-bhâgê kliśnâty ahar-niśam ayaṃ patitas sa jantuḥ ǁ
idaṃ khalu yad-aṅgakaṃ gagana-vâsasâṃ kêvalaṃ
na hêyam asukhâspadaṃ nikhila-dêhabhâjâm api ǀ
atô 'sya munayaḥ paraṃ vigamanâya baddhâśayâ
yatanta iha santataṃ kaṭhina-kâya-tâpâdibhiḥ ǁ
ayaṃ vishaya-sañchayô visham aśêsha-dôshâspadaṃ
spṛiśaj-jani-jushâm ahô bahu-bhavêshu sammôhakṛit ǀ
ataḥ khalu vivêkinas tam apahâya sarvvaṃ-sahâ
viśanti padam akshayaṃ vividha-karmma-hâry utthitaṃ ǁ

(*Fourth face.*)

uddîpta-duḥkha-śikhi-saṅgatim aṅga-yashṭiṃ tîvrâjavaṃjava-tapâtapa-tâpa-taptâṃ ı
srak-chandanâdi-vishayâmisha-taila-siktâṃ kô vâvalaṃbya bhuvi sañcharati prabuddhaḥ ǁ
srashṭuḥ strîṇâm ênasâṃ sṛishṭitaḥ kiṃ gâtrasyâdhô bhûmi-sṛishṭya cha kiṃ syât ı
putrâdînâṃ śatru-kâryyaṃ kim arttham sṛishṭêr ittham vyartthatâ dhâtur âsît ǁ
idaṃ hi bâlyaṃ bahu-duḥkha-bîjam idaṃ vayaḥ-śrîr ghana-râga-dâhâ ı
sa vṛiddhabhâvô 'py amarshâstra-śâlâ daśêyam aṅgasya vipat-phalâ hi ǁ
labdhaṃ mayâ prâktana-janma-puṇyât su-janma-sad-gâtram apûrvva-buddhiḥ ı
sad-âśrayaḥ śrî-Jina-dharmma-sêvâ tatô vinâ mâ cha paraḥ kṛitî kaḥ ǁ
itthaṃ vibhâvya sakalaṃ bhuvana-svarûpaṃ yôgî vinaśvaram iti praśamaṃ dadhânaḥ ı
arddhâvamîlita-dṛig askhalitântaraṅgaḥ paśyan svarûpam iti sô 'vahitas samâdhau ǁ
hṛidaya-kamala-madhyê saiddham âdâya rûpaṃ
prasarad-amṛita-kalpair mmûla-mantraiḥ prasiñchan ı
muni-parishad-udîrṇa-stôtra-ghôshais sahaiva
S'rutamunir ayam aṅgaṃ svaṃ vihâya praśântaḥ ǁ
agamad-amṛita-kalpaṃ kalpam alpîkṛitainâ
vigalita-parimôhas tatra bhôgâṅgakêshu ı
vinamad amara-kântânanda-bâshpâmbu-dhârâ
patana-hṛita-rajôntar-ddhâma-sôpâna-ramyaṃ ǁ
yatau yâtê tasmin jagad ajani śûnyaṃ janibhṛitâṃ
manô-môha-dhvântaṃ gata-balam apûry apratihataṃ ı
vyadîpyad-yach chhôkô nayana-jalam ushṇaṃ virachayan
viyôgaḥ kiṃ kuryyâd iha na mahatâṃ dussahataraḥ ǁ
pâdâ yasya mahâ-munêr api na kair bhûbhṛich-chhirôbhir dhṛitâ
vṛittaṃ san na vidâṃvarasya hṛidayaṃ jagrâha kasyâmalam ı
sô 'yaṃ śrî-muni-bhânumân vidhi-vaśâd astaṃ prayâtô mahân
yûyaṃ tad-vidhim êva hanta tapasâ hantuṃ yatadhvaṃ budhâḥ ǁ
yatra prayânti paralôkam anindya-vṛittâ sthânasya tasya paripûjanam êva têshâṃ ı
ijyâ bhavêd iti kṛitâkṛita-puṇya-râśêḥ sthêyâd iyaṃ S'rutamunês suchiraṃ nishadyâ ǁ
ishu-śara-śikhi-vidhu-mita-S'aka-Paridhâvi-śarad-dvitîyagÂshâḍhê ı
sita-navami-Vidhudinôdaya jushi sa-Viśâkhê pratishṭhitêyam iha ǁ
vilîna-sakala-kṛiyaṃ vigata-rôdham aty ûrjjitaṃ
vilaṅghita-tamas tulâ-virahitaṃ vimuktâ śayaṃ ı
avâṅ-manasa-gôcharaṃ vijita-lôka-śakty agrimaṃ
madîya-hṛidayê 'niśaṃ vasatu dhâma-divyaṃ mahat ǁ
prabandha-dhvani-sambandhâ sad-râgôtpâdana-kshamâ ı
Maṅga-Râja-kavêr vvâṇî Vâṇî-viṇâyatô tarâṃ ǁ

109 (२४१)

On the Tyâgada Brahma Dêva kambha.

(*North face.*)

Brahma-Kshatra-kuḷôdayâchaḷa-śirô-bhûshâmaṇir bbhânumân
Brahma-Kshatra-kuḷâbdhi-varddhana-yaśô-rôchiḥ sudhâ-dîdhitiḥ ı
Brahma-Kshatra-kuḷâkarâchala-bhava-śrî-hâra-vallîmaṇiḥ
Brahma-Kshatra-kuḷâgni-chaṇḍa-pavanaś Châvuṇḍa-Râjô 'jani ǁ

kaḷpânta-kshubhitâbdhi-bhîshaṇa-baḷaṃ Pâtâḷa-Mallânujaṃ
jêtuṃ Vajvaḷa-Dêvam udyata-bhujasyêndra-kshitîndrâjñayâ ।
patyuś śrî-Jagadêkavîra-nṛipatêr jjaitra-dvipasyâgratô
dhâvad-dantini yatra bhagnam ahatânîkaṃ mṛigânikavat ॥

asmin dantini danta-vajra-daḷita-dviṭ-kumbhi-kumbhôpaḷê
vîrôttaṃsa-purô-nishâdini ripu-vyâḷâṃkuśê cha tvayi ।
syât kô nâma na gôcharaṛ prati-nṛipô mad-bâṇa-kṛishṇôraga-
grâsasyêti Noḷamba-Râja-samarê yaḥ ślâghitaḥ svâminâ ॥

khyâtaḥ kshâra-payôdhir astu paridhiś châstu Trikûṭaḥ purî
Laṅkâstu prati-nâyakô 'stu cha Surârâtis tathâpi kshamê ।
taṃ jêtuṃ Jagadêkavîra-nṛipatê tvat-têjasêti kshaṇân
nirvvyûḍhaṃ Raṇasiṅga-pârtthiva-raṇê yênôrjjitaṃ garjjitaṃ ॥

vîrasyâsya raṇêshu bhûrishu vayaṃ kaṇṭha-grahôtkaṇṭhayâ
taptâs samprati labdha-nirvvṛiti-rasâs tvat-khaḷga-dhârâmbhasâ ।
kalpântaṃ Raṇaraṅga-Siṅga-vijayî jîvêti Nâkâṅganâ
gîrvvâṇi-kṛita-Râja-gandhakariṇê yasmai vitîrṇṇâśishaḥ ॥

âkrashṭuṃ bhuja-vikramâd abhilashan Gaṅgâdhirâjya-śriyaṃ
yênâdau Chaladaṅka-Gaṅga-nṛipatir vvyartthâbhilâshî-kṛitaḥ ।
kṛitvâ vîra-kapâḷa-ratna-chashakê vîra-dvishaś-śôṇitaṃ
pâtuṃ kautukinaś cha Kôṇapa-gaṇâḥ pûrṇṇâbhilâshî-kṛitâḥ ॥

110 (282)

(*South face.*)

S'rî-Gommaṭa-Jina-pâdâgrada chhâgada kambakke yakshanaṃ mâḍisidaṃ Digaṃbara-guṇâḍhyaṃ bhôga-Purandaran enippa herggaḍe Kaṇṇaṃ ॥

111 (274)

On the rock east of Akhaṇḍa bâgilu.

S'rîmat-parama-gaṃbhîra-syâdvâd-âmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

S'rî-Mûla-saṅgha-payaḥ-payôdhi-varddhana-sudhâkarâ vana-vâsô .. takîrtti-dêvâs tach-chhishyâ Jina-pati-śrîmad-Dêvêndra-Viśâlakîrtti-dêvâs tat-śishyâḥ bhaṭṭâraka-śrî-S'ubhakîrtti-dêvâs tach-chhishyâḥ Kalikâla-Sarvvajña-bhaṭṭâraka-Dharmmabhûshaṇa-dêvâḥ tach-chhishyâ śrî-Amalakîrtty-âchâryyâ tat-śishyâḥ .... tapita .... kuvalam ullâsaka .... Dêvaṅka .... châryya-paṭṭa-vipula .... mahâ-mâyôddhâraka-samaya-Malli-dêvânâṃ tatvârttha-vârddhi-varddhana-himâṃśunâ Varddhamâna-svâminâ kâritâ .... âchâryya S'aka-varsha 1295 Paridhâvi-saṃvatsara-Vaiśâkha-śuddha 3 Budhavâra ॥

112 (273)

On the same.

S'rî-S'a .. kîrtti-dêvara śishyaru Hêmachandrakîrtti-dêvara nisidhi maṅgaḷam ahâ śrî ॥

113 (268)

On the same.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

Svasti samadhigata-pañcha-mahâ-sabda-mahâ-mandalâchâryyadi praśyastaya-virâjita-chihnâlaṅkritarum visambôdâvabôdhitarum sakala-vimala-kêvala-jñâna-nêtra-trayarum ananta-jñâna-darśana-vîryya-sukhâtmakarum vidita .... ddhârakarum ôkatva-bhâvanâ-bhâvitâtmarum ubha-naya-samartthi-sakharum tri-danda-rahitarum tri-śalya-nirâkritarum chatu-kashâ-vinâsakarum chatur-vvidhav-upasargga-giri-kandarâdi-daireya-samanvitarum pañcha-dasa-pramâda-vinâsa-karttugalum pañchâchâra-vîryya-sâra-pravinarum samadarusanada bhêdâbhêdigalum satu-karmma-sârarum sapta-naya-niratarum ashtâṅga-nimitta-kuśalarum ashta-vidha-jñânâchâra-sampannarum nava-vidha-brahmachariya-vinirmmuktarum daśa-dharmma-śarmma-śântarum êkâdaśa-śrâvakâchârav-upadêsa-bratâchâra-châritrarum dvâdaśa-tapa-niratarum dvâdaśâṅga-sruta-pravidhâna-sudhâkararum trayôdaśâchâra-śîla-guna-dhairyya ...... sampannarum embata-nâlku-laksha-jîva-bhêda-mârgganarum sarvva-jîvi-dayâ-pararum śrîmat-Kondakundânvaya-gagana-mârttandarum viditôtanda-kushamândaru ... gana-gajêndra-simhâkramada dhârâvabhâsurarum śrîmad-Dêśi-gana-Pustaka-gachchhada Kondakundânvaya śrîmat-tri-bhuvana-râja-guru-śrî-Bhânuchandra-siddhânta-chakravarttigalum śri-Sômachandra-siddhânta-chakravarttigalum Chaturmmukha-bhattâraka-dêvarum śrî-Simhanandi-bhattâchâryyarum śrî-S'ânti-bhattârakâchâryyarum śrî- .... kîrtti-dorage Bhattâraka-dêvarum Kanakachandra-Maladhâri-dêvarum śrî-Nêmichandra-Maladhâri-dêvarum chatur-vvidha-śrî-sakala-gana-sâdhârana- .. .. .. ra-dêvadhâmarum Kali-yuga-ganadhara-pañchâsata-munîndrarum avara śishyaru Gauraśrî-kantiyarum Sômaśrî-kantiyarum .... śrî-kantiyarum Dêvaśrî-kantiyarum Kanakaśri-kantiyarum yippatt-entu-tanda-śishyaru verasu Hêbanandi-samvatsarada Phâlguna-su 8 Bri śrî-Gommata-dêvara tîrtha-subha-kalyâna- .... ke maṅgalam ahâ ||

114 (269)

On a stone erected against that rock.

Svasti śrî-Mûla-saṅgha-Dêśi-gana-Pustaka-gachchha-Kondakundânvaya-śrî-Traividya-dêvara śishyar Padmanandi-dêvaru Nala-samvatsara-Chaitra-śu 1 Sômavârad andu Nâka-S'ri-manas-sarôjinî-râja-marâlar âdaru maṅgalam ahâ śrî ||

115 (267)

On the rock at Akhanda bâgilu.

Svasti śrîman-mahâ-pradhâna bhavya-jana-nidânam sêneyara kâra rana-raṅga-dhîra śrîman-Mariyâne-dandanâthânujam dâna-bhânujan enisida Bharatamayya dandanâyakan î Bharata-Bâhubali-kêvaligala pratimegalumam basadigalum â tîrttha-dvâra-paksha-śôbhârttham mâdisidan î raṅgada happaligeyuman î mahâ-sôpâna-pantiyumam rachisidam śrî-Gommata-dêvara suttalu raṅgama-happaligeyam bigiyisidan âdum alladeyum î Gaṅgavâdi-nâdol allig allig elli nôrppadam ||

kanda || prakata-yaśô vibhuv enba- ।
ttu-kanne-vasadigalan osedu jîrnnôddhâra- ।
prakaraman inuran alau- ।
kika-dhriti mâdisidan eseye Bharata-chamûpam ||

Bharata-chamûpati-sute susîle S'ântala-dêvi Buchi-Râjâṅgane tad-vara-taneyam Mari .... nosadu barayisidan idam ||

116 (312)

On the rock west of Vodegal basti.

S'rîmatu S'alivâhana-śaka-varusha 1602 nê Siddhârthi-saṃvatsarada Mâgha-bahuḷa 10 yallu Munigundada sîmeya dêśa-kulakaraṇiyara male-dalâṅka Honnappayyana anuja Veṅkappayyana putra Siddappayyana anuja Nâgappayyana puṇya-strîyar-âda Banadâmbikeyaru bandu darśanav âdaru bhadraṃ bhûyât śrî ‖ S'rutasâgara-varṇigaḷa samêta ‖

Idê tithiyalli Mâḍigûra Jaḍagappa Nâgavvana putra Dânappa-Seṭṭara puṇya-stri-Nâgavvana maiduna Bhishṭappanu darśanav âdaru ‖

117 (259)

On the rock south of Kañchi-gubbi bâgilu.

S'rî Saumya-saṃvatsaradoḷu vibhada Âśvayuja ba 7 miyoḷu tâṃ śrî-Sômanâthapurav-emsida Konganâḍiṅg adam anâdiya grâmaṃ ‖ â grâmadalu śrîmat paṇḍi . . . .

118 (313)

In the Chauvîsa Tîrthaṅkara basti.
*(Nâgarî characters.)**

Ôṃ nama-Siddhêbhyaḥ Gommaṭa-svâmiḥ Âdîśvaraḥ Muḷḷanâikaḥ Chôvvisa-tîrthaṅkara ki paratimâ Chârukîrtî-paṇḍitaḥ Dharamachandraḥ baḷḷâta ka . . . . padasa Sakê 1570 Sarvadhâri-nâma-saṃvatsaraḥ Vaisâka-vadî 3 S'ukkuravâra dêharâṅkîpatî syaha . . . . . lla gôvâḷaḥ yavare gôtraḥ śrî-Nâsâḥ śrî-Nâsikâ-putraḥ Sarâvanâsâḥ va âva mâmâsikâ-putraḥ Râmanâsaḥ Kamukapûra . . . .

119 (277)

On the rock west of the steps going up to Akhaṇḍa bâgilu.
(Nâgarî characters.)

Saṃvat 1119 varshê Vaiśâkha-śudhi śrî-Kâshṭa-saṅghê mandita . . . .

120 (318)

On the rock east of the steps for ascending the hill.

Arakêreya vira-Vîra-Pallava-Râyana makaṃ . . . . du Siṅghara-Nâyakaṃ Beḷaguḷa . . . . badigara beṭṭakke ‖

121 (321)

On the rock behind Brahma Dêva maṇṭapa.

Siddhârtthi-saṃ ‖ Kârtika-suddha 2 ralu ‖ śrî-Brahma-Dêvara-maṇṭapavannu Hirisâri Giri-gauḍanâ tamma Raṅgaiyana sêve ‖

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* The language seems to be Mahratti or Gujarati.

122 (326)

At the southern foot of the hill.

Svasti prasiddha-saiddhântika-chakravarttigal trivishtapâvêshțita-kirttigal Kondakundânvayada gagana-mârttandarum appa śrîman Nayakîrtti-siddhânta-chakravartigala gudda Bamma-Dêva-heggadeya maga Nâga-Dêva-heggade Nâgasamudram endu kereyam kattisi tôtavan ikkisidad avara śishyaru Bhânukîrtti-siddhânta-dêvaru Prabhâchandra-dêvaru Bhattâraka-dêvaru Nêmichandra-pandita-dêvaru Bâlachandra-dêvara sannidhiyalu Nâga-Dêva-heggadege â tôta gadde avare-hola sarbba-bâdhâ-pari-haravâgi vaśakke gadyâna 4 teruvantâgi makkala makkalu paryyanta kotta śâsanârthavâgi śrî-Gommata-dêvara ashta-vidhârchchanege bitta datti ||

123 (375)

On a rock in Channayya's tope.

Puttasâmi-Settara śri-Dêvirammana maga Chennannana mantapa Âdi-tîrtada kola | vidu hâlu-golavo | vidu amurtta-golavo | vidu Gange nadiyo | vidu Tungabadriyo | vidu mangalâ Gâuriyo | vidu runda-vanavo | vidu srangâra-tôtavo ayi ayiyâ ayi ayiyâ vale-tîrtta vale-tîrtta jaya jaya jaya jaya ||

INSCRIPTIONS IN THE TOWN.

124 (327)

At Akkana basti.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanañ Jina-śâsanam ||
bhadram bhûyâj Jinêndrânâm śâsanâyâgha-nâśinê |
kutîrttha-dhvânta-sanghâta-prabhêda-ghana-bhânavê ||
svasti śrî-janma-gêham nibhrita-nirupamaurvvânalôddâma-têjam
vistârântah-kritôrvvî-talam amala-yaśaś-chandra-sambhûti-dhâmam |
vastu-brâtôdbhava-sthânakam atiśaya-satvâvalambam gabbhîram
prastutyam nityam ambhônidhi-nibham esagum Hoysalôrvvîśa-vamśam ||
adarolu kaustubhad ond anargghya-gunamam dêvêbhad uddâma-sa- |
tvada gurbbam himaraśmiy ujvala-kalâ-sampattiyam pârijâ- |
tad udâratvada pempan orbban enitam tan tâldi tân alte pu- |
ttidan udvêjita-vîra-vairi-Vinayâdityâvanîpâlakam ||

kanda || vinayam budharam rañjise |
ghana-têjam vairi-balamaa alarise negaldam |
Vinayâditya-nripâlakan |
anugata-nâmârtthan amala-kîrtti-samarttham ||

â-Vinayâdityana vadhu |
bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |
bhâva-guna-bhavanam akhila-ka- |
lâ-vilasite Keleyab-arasi yembalu pesarim ||

â-dampatige tanûbhavan |
âdaṃ S'achigaṃ Surâdhipatigaṃ munn ent |
âdaṃ Jayantan ante vi- |
shâda-vidûrântarangan Eṟeyanga-nṛipaṃ ||

âtaṃ Châḷukya-bhûpâḷana balada bhujâ-daṇḍaṃ uddaṇḍa-bhûpa- |
brâta-prôttunga-bhûbhṛid-vidaḷana-kuḷiśaṃ vandi-sasyaugha-mêghaṃ |
śvêtâmbhôjâta-dêva-dviradana-śarad-abhrêndu-kundâvadâta- |
khyâta-prôdyad-yaśaś-śrî-dhavaḷita-bhuvanaṃ dhîran êkânga-vîraṃ ||

eṟeyan eḷeg enisi negaḷd irdd |
Eṟeyanga-nṛipâla-tiḷakan angane chalving- |
eṟevaṭṭu śîla-guṇadiṃ |
neṟad Êchala-dêviy antu nôntarum oḷarê ||

ene negaḷd avar ibbarggaṃ |
tanûbhavar nnegaḷdar alte Ballâḷaṃ Vi- |
shṇu-nṛipâlakan Udayâdi- |
tyan emba pesarindam akhiḷa-vasudhâ-taḷadoḷ ||

avaroḷ madhyaman âgiyuṃ bhuvanadoḷ pûrvvâparâmbhôdhiy e- |
yduvinaṃ kûḍe nimirchchu vondu-nija-bâhâ-vikrama-krîḍey u- |
dbhavadind uttaman âdan uttama-guṇa-brâtaika-dhâmaṃ dharâ- |
dhava-chûḍâmaṇi Yâdavâbja-dinapaṃ śrî-Vishṇu-bhûpâḷakaṃ ||

eḷag eseva Kôyatûr ttat |
Taḷavana-puram ante Râyarâyapuraṃ ba- |
ḷpaḷa baḷeda Vishṇu-têjô- |
jvaḷanade bendavu baḷishṭha-ripu-durggangaḷ ||

initaṃ durggama-vairi-durgga-chayamaṃ koṇḍaṃ nijâkshêpadind |
inibar bbhûparan âjiyoḷe tavisidaṃ tann-astra-sanghâtadind |
inibargg ânatargg ittan udgha-padamaṃ kâruṇyadind endu tân |
anitaṃ lekkade pêḷvoḍ Abjabhavanuṃ vibhrântan appaṃ balaṃ ||

kanda || Lakshmî-dêvi-khagâdhipa- |
lakshang esedirdda Vishṇug-ent antevalaṃ |
Lakshmâ-dêvi lasan-mṛiga- |
lakshmânane Vishṇug agra-satiyene negaḷdaḷ ||

avargge Manôjan ante sudatî-jana-chittaman iḷkoḷalke sâlv- |
avayava-śôbheyind Atanuv emb-abhidhânaman ânad anganâ- |
nivahaman echchu muyvan aṇam ânade bîraran echchu yuddhadoḷ |
tavisuvan âdan âtmabhavan apratimaṃ Narasiṃha-bhûbhujaṃ ||

paḍe mât êṃ bandu kaṇḍang-amṛita-jaladhi tâṃ garbbadiṃ gaṇḍavâtaṃ |
nuḍiv âtang ênan embai praḷaya-samayadoḷu mêreyaṃ miṟi barppâ- |
kaḍuḷanuaṃ Kâḷanannaṃ muḷidu kuḷikanannaṃ yugântâgniyannaṃ |
siḍilannaṃ siṃhadannaṃ Puraharan-urigaṃmannan î Nârasiṃhaṃ ||

tad-arddhânga-lakshmî ||

mṛidu-padey Êchala-dêvî |
sudatiye Narasiṃha-nṛipatig anupama-saukhya- |
prade paṭṭa-mahâ-dêvî- |
padavige sale yôgyey âgi dhareyoḷ negaḷdaḷ ||

vṛitta || lalanâ-lîlege munnav entu Kusumâstraṃ puṭṭidoṃ Vishṇugaṃ |
lalita-śrî-vadhuvingav ante Narasiṃha-kshôṇipâḷaṅgav Ê- |
chaladêvî-vadhugaṃ parârttha-charitaṃ puṇyâdhikaṃ puṭṭidoṃ |
balavad-vairi-kuḷântakaṃ jaya-bhujaṃ Ballâḷa-bhûpâḷakaṃ ||

ripu-bhûpâḷêbha-siṃhaṃ ripu-nṛipa-naḷinânika-râkâ-śaśâṅkaṃ |
ripu-râjanyaugha-mêgha-prakara-nirasanôdhvânta-vâta-prapâtaṃ |
ripu-dhâtrîśâdri-vajraṃ ripu-nṛipati-tama-stôma-vidhvaṃsanârkkaṃ |
ripu-pṛithvîpâḷa-kâḷânaḷan udayisidaṃ Vîra-Ballâḷa-Dêvaṃ ||

gata-lîḷaṃ Lâḷan âḷambita-bahaḷa-bhayôgra-jvaraṃ Gûrjjaraṃ san- |
dhṛita-śûḷaṃ Gauḷan uchchaiḥ kara-dhṛita-viḷasat-pallavaṃ Pallava prô- |
jjhita-chêḷaṃ Chôḷan âdaṃ kadana-vadanadoḷu bhêriyaṃ poyse vîrâ- |
hita-bhûbhṛij-jâḷa-kâḷânaḷan atuḷa-baḷaṃ Vîra-Ballâḷa-Dêvaṃ ||

bharadindaṃ tanna dôr-ggarbbadin Oḍey-arasaṃ kâydu kâdalk aṇaṃ pôṇ- |
d ire Ballâḷa-kshitîśaṃ naḍêdu baḷasiyuṃ mutte sênâ-gajêndrô- |
tkara-dantâghâta-saṃchûrṇṇita-śikharadoḷ Uchchaṅgiyoḷ silkidaṃ bhâ- |
sura-kântâdêśa-kôśa-vraja-janaka-hayaughânvitaṃ Pâṇḍya-bhûpaṃ ||

chira-kâlaṃ ripugaḷg asâdhyam enisirdd Uchchaṅgiyaṃ mutti dur- |
ddhara-têjô-nidhi dûḷigôṭeyane koṇḍ â Kâma-Dêvâvanî- |
śvaranaṃ sand-Oḍeya-kshitîśvaranan â bhaṇḍâramaṃ strîyaraṃ |
turaga-vrâtamumaṃ samantu piḍidaṃ Ballâḷa-bhûpâḷakaṃ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ | Tuḷuva-baḷa-jaḷadhi-baḍavânaḷaṃ dâyâda-dâvânaḷaṃ Pâṇḍya-kuḷa-kamaḷa-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍaḷika-bêṇṭekâra Chôḷa-kaṭaka-sûrekâra | saṅgrâma-bhîma | kali-kâla-Kâma | sakaḷa-vandi-brinda-santarppaṇa samagra-vitaraṇa-vinôda | Vâsantikâ-Dêvi-labdha-vara-prasâda | Yâdava-kuḷâmbara-dyumaṇi | maṇḍaḷika-makuṭa-chûḍâmaṇi kadana-prachaṇḍa Malaparoḷ-gaṇḍa S'anivâra-siddhi giri-durgga-malla | nâmâdi praśasti-sahitaṃ śrîmat Tribhuvana-malla Taḷakâḍu-Kongu-Naṅgali-Noḷambavâḍi-Banavase-Hânuṅgal-goṇḍa bhuja-baḷa Vîra-Gaṅga pratâpa Hoysaḷa Vîra-Ballâḷa-Dêvar ddakshiṇa-maṇḍalamaṃ dushṭa-nigraha-śishṭa-pratipâḷana-pûrvvakaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttire

tat-pâda-padmôpajîvi ||

tanag ârâdhyaṃ Haraṃ vikrama-bhuja-parighaṃ Vîra-Ballâḷa-Dêvâ- |
vanîpâḷaṃ svâmi vibhrâjita-vimaḷa-charitrôtkaraṃ S'ambhu-dêvaṃ |
janakaṃ śishṭêshṭa-chintâmaṇi janani jagat-khyâtey Akkavve yend and |
inisaṃ śrî-Chandramauḷi-prabhuge samame kâḷêya-mantriśa-varggaṃ ||

pati-bhaktaṃ vara-mantraśakti-yutan Indraṅg entu bhâsvad-Bṛaha- |
spati-mantrîśvaran âdan ante viḷasad-Ballâḷa-dêvâvanî- |
patig î-vikruta-Chandramauḷi-vibudhêśaṃ mantriy âdaṃ samu- |
nnata-têjô-niḷayaṃ virôdhi-sachivônmattêbha-pañchânanaṃ ||

vara-tarkkâmbuja-bhâskaram Bharata-śâstrâmbhôdhi-chandram samu- ।
ddhuta-sâhitya-latâlavâlan esedam nânâ-kaḷâ-kôvidam ।
sthira-mantram dvija-vamśa-śôbhitan aśêsha-stutyan udyad-yaśam ।
dhareyoḷ viśruta-Chandramauḷi-sachivam saujanya-janmâlayam ॥

tad-arddhâṅga-lakshmî ॥

ghana-bâhâ-bahaḷôrmmi-bhâsite mukha-vyâkôśa-paṅkêja-man- ।
ḍane driṅ-mîna-vaḷâse nâbhi-vitatâvarttâṅke lâvaṇya-pâ- ।
vana-vâk-sambhṛite Chandramauḷi-vadhuv î śrîy-Âchiyakkam jagaj- ।
jana-saṃstutye kaḷaṅka-dûre nute Gaṅgâ-dêvi tân allaḷê ॥

svasty anavarata-vinamad amara-mauḷi-mâḷâ-miḷita-chaḷaṇa-naḷina-yugaḷa-bhagavad-Arhat-paramêśvara-snâta-gandhôdaka-pavitrîkṛitôttamâṅgeyum chaturvvidhânûna-dâna-samuttuṅgeyum appa śrîmatu hiriya-herggaḍitiy Âchala-dêviy anvayav ent endoḍe ॥

vara-kîrtti-dhavaḷitâśâ- ।
dviradaughaṃ Mâsavâḍi-nâḍa vinûtam ।
parama-śrâvakan amaḷam ।
dharaṇiyoḷ î S'iveya-Nâyakam vibhuv esedam ॥

âtana satige sitâmbuja- ।
śîtâṃśu-śarat-payôda-viśada-yaśaś-śrî- ।
dhauta-dharâtaḷeg akhiḷa-vi- ।
nîtege Chandavveg abaleyar ddorey uṇṭê ॥

tat-putra ॥

Jinapati-pada-sarasîruha- ।
vinamad-bhruṅgaṃ samasta-lalanânaṅgaṃ ।
vinaya-nidhi-viśva-dhâtriyoḷ ।
anupaman î Bamma-Dêva-heggaḍe negaḷdam ॥

tat-sahôdaram ॥

gata-duritan amaḷa-charitam ।
vitaraṇa-santarppitâkhiḷârtthi-prakaram ।
kshitiyoḷ Bâveya-Nâyakan ।
ati-dhîram kalpa-vṛikshamam gelev andam ॥

tat-sahôdari ॥

sarasiruha-vadane ghana-kuche ।
hariṇâkshi madôtka-kôkiḷa-svane madavat- ।
kari-pati-gamane tanûdari ।
dhareyoḷ Kâḷavve rûpin âgaram âdaḷ ॥

tat-sahôdari ॥

dhareyoḷ rûḍhiya Mâsavâḍiy-arasaṃ Hemmâḍi-Dêvaṃ guṇâ- ।
karan â-bhûpana chitta-vallabhe lasat-saubhâgye Gaṅgâ niśâ- ।
kara-târâchaḷa-târa-hâra śarad-ambhôda sphurat-kîrtti-bhâ- ।
surey app Âchala-Dêvi viśva-bhuvana-prakhyâtiyaṃ tâḷdidaḷ ॥

tat-sahôdaram ||

vara-vidvaj-jana-kalpa-bhûjan amalâmbhôrâsi-gambhîran u- |
ddhura-darppa-pratinâyaka-prakara-tîvra-dhvânta-saṅghâta-sam- |
haraṇârkkam śarad-abhra-śubhra-viḷasat-kîrtty-aṅganâ-vallabham |
dhareyoḷ Sôvaṇa-nâyakam negaḷdan udyad-dhairyya-śauryyâkaram ||

kanda || Giri-sutege Jahnu-kannege |
Dharaṇi-suteg Attimabbeg anupama-guṇadoḷ |
ore yenal int î sakaḷôr- |
vvareyoḷ Bâchavve śîlavati sati negaḷdaḷ ||

tat-putram ||

para-sainyâhi-vihaṅgan ûrjjita-yaśas-saṅgam Jinêndrâṅghri-pa- |
dmarajô-bhṛiṅgan udâra-tuṅgan esedam tann oppuv î sad-guṇô- |
tkaradim dêśiya-daṇḍa-nâyakan iḷâbhîshṭârttha-sandâyakam |
dhareyoḷ Bammeya-nâyakam nikhiḷa-dînânâtha-sautrâyakam ||

tad-vanite ||

śatapatrêkshaṇe Malli-Seṭṭi-vibhugam niśśêsha-châritra-bhâ- |
siteg î Mâchave-Seṭṭikavvegav anûnâtmîya-saundaryya-nir- |
jjita-chittôdbhava-kântey udbhavisidaḷ Dôchavve sat-kânte tâ- |
ra-tushârâmśu-lasad-yaśô-dhavaḷitâśâ-chakrey î dhâtriyoḷ ||

Bammeya-nâyakan-anujam |

Mâram madanâkâram |
hâra-kshîrâbdhi-viśada-kîrttyâdhâram |
dhîram dhareyoḷ negaḷdam |
dûrîkṛita-sakaḷa-durita-vimaḷâchâram ||

tad-anuje ||

hariṇî-lôchane paṅkajânane ghana-śrôṇî stanâbhôga-bhâ- |
sure bimbâdhare kôkiḷa-svane sugandha-śvâse chañchat-tanû- |
dari bhṛiṅgâvaḷi-nîḷa-kêśe kaḷa-haṃsî-yâney î kambu-kan- |
dharey app Âchala-Dêvi kantu-satiyam saundaryyadind êḷipaḷ ||

tad-anuje ||

indu-mukhi mṛiga-vilôchane |
Mandara-giri-dhairyye tuṅga-kucha-yuge bhṛiṅgî- |
bṛinda-śita-kêśa-viḷasite |
Chendavve vinûtey âdaḷ akhiḷôrvvareyoḷ ||

tad-anujam ||

hâra-Harahâsa-himaruchi |
târagiri-sphaṭika-śaṅkha-śubhrâmburuha- |
kshîra-sura-Sindhu Śârada- |
nîrada-bhâsura-yaśôbhirâmam Kâmam |

Sirigam Vishṇugav entu munna visamâstram puṭṭidom S'ambhugam ।
Girisañjâtegev entu Shaḍvadanan âdom putranant îgaḷ î- ।
dharaṇî-viśruta-Chandramauḷi-vibhugam śrîy Âchiyakkaṅgav u- ।
ddhura-têjam guṇi Sôman udbhavisidam nissîma-puṇyôdayam ‖
vara-Lakshmî-priya-vallabham vijaya-kântâ-karṇnapûram vibhâ- ।
sura-Vâṇî-hṛidayâdhipam tuhina-târa-kshîra-vârâsi-pâṇ- ।
ḍura-kîrttiśan udagra-durddhara-turaṅgârûḍha-dêvan tanu- ।
ddhura-kântâ-kamanîya-kâman esedam śrî-Sôman î dhâtriyoḷ ‖
paramârâdhyan ananta-saukhya-nilayam śrîmaj-Jinâdhîśvaram ।
guru-saiddhântika-chakravartti Nayakîrtti-khyâta-yôgîśvaram ।
dharaṇî-viśruta-Chandramauḷi-sachivam hṛit-kântan end audaḍ âr ।
üdorey îy Âchala-dêvig indu viśadôdyat-kîrttig î dhâtriyoḷ ‖

bharadim Beḷugoḷa-tîrtthadoḷ Jinapati-śrî-Pârśva-dêvôdgha-man- ।
diramam mâḍisidaḷ vinûta-Nayakîrtti-khyâta-yôgîndra-bhâ- ।
sura-śishyôttama-Bâḷachandra-muni-pâdâmbhôjanî-bhakte su- ।
sthirey app Âchala-dêvi kîrtti-viśadâśâ-chakre sad-bhaktiyim ‖

tad-guru-kuḷa śrî-Mûla-saṅgha Dêśiya-gaṇa Pustaka-gachchha Koṇḍakundânvayadoḷ ‖

kanda ‖ vidita-Guṇachandra-siddhân- ।
ta-dêva-sutan âtma-vêdi-paramata bhûbhṛid- ।
bhidura Nayakîrtti-siddhân- ।
ta-dêvan esedam munîndran apagata-tandram ‖

vara-saiddhânta-payôdhi-varddhana śarat-târâdhipam târa-hâ- ।
ra-ruchi-bhrâjita-kîrtti-dhauta-nikhiḷôrvvî-maṇḍalam durddhara- ।
smara-bâṇâvaḷi-mêgha-jâḷa-pavanam bhavyâmbuja-vrâta-bhâ- ।
suran î śrî-Nayakîrtti-dêva-munipam vikhyâtiyam tâḷdidom ‖

tach-chhishyar ‖

vara-saiddhântika-Bhânukîrtti-munipa śrîmat-Prabhâchandra-dê- ।
vara śishya stuta-Mâghanandi-muni-râjar Padmanandi-vratî- ।
śvarar urvvî-nuta-Nêmichandra-muni-nâtha khyâtar âdar nnira- ।
ntarav î śrî-Nayakîrtti-dêva-muni-pâdâmbhôruhârâdhakar ‖

Smara-mâtaṅga-mṛigêndran udgha-Nayakîrtti-khyâta-yôgîndra-bhâ- ।
sura-pâdâmburuhânaman-madhukaram chañchat-tapô-lakshmig î- ।
śvaran âdom narapâḷa-mauḷi-maṇi-ruṅmâḷârchchitâṅghri-dvayam ।
sthiran Âdhyâtmika-Bâḷachandra-munipam châritra-chakrêśvaram ‖

Gauri tapaṅgaḷam negaḷdu tâm neredaḷ gaḍa Chandramauḷiyoḷ ।
nâriyargg inn ade sobagu pêḷ valavum bhavadoḷ nirantaram ।
sâra-tapaṅgaḷam paḍedu tâm neredaḷ gaḍa Chandramauḷi gam- ।
bhîrey enippa tannan enip Âchalevôl sobagiṅge nôntar âr ‖

S'aka-varshada sâyirada nûra nâlkeneya Plava-saṃvatsarada Paushya-bahuḷa-tadige Sukravârad uttarâ-yaṇa-saṅkrântiy endu ‖

vṛitta ‖ ilâdi Chandramauḷi-vibhuv Âchala-dêvi nijôdgha-kântey â- ।
lôḷa-mṛigâkshi mâḍisida Beḷguḷa-tîrtthada Pârśva-dêvar a- ।
rchchâḷige bêḍe Bammeyanahaḷḷiyan ittan udâri-Vîra-Ba- ।
llâḷa-nṛipâlakan dhareyum abdhiyum uḷḷinam eyde salvinam ‖

tad avanipan itta dattiya- ।
n adan Âchale Bâḷachandra-muni-râja śrî- ।
pada-yugamam pûjisi chatu- ।
r-udadhi-varam nimire kirtti-Jinapatig ittaḷ ॥

antu dhârâ-pûrvvakam mâḍi koṭṭa tad-grâma-sîme । mûḍa Kembareya haḷḷam । allim teṅka Meṭṭaṟe । allim teṅka hiriya-heddâri । allim teṅka âlada-mara । allim teṅka Meḷiyajjan obbe । allim teṅkalam Kadahâḷḷ obbe । allim teṅka Nâgaragaṭṭakke hôda hoddâri । allim paḍuva Kentaṭṭiya haḷḷam । allim paḍuva mara-nelliya guṇḍu । allim paḍuva Meṭṭaṟe । allim paḍuva piriy areya kallatti । allim paḍuval Kaḍavada koḷa । allim paḍuva kallatti । allim paḍuva baṇḍi-dâriy-obbe । allim baḍagal ôṇiya dâri । allim baḍaga Dêvaṇâna-keṟeya tây-vaḷḷa । allim baḍaga huṇiseya guṇḍu । allim baḍagal âlada guṇḍu । allim mûḍal obbe । allim mûḍa naṭṭa-guṇḍu । allim mûḍal attey aḷiyana guḍḍe । allim mûḍal âlada-mara । allim mûḍal Kembaṟeya haḷḷamam sîme gûḍittû ॥ sthaḷa vṛitti ॥

S'rîkaraṇada Kêśiyaṇṇana tamma Bâchaṇa kaiyim mâṟam koṇḍu Bekkana kîḷkeṟeya Châmagaṭṭamam biṭṭar adaṟa sîme ॥ mûḍa Sâgara । teṇka Sâgara । paḍuva Huḷḷagaṭṭa । baḍaga naṭṭa kal ॥ hiriya Jakkiya-bbeya keṟeya tôṭa । Kêtaṅgeṟe । Gaṅgasamudrada kiḷêriya tôṭa । basadiya mundaṇa aṅgaḍi ippattu ॥

nânâ-dêsiyam nâḍum nagaramum dêvar-ashṭavidhârchchanege biṭṭ âya-davasada hêṟiṅge baḷḷa 1 aḍakeya hêṟiṅge hâga 1 meḷasina hêṟiṅge hâga 1 arisinada hêṟiṅge hâga 1 hattiya moḷavege hâga 1 sîreya moḷavege haṅge vîsa 1 eleya hêṟiṅge aṟu-nûṟu ॥

dânam vâ pâlanam vâtra dânâch chhrêyônupâlanam ।
dânât svarggam avâpnôti pâlanâd achyutam padam ॥

bahubhir vvasudhâ dattâ râjabhis Sagarâdibhiḥ ।
yasya yasya yadâ bhûmis tasya tasya tadâ phalam ॥

sva-dattâm para-dattâm vâ yô harêti vasundharâm ।
shashṭir-vvarsha-sahasrâṇi vishṭâyâm jâyatê krimiḥ ॥

maṅgaḷam ahâ śrî śrî śrî ॥

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On the south wall facing the main entrance to Akkanâ basti.

Kshayâhvaya-ku-vatsarê dvitayâ-yukta-Vaiśâkhakê
Mahî-tanaya-vârakê yuta-baḷaksha-pakshêtarê ।
pratâpa-nidhi-Dêva-Râṭ pralayam âpa hantâsamô
chatur-daśa-dinê katham Pitṛipatê 'nivâryâ gatiḥ ॥

126 (329)

At the east angle.

Târaṇa-saṃvatsarada Bhâdrapada-bahuḷa-daśamiyû Sômavâradalu Harihara-Râyanu svahsthan âdanu ॥

127 (330)

Kshayâhvaya-ku-vatsarê-dvitaya-yukta-Vaiśâkhake Mahî-tanaya-vârakê yu . . . . . .

128 (333)

At Nagara Jinâlaya, outside.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ı
jîyât trailôkya-nathasya śâsanam Jina-śâsanam ||

bhaya-lôbha-dvaya-dûranam Madana-ghôra-dhvânta-tîvrâmśuvam ı
naya-nikshêpa-yu.a-pramâṇa-parinirnnîtârttha-sandôhanam ı
nayanânandana-śânta-kânta-tanuvam siddhânta-chakrêśanam ı
Nayakîrtti-vrati-râjanam neuedoḍam pâpôtkaram pingugum ||

avara tach-chhishyaru ||

śrî-Ddâmanandi-traividya-dêvaru śrî-Bhânukîrtti-siddhânta-dêvaru Bâḷachandra-dêvaru Prabhâchandra-dêvaru Mâghanandi-bhaṭṭâraka-dêvaru mantravâdi-Padmanandi-dêvaru Nêmichandra-paṇḍita-dêvaru int ivara śishyaru Nayakîrtti-dêvaru ||

dhareyoḷ khaṇḍaḷi-Mûḷa-bhadra-viḷasad-vamśôdbhavar satya-śau- ı
charatar simha-parâkramânvitar anêkâmbhôdhi-vêḷâ-puram- ı
tara-nânâ-vyavahâra-jâḷa-kuśalar vikhyâta-ratna-trayâ- ı
bharaṇar Beḷguḷa-tîrttha-vâsi-nagarangaḷu rûḍhiyam tâḷdidaru ||

śrî-Gommaṭa-purada samasta-nagarangaḷge śrîmatu-pratâpa-chakravartti-Vîra-Ballâḷa-dêvara kumâra Sômêśvara-dêvana pradhânam hiriya-mâṇikya-bhaṇḍâri-Râma-Dêva-nâyakara sannidhiyalu śrîman-Nayakîrtti-dêvaru koṭṭa-śâsanad artthaḷeya-kramav ent endaḍe ||

Gommaṭa-purada mane-dere Akshaya-samvatsara modalâgi âchandrârkka-târam baram saluvant âgi haṇa-vondara modalinge eṇṭu-haṇavam tettu sukhav ipparu Têligara gâṇa voḷagâgi aramaneya nyâyav-anyâyam oḷa-braya ênum bandaḍam â sthaḷad âchâryyaru tâvê tettu nirnnayisuvaru okkala kâraṇa kathey illa ı

î-śâsana-maryyâdeyam miṛidavaru dharmma-sthaḷava keḍisidavaru ı î-tîrtthada nakharangaḷoḷage vabbar-ibbaru grâmaṇigaḷâgi âchâryyarige kauṭilya-buddhiyam kalisi vondak onda uenadu toḷas-âṭavam mâḍi hâga beḷeyan aḷihi bêḍikoḷḷiy endu âchâryyarige manam gottade avaru samaya-drôharu râja-drôharu Baṇanjiga-pageyaru netta-guyaru kole-kavarttag oḍeyaru ı idan aṛidu nakharangaḷû upêkshisidar âdaḍe î-dharmmava nakharangaḷê keḍisidavar allade âchâryyarum durjjanarum keḍisidavar alla ı nakharangaḷa anumatav illade obbar ibbaru grâmaṇigaḷu âchâryyara maney anakke aramaney anakke hokkaḍe samaya-drôharu ı mânya-mannaṇeya pûrvva-maryyâde naḍasuvaru ı

î-maryyâdeyam keḍisidavaru Gangeya taḍiya kapileyam Brâhmaṇam konda pâpade hôharu ı

sva-dattâm para-dattâm vâ yô harêti vasundharâm ı
shashṭir-vvarsha-sahasrâṇi vishṭâyâm jâyatê krimiḥ ||

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Inside Nagara Jinâlaya, to the south.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ı
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ı

namaḥ kumuda-chandrâya vidyâ-viśada-mûrttayê ı
yasya vâk-chandrikâ bhavya-kumudânanda-nandinî ||

namô namra-janânanda-syandinê Mâghanandinê ı
jagat-prasiddha-siddhânta-vêdinê chit-pramôdinê ||

svasti śrî-janma-gêhaṃ nibhṛita-nirupamaurvvânaḷôddâma-têjaṃ ।
vistârântaḥ-kṛitôrvvî-taḷam amaḷa-yaśaś-chandra-sambhûti-dhâmaṃ ।
vastu-brâtôdbhava-sthânakam atiśaya-satvâvaḷambaṃ gabhîraṃ ।
prastutyaṃ nityam ambhônidhi-nibham esegum Hoysaḷôrvvîśa-vaṃśaṃ ॥

svasti śrî-jayâbhyudayaṃ Saka-varshaṃ 1205 neya Chitrabhânu-saṃvatsara S'râvaṇa-su 10 Bṛi dandu svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍalâchâryyarum âchâryya-varyyaruṃ śrî-Mûla-saṅghada Iṅgaḷêśvara-Dêśiya-gaṇâgra-gaṇyaruṃ râja-gurugaḷum appa Nêmichandra-paṇḍita-dêvara śishyaru Bâḷachandra-dêvaru śrîman-mahâ-maṇḍalâchâryyarum âchâryya-varyyaruṃ Hoysaḷa-Râya-râja-gurugaḷum appa śrî-Mâghanandi-siddhânta-chakravarttigaḷa priya-guḍḍagaḷum appa śrî-Beḷuguḷa-tîrttha-da Balâtkâra-gaṇâgra-gaṇyarum agaṇya-puṇyarum appa samasta-mâṇikya-nagaraṅgaḷu Nakhara-Jinâ-layada Âdi-dêvara amṛita-paḍige Râchêyanahaḷḷiya hola-vereg oḷagâda eḍa vaḷḷa geṟeya keḷage pûrvvad etti modalêriya tôṭamam amṛita-paḍiya gardde .. âṟaṟa bhûmiya scruvego â-Bâḷachandra-dêvara kayyalu samasta mâṇikya-nagaraṅgaḷu biḍsikoṇḍa vaḷḷaya śâsanada kramav ent endaḍe Râcheyana-haḷḷiya Mallikârjjuna-dêvara dêva-dânada gadde hoṟagâgi â-gaddeyiṃ mûḍalu naṭṭa-kallu । alliṃ teṅka hâsaṟe-gallu । alliṃ teṅka Giḍiganâḷada guṇḍugaḷiṃ mûḍaṇa kiṟu-kaṭṭada gadde । nirott oḷagâda chatus-sîme । â-kiṟu-kaṭṭada paḍuvaṇa kôḍiyalu huṭṭu-guṇḍinalli barada mukkoḍe hasube neṭṭe alliṃ teṅka hiriya-beṭṭada tappala hâsaṟe-gallu । alliṃ mûḍa .. ya dêvara geṟeya teṅkaṇa .... ya mundinalli barada mukkoḍe hasubege neṭṭa .... mêle keṟeya baḍagaṇa kôḍiya guṇḍinalli barada mukkoḍe hasube neṭṭa i keṟeyu kiṟu-kaṭṭe voḷagâda chatus-sîmeya gadde ....

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Inside Nagara Jinâlaya, north side.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
svasti śrî-janma-gêhaṃ nibhṛita-nirupama-urvvânaḷôddâma-têjaṃ ।
vistârântaḥ-kṛitôrvvî-taḷam amaḷa-yaśaś-chandra-sambhûti-dhâmaṃ ।
vastu-vrâtôdbhava-sthânakam atiśaya-satvâvaḷambaṃ gabhîraṃ ।
prastutyaṃ nityam ambhônidhi-nibham esegum Hoysaḷôrvvîśa-vaṃśaṃ ॥

adaṟoḷ kaustubhad ond anargghya-guṇamaṃ dêvêbhad uddâma-sa- ।
tvada gurvvaṃ himaraśmiy ujvaḷa-kaḷâ-sampattiyaṃ pârijâ- ।
tad udâratvada pempan orvvan cuitântaṃ tâḷdi tân alte pu- ।
ṭṭidan udvêjita-vira-vairi-Vinayâdityâvanîpâlakaṃ ॥

kanda ॥ Vinayâditya-nṛipâlana ।
tanu-bhavan Eṟeyaṅga-bhûbhujaṃ tat-tanayaṃ ।
vinutaṃ Vishṇu-nṛipâlaṃ ।
jana-pati tad-apatyan esedan î Narasiṃhaṃ ॥

tat-putraṃ ॥
gata-lîḷaṃ Lâḷan âḷambita-bahaḷa-bhayôgra-jvaraṃ Gûrjjaraṃ saṃ- ।
dhṛita-śûḷaṃ Gauḷan uchchaiḥ kara-dhṛita-viḷasat-pallavaṃ Pallavaṃ prô- ।
jjhita-chêḷaṃ Chôḷan âdaṃ kadana-vadanadoḷ bhêriyaṃ poyse vîrâ- ।
hita-bhûbhṛij-jâḷa-kâḷânaḷan atuḷa-baḷaṃ Vîra-Ballâḷa-Dêvaṃ ।
chira-kâlaṃ ripugaḷg asâdhyam enisirdd Uchchaṅgiyaṃ mutti dur- ।
ddhara-têjônidhi dhûḷigôṭeyane koṇḍ â Kâma-Dêvâvani- ।
śvaranaṃ sand-Oḍeya-kshitiśvaranan â bhaṇḍâramaṃ striyaraṃ ।
turaga-vrâtamumaṃ samantu piḍidaṃ Ballâḷa-bhûpâḷakaṃ ॥

svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍaḷêśvara Dvârâvatî-pura-varâdhîśvara । Tuḷava-baḷa-jaḷadhi-baḍavânaḷa । dâyâda-dâvânaḷa । Pâṇḍya-kuḷa-kamaḷa-vêdaṇḍa । gaṇḍa-bhêruṇḍa । maṇḍaḷika-bêṭekâṟa । Chôḷa-kaṭaka-sûṟekâṟa । saṅgrâma-bhîma । Kali-kâla-Kâma । sakaḷa-vandi-bṛinda-santarppaṇa-samagra-vitaraṇa-vinôda । Vâsantikâ-Dêvi-labdha-vara-prasâda । Yâdava-kuḷâmbara-dyumaṇi । maṇḍaḷika-makuṭa-chûḍâmaṇi kadana-prachaṇḍa Malaparoḷ gaṇḍa nâmâdi-praśasti-sahitaṃ śrîmat-Tribhuvana-malla Taḷakâḍu Koṅgu Naṅgali Noḷambavâḍi Banavasê Hânuṅgal Lôkiguṇḍi Kummaṭa Erambaragey oḷagâda samasta dêśada nânâ-durggaṅgaḷaṃ lîlâ-mâtradiṃ sâdhyaṃ mâḍikoṇḍa bhuja-baḷa-Vîra-Gaṅga pratâpa-chakravartti Hoysaḷa Vîra-Ballâḷa-Dêvar samasta-mahî-maṇḍalamaṃ dushṭa-nigraha-śishṭa-pratipâlana-pûrvvakaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttire

tadîya-karataḷa-kaḷita-karâḷa-karavâḷa-dhârâ-daḷana-nissapatnîkṛita-chatuṟ-payôdhi-parikhâ-parita-pṛithuḷa-pṛithvî-taḷântarvvarttiyuṃ śrîmad-dakshiṇa-Kukkuṭêśvara-Jinâdhinâtha pada-kuśêśayâḷaṅkṛitamuṃ śrîmat-Kamaṭha-Pârśva-Dêvâdi-nânâ-Jinavarâgâra-maṇḍitamumı appa śrîmad-Beḷgoḷa-tîrtthada śrîman-mahâ-maṇḍalâchâryyar ent appar endaḍe ॥

bhaya-lôbha-dvaya-dûranaṃ Madana-ghôra-dhvânta-tîbrâṃśuvaṃ ।
naya-nikshêpa-yuta-pramâṇa-pari-nirṇîtârttha-sandôhanaṃ ।
nayan-ânandana-śânta-kânta-tanuvaṃ siddhânta-chakrêśanaṃ ।
Nayakîrtti-brati-râjanaṃ nenedoḍaṃ pâpôtkaraṃ piṅguguṃ ॥

tach-chhishyar śrî-Dâmanandi-traividya-dêvaruṃ । śrî-Bhânukîrtti-siddhânta-dêvaruṃ । śrî-Bâḷachandra-dêvaruṃ । śrî-Prabhâchandra-dêvaruṃ । śrî-Mâghanandi-bhaṭṭâraka-dêvaruṃ । śrî-Mantravâdi-padmanandi-dêvaruṃ । śrî-Nêmichandra-paṇḍita-dêvaruṃ ।

śrî-Mûla-saṅghada Dêśiya-gaṇada Pustaka-gachchhada śrî-Koṇḍakundânvaya-bhûshaṇar appa śrîman-mahâ-maṇḍalâchâryyar śrîman-Nayakîrtti-siddhânta-chakravarttigaḷa guḍḍaṃ ॥

kshiti-taḷadoḷ râjisidaṃ ।
dhṛita-satyaṃ negaḷda Nâga-Dêvâmâtyaṃ ।
pratipâḷita-Jina-chaitya- ।
kṛita-kṛityaṃ Bamma-Dêva-sachivâpatyaṃ ॥

tad-vanite ॥

mudadiṃ paṭṭaṇa-sâmiy emba pesaraṃ tâḷdirdda lakshmî-samâ- ।
spadan appa Guṇamalli-Seṭṭi-vibhugaṃ lôkôttamâchâra-saṃ- ।
padeg î Mâcheve-Seṭṭikavvegaṃ anûnôtsâhamaṃ tâḷdi pu- ।
ṭṭida Chandavve ramâgra-gaṇye bhuvana-prakhyâtiyaṃ tâḷdidaḷ ॥

tat-putra ॥

paramânandadin entu Nâkapatigaṃ Paulômigaṃ puṭṭidoṃ ।
vara-saundaryya-Jayantan ante tuhina-kshîrôda-kallôḷa-bhâ- ।
sura-kîrtti-priya-Nâga-Dêva-vibhugaṃ Chandavvegaṃ puṭṭidoṃ ।
sthiran î paṭṭaṇa-sâmi-viśva-vinutaṃ śrî-Malli-Dêvâhvayaṃ ॥

kshitiyoḷ viśruta-Bamma-Dêva-vibhugaṃ Jôgavvegaṃ prôdbhavat- ।
sutan î paṭṭaṇa-sâmig ârjjita-yaśaṅg î Malli-Dêvaṅgaṃ û- ।
rjjiteg î Kâmala-dêvigaṃ janakan ambhôjâsyeg urvvitaḷa- ।
stuteg î Chandale-nârig îśan esedaṃ śrî-Nâga-Dêvôttamaṃ ॥

kâritê Vîra-Ballâḷa-pattana-svâmi-nâmunâ |
Nâgêna Pârśva-dêvâgrê nṛitya-raṅgâśma-kuṭṭimê ||

śrîman-Nayakîrtti-siddhânta-chakravarttigaḷge parôksha-vinayârtthavâgiy uḍijamumaṃ nishidhiyumaṃ śrîmat-Kamaṭha-Pârśva-dêvara basadiya mundaṇa kallu-kaṭṭumaṃ nṛitya-raṅgamumaṃ mâḍisida tad-anantaraṃ ||

śrî-Nagara-Jinâlayamaṃ |
śrî-niḷayaman amala-guṇa-gaṇaṃ mâḍisidaṃ |
śrî-Nâga-Dêva-sachivaṃ |
śrî-Nayakîrtti-vratîśa-pada-yuga-bhaktaṃ ||

taj-Jinâlaya-pratipâḷakar appa nagaraṅgaḷ ||

dhareyoḷ khaṇḍaḷi-Mûḷa-bhadra-viḷasad-vaṃśôdbhavar satya-śau- |
charatar siṃha-parâkramânvitar anêkâmbhôdhi-vêḷâ-purân- |
tara-nânâ-vyavahâra-jâḷa-kuśaḷar vikhyâta-ratna-trayâ- |
bharaṇar Beḷguḷa-tîrttha-vâsi-nagaraṅgaḷ rûḍhiyaṃ tâḷdidar ||

Saka-varsha 1118 neya Râkshasa-saṃvatsarada Jêshṭha su 1 Bṛihavâradandu Nagara-Jinâlayakke yaḍa vaḷagereya modalêriya tôṭamuṃ yâṟu-salage-gaddeyuṃ Uḍukara-maneya mundaṇa kereya keḷagaṇa beddal koḷaga 10 Nagara-Jinâlayada baḍagaṇa Kêti-Seṭṭiya kêri â teṅkaṇa eradu mane â aṅgaḍi-sede yakki gâṇa eraḍu manege haṇa aydu ûriṅge maḷachiya haṇa mûṟu

131 (336)

North of the inner door of Nagara Jinâlaya.

S'rîmatu-S'aka-varsha 1203 neya Pramâdi-saṃvatsara Mârggaśira-su 10 Bri dandu śrî-Beḷuguḷada-tîrtthada samasta-nakharaṅgaḷige Nakhara-Jinâlayada pûjâkârigaḷu oḍambaṭṭu barasida śâsanada kramav ent endaḍe | Nakhara-Jinâlayada Âdi-Dêvara dêva-dânada gadde beddalu chalsi uḷḷadanu beḷada-kâladalu dêvara-ashṭa-vidhârchchane amṛita-paḍi-sahita śrîkâryyavanu nakaraṅgaḷu niyâmisi koṭṭa paḍiyanu kundade naḍasuvevu â dêvara dânada gadde beddalanu âdi-kraya-hâlote-gutege omma vaṃśav âdiyâgi makkaḷu makkaḷu tappade âtu-mâḍipaḍaṃ râja-drôhi samaya-drôhigaḷenduv oḍambaṭṭu barasida śâsana int appudakke avara voppa śrî-Gommaṭanâtha || śrî-Beḷuguḷa-tîrtthada Nagara-Jinâlayada Âdi-Dêvara nityâbhisêkake śrî-Huligereya Sôvaṇṇa aksha-bhaṇḍâravâgi koṭṭa gadyâṇaṃ ayidu 1 bonniṅge hâlu ba 1¼

Sarvvadhâri-saṃvatsarada dvitîyâ-Bhâdrapada-su 5 Bri śrî-Beḷuguḷa-tîrtthada Jinanâthapurada samasta-mâṇikya-nagaraṅgaḷu tammoḷ oḍambaṭṭu barisida śâsanada kramav ent endoḍe | Nagara-Jinâlayada śrî-Âdi-Dêvara jîrṇôddhârav upakaraṇa-śrîkâryyakkevû dhârâ-pûrvvaka-mâḍi âchandrârkka-târaṃ baraṃ saluvant âgi â yeraḍu-paṭṭaṇada samasta-nakharaṅgaḷû sva-dêśi-para-dêśiyindaṃ bandantaha-davaṇa-gadyâṇa-nûṟakke gadyâṇaṃ vondarôpâdiya-davaṇa Âdi-Dêvarige saluvante koṭṭa śâsana yidaroḷe virahita-guptavan ârum âḍidaḍam avana santâna nissantâna ava dêva-drôhi râja-drôhi samaya-drôhigaḷendu vodambaṭṭu barasida samasta nakaraṅgaḷ oppa śrî-Gommaṭa ||

132 (341)

South of the entrance to Maṅgâyi basti.

(*First face.*)

Svasti śrî-Mûla-saṅgha Dêśiya-gaṇa Pustaka-gachchha Koṇḍakundânvayada śrîmad-Abhinava-Chârukîrtti-paṇḍitâchâryyara śishyaḷu samyaktvâdy-anêka-guṇa-gaṇâbharaṇa-bhûshite râya-pâtra-chûḍâmaṇi Beḷuguḷada Maṅgâyi mâḍisida Tribhuvana-chûḍâmaṇiy emba chaityâlayakke maṅgaḷam ahâ śrî śrî śrî ||

133 (340)

North of the entrance.

S'rîmatu Paṇḍita-dêvarugaḷa guḍḍagaḷâda Beḷuguḷada Nâga-Channa-goṇḍana maga Nâga-goṇḍa Muttugada Honnênahaḷḷiya Kala-goṇḍan oḷagâda gauḍagaḷu Maṅgâyi mâḍisida bastige koṭṭa Doḍḍanakaṭṭe gadde beddalu yidakke aḷupidavaru Vâraṇâsiyalu sahasra-kapileyaṃ konda pâpakke hôguvaru maṅgaḷam aha śrî śrî śrî ||

134 (342)

On the south wall of Maṅgâyi basti.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

târâsphârâlakâpi sura-kṛita-sumanô-vṛishṭi-pushpâ-śayâri
stômâḥ krâmânti dṛiha jagaṃ paṭalîḍambhatôyas samâdi ।
sôyaḥ śrî-Gommaṭêśas tri-bhuvana-sarasî-rañjanê râjahaṃsô
bhava sthitiṃ babhânu Beḷuguḷa-nagarê sâdhu jêjiya tiraṃ ||

Nandana-saṃvatsarada Puśya-śu 3 lû Gerasoppeya hiriya-Âyyagaḷa śishyaru Gummaṭaṇṇagaḷu Gummaṭanâthana-sannidhiyalli bandu chikka-beṭṭadali chikka-bastiya kalla-kaṭṭisi jîrṇnôddhâra baḍaga-vâgila basti mûṟu Maṅgâyi-basti vondu hâge aydu-basti-jîrnnôddhâra vondu tandakke ahâra-dânâ

135 (343)

Vikâri-saṃvatsarada S'râvaṇa-śu 1 Gerasoppeya śrîmati-Avvegaḷu samasta-kûṭa-bṛinda-koṭugaṃ ।

136 (344)

At Bhaṇḍâri basti, east side.

Svasti samasta-praśast -sahitaṃ ||

pâshaṇḍa-sâgara-mahâ-baḍavâ-mukhâgni śrî-Raṅga-râja-charaṇâmbuja-mûla-dâsa ।
śrî-Vishṇu-lôka-maṇi-maṇṭapa-mârgga-dâyî Râmânujô vijayatê yati-râja-râja ||

S'aka-varsha 1290 neya Kilaka-saṃvatsarada Bhâdrapada-śu 10 Bṛi svasti śrîman-mahâ-maṇḍalêśvaraṃ ari-râya-vibhâ̂ḷa bhâshege tappuva râyara gaṇḍa śrî-Vîra-Bukka-Râyanu pṛithvî-râjyava mâḍuva kâladalli Jainarigû bhaktarigû saṃvâjav âdalli Âneyagondi Hosapaṭṭaṇa Penaguṇḍe Kallehada-paṭṭaṇa voḷagâda samasta-nâḍa bhavya-janaṅgaḷu â Bukka-Râyaṅge bhaktaru mâḍuva anyâyaṅgaḷannu binnaha mâḍaligi Kôvil Tiruma'e Perumâḷ-kôvil Tirunârâyaṇapuraṃ mukhyavâda sakalâchâryyarû sakala-'a mayʼgaḷû sakala-sâtvikarû môshṭikara tirupaṇi-tiruviḍi-taṇṇîravaru nâlvatt-eṇṭu-ta... gaḷu sâvanta-bôvakkaḷu Tirukula Jâmbavakula voḷagâda hadineṇṭu-nâḍa śrî-Vaishṇavara kaiyyalu Mahârâyanu Vaishṇava-da śanakke-û Jaina-darśanakke-û bhêdav illav endu Râyanu Vaishṇavara kaiyyalu Jainara kai viḍidu koṭṭu yî Jaina-darśanakke pûrvva-mariyâdeyalu pañcha-mahâ-vâdyaṅgaḷû kaḷaśavu saluvudu Jaina-darśanakke bhaktara deseyinda hâni-vṛiddhiy âdarû Vaishṇava-hâni-vṛiddhiy âgi pâlisuvaru yî mariyâdeyalu yallâ-râjyadoḷag uḷḷantaha bastigaḷige śrî-Vaishṇavaru śâsanavu

nattu pâlisuvaru chandrârkka-sthâyiyâgi Vaishṇava-samayavu Jaina-darśanava rakshisikoṇḍu baheru Vaishṇavarû Jainarû vondu-bhêdavâgi kâṇal âgadu śrî-Tirumaleya-tâtayyaṅgaḷu samasta-râjyada bhavya-janaṅgaḷa anumatadinda Beḷguḷa-tîrtthadalli dêvara aṅga-rakshaṇegôsuka samasta-râjyadoḷag uḷḷantaha Jainaru bâgilu-daṭṭaṇeyâgi mane-manege varshakke 1 haṇa koṭṭu â yettida honniṅge dêvara aṅga-rakshege yippatt âḷa mâsantav iṭṭu mikka honniṅge jîrṇṇa-Jinâlayaṅgaḷige sotheyan ikkûdu yî mariyâdeyalu chandrârkkar uḷḷannaṃ tappaliyadê varsha-varshakke koṭṭu kîrttiyannu puṇyavannu upârjjisikombudu yî mâḍida kaṭṭaḷeyanu âvan obbanu mîṟidavanu râja-drôhi saṅgha-samudâyakke-drôhi tapasviy âgali grâmaṇiy âgali yî dharmmava keḍsidar âdaḍo Gaṅgeya taḍiyalli kapileyanû Brâhmaṇananû konda pâpadalli hôharu ॥

ślôka ॥ sva-dattâṃ para-dattaṃ vâ yô harêti vasundharâṃ ।
shashṭi-varsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ॥

Subsequently added above.

śrî-Kallehada .. dvi-Seṭṭi .... Busuvi-Seṭṭi Bukka-Râyarige binnahaṃ mâḍi Tirumaleya-tâtayyaṅgaḷu bijayaṃ gaisi tara .. jirnnoddâraṃ mâḍisidaru ubhaya samavû kûḍi Busuvi-Seṭṭiyarige Siṅgha-nâyka paṭṭava kaṭṭidaru ॥

137 (345), (346), (347)

In the same place.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

bhadram astu Jina-śâsanâya ॥

svasti śrî-janma-gêhaṃ nibhṛita-nirupamaurvvânaḷôddâma-têjaṃ ।
vistârântaḥ-kṛitôrvvî-taḷam amaḷa-yaśaś-chandra-sambhûti-dhâmaṃ ।
vastu-brâtôdbhava-sthânakam atiśaya-satvâvaḷambaṃ gabhîraṃ ।
prastutyaṃ nityam ambhônidhi-nibham esegum Hoysaḷôrvvîśa-vaṃśaṃ ॥

adaroḷu kaustubhad ond anargghya-guṇamaṃ dêvêbhad-uddâma-sa- ।
tvada gurvvaṃ hima-raśmiy ujvaḷa-kaḷâ-sampattiyaṃ pârijâ- ।
tad udâratvada pempan ôrvvan enitântaṃ tâḷdi tân alte pu- ।
ṭṭidan udvêjita-vîra-vairi-Vinayâdityâvani-pâḷakaṃ ॥

kanda ॥ vinayaṃ budharaṃ rañjise ।
ghana-têjaṃ vairi-balaman aḷarise negaḷdaṃ ।
Vinayâditya-nṛipâḷakan ।
anugata-nâmârtthan amaḷa-kîrtti-samartthaṃ ॥

â Vinayâdityana vadhu ।
bhâvôdbhava-mantra-dêvatâ-sannibhe sad- ।
bhâva-guṇa-bhavanam akhiḷa-ka- ।
ḷâ-viḷasite Keḷeyab-arasiy embaḷ pesariṃ ॥

â dampatigo tanûbhavan ।
âdaṃ S'achigaṃ Surâdhipatigaṃ munnant ।
âdaṃ Jayantan ante vi- ।
shâda-vidûrântaraṅgan Ereyaṅga-nṛipaṃ ॥

âtan Châḷukya-bhûpâḷana balada bhujâ-daṇḍam uddaṇḍa-bhûpa- ।
brâta-prôttuṅga-bhûbhṛid-vidaḷana-kuḷiśaṃ vandi-sasyaugha-mêghaṃ ।
[illegible]-dêva-dairadana-śarad-abhrêndu-kundâvadâta- ।
khyâta-prôdyad-yaśaś-śrî-dhavaḷita-bhuvanaṃ dhîran êkâṅga-vîraṃ ॥

Ereyan eḷeg enisi negaḷdirdd |
Ereyaṅga-nṛipâḷa-tiḷakan aṅgane chalvim- |
gere vaṭṭu śîla-guṇadim |
nered Êchala-dêviy antu nôntaru moḷarê ||

ene negaḷdavar irvvarggam |
tanûbhavar nnegaḷdar alte Ballâḷam Vi- |
shṇu-nṛipâlakan Udayâdi- |
tyan emba pesarindam akhiḷa-vasudhâ-taḷadoḷ ||

vṛitta || avaroḷ madhyaman âgiyum bhuvanadoḷu pûrvvâparâmbhôdhiy e- |
yduvinam kûḍe nimirchchuv ondu nija-bâhâ-vikrama-krîḍey u- |
dbhavadind uttaman âdan uttama-guṇa-vrâtaika-dhâmam dharâ- |
dhava-chûḍâmaṇi-Yâdavâbja-dinapam śrî-Vishṇu-bhûpâḷakam ||

kanda || eḷeg eseva Kôyatûr ttat |
Taḷavana-puram ante Râyarâya-puram ba- |
ḷvaḷa baḷeda Vishṇu-têjô- |
jvaḷaṇade savedavu baḷishṭha-ripu-durggaṅgaḷ ||

vṛitta || anitam durggama-vairi-durgga-chayamam koṇḍam nijâkshêpadind |
inibar bbhûparan âjiyoḷ tavisidam tann astra-saṅghâtadind |
inibargg ânatargg ittan udgha-padamam kâruṇyadind ondu tân |
anitam lekkade pêḷvoḍ abjabhavanum vibhrântan appam balam ||

kanda || Lakshmî-dêvi Khagâdhipa- |
lakshmaṅg esedirdda Vishṇug ent antevalam |
Lakshmâ-dêvi lasan-mṛiga- |
lakshmânane Vishṇug agra-satiy ene negaḷdaḷ ||

avargge manôjanante sudati-jana-chittaman irkkoḷalke sâlv- |
avayava-śôbheyind atanuv emb abhidhânaman ânad-aṅganâ- |
nivahaman echchu muyvanaṇam ânade biraran echchu yuddhadoḷ |
tavisuvan âdan âtma-bhavan apratimam Narasimha-bhûbhujam ||

paḍe mât êm bandu kaṇḍaṅg amṛita-jaḷadhi tâm garbbadim gaṇḍavâtam |
nuḍiv âtaṅg ênan embai praḷaya-samayadoḷ mêreyam miṟi barppâ- |
kaḍaḷannam Kâḷanannam muḷida-kuḷikanannam yugântâgniyannam |
siḍilannam simhadannam Pura-haran-urigaṇṇannan i Nârasimham ||

ripu-sarppa-darppa[illegible]-dâvânaḷa bahaḷa-sikhâ-jâḷa-kâḷâmbuvâham |
ripu-bhûpôdyat-pradîpa-prakara-paṭutara-sphâra-jañjhâ-samîram |
ripu-nâgânika-târkshyam ripu-nṛipa-naḷinî-shaṇḍa-vêdaṇḍa-rûpam |
ripu-bhûbhṛid-bhûri-vajram ripu-nṛipa-mada-mâtaṅga-simham Nṛisimham ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara | Dvârâvati-pura-varâdhîśvara | Tuḷuva-bala-jaladhi-baḍavânaḷa | dâyâda-dâvânaḷa | Pâṇḍya-kuḷa-kamaḷa-vêdaṇḍa | gaṇḍa-bhêruṇḍa | maṇḍaḷika-bêṇṭekâṟa Chôḷa-kaṭaka-sûṟekâṟa | saṅgrâma-Bhîma | Kali-kâla-Kâma | sakaḷa-vandi-brinda-santarppaṇa samagra-vitaraṇa-vinôda Vâsantikâ-dêvi-labdha-vara-prasâda | Yâdava-kulâmbara-dyumaṇi | maṇḍaḷika-makuṭa-chûḍâmaṇi kadana-prachaṇḍa | Malaparoḷ-gaṇḍa | nâmâdi-praśasti-sahitam śrîmat Tribhuvana-malla Taḷakâḍu Koṅgu Naṅgali Noḷambavâḍi Baṅgvase Hânuṅgal goṇḍa bhuja-baḷa Vîra-Gaṅga-pratâpa-Hoysaḷa Nârasimha-Dêvar dakshiṇa-mahî-maṇḍaḷamaṃ dushṭa-nigraha-śishṭa-pratipâḷana-pûrvvakam sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire tadîya-pitṛi-Vishṇu-bhûpâḷa-pâda-padmôpajîvi ||

â negaḻda Nârasimha-dha- ।
rânâthang Amara-patige Vâchaspati vôl ।
tân esedan uchita-kâryya-vi- ।
dhâna-param mânya-mantri Huḷḷa-chamûpam ॥

vṛitta ॥ akaḷaṅkam pitṛi-Vâchi-vaṃśa-tiḷakaṃ śrî-Yaksha-râjaṃ nijâm- ।
bike lôkâmbike lôka-vandite suśîlâchâre daiva-divi- ।
śa-kadamba-stuta-pâda-padman Aruhan nâthaṃ Yadu-kshôṇipâ- ।
ḷaka-chûḍâmaṇi Nârasiṃhan enal êṃ pempuḷḷanô Huḷḷapaṃ ॥
dhareyaṃ geldirdda tiṇpuḷḷanan udadhiy en ên emba guṇpuḷḷanaṃ Man- ।
daramaṃ mârkkoḷvad î puḷḷanan amara-mahîjâtamaṃ mikku lôkô- ।
ttaram app â puḷḷanaṃ Puḷḷanan eseva Jinêndrâṅghri-paṅkêja-pûjô- ।
tkaradoḷ taḷpo poyd alampuḷḷanan anukarisal marttyan âvon samartthaṃ ॥
sumanas-santati-sêvitaṃ guru-vachô-nirddishṭa-nîtikramaṃ ।
samadârâti-baḷa-prabôdhana-karaṃ śrî-Jaina-pûjâ-samâ- ।
ja-mahôtsâha-paraṃ dhurandharana pempaṃ tâḷdi bhaṇḍâri-Hu- ।
ḷḷama-daṇḍâdhipan irddapaṃ mahiyoḷ udyad-vaibhava-bhrâjitaṃ ॥
satataṃ prâṇi-vadhaṃ vinôdam anṛitâḷâpaṃ vachaḥ-prauḍhi san- ।
tatam anyârtthaman iḻdu koḷvude valaṃ têjaṃ para-striyaroḷ ।
rati saubhâgyam anûna-kâṅkshe matiy âyt ellarggam âr ppôltapar ।
bbrata-ratna-prakarakke śîḷa-bhaṭaroḷg â huḷḷanaṃ Huḷḷanaṃ ॥
sthira-Jina-śâsanôddharaṇar âdiyoḷ âr ene Râcha-Malla-bhû- ।
vara-vara-mantri-Râyane baḷikke budha-stutan appa Vishṇu-bhû- ।
vara-vara-mantri-Gaṅgaṇane matte baḷikke Nṛisiṃha-dêva-bhû- ।
vara-vara-mantri-Huḷḷane peṛaṅg init uḷḷoḍe pêḷal âgadê ॥
Jina-gaditâgamârttha-vidar asta-samasta-bahiḥ-prapañchar aty- ।
anupama-śuddha-bhâva-niratar ggata-môhar enippa Kukkuṭâ- ।
sana-Maladhâri-dêvaro jagad-gurugaḷ gurugaḷ nija-vrata- ।
kk ene guṇa-gauravakke toṇe yâro chamûpati-Huḷḷa-Râjanâ ॥
Jina-gêhôddharaṇaṅgaḷiṃ Jina-mahâ-pûjâ-samâjaṅgaḷiṃ ।
Jina-yôgi-braja-dânadiṃ Jina-pada-stôtra-kriyâ-nishṭheyiṃ ।
Jina-sat-puṇya-purâṇa-saṃśravaṇadiṃ santôshamaṃ tâḷdi bha- ।
vya-nutaṃ nichchalum inte poḷtu gaḷevaṃ śrî-Huḷḷa-daṇḍâdhipaṃ ॥

kanda ॥ nippaṭamê jîrṇnam âduda- ।
n uppaṭṭaytana mahâ-Jinêndrâlayamaṃ ।
nip posatu mâḍidaṃ karaṃ ।
oppire Huḷḷaṃ manasvi Baṅkâpuradoḷ ॥

mattam alliyê ॥

vṛitta ॥ kalitanamuṃ viṭatvamuman uḷḷaman âdiyoḷ orppey urvviyoḷ ।
Kaliviṭan emban âtana Jinâlayamaṃ nere jîrṇnam âdudaṃ ।
kalisade dânadoḷ parama-saukhya ramâ-ratiyoḷ viṭaṃ vini- ।
śchalav enisirdda Huḷḷan adan ettisidaṃ Rajatâdri-tuṅgamaṃ ॥

priyadindam Hulla-sênâpati Kopaṇa-mahâ-tîrtthadol dhâtriyum vâ- |
rddhiyum ullannam chatur-vvimśati-Jina-munî-sanghakke niśchintamâg a- |
kshaya-dânam salva pângim bahu-kanakaman â kshêtrajargg ittu sadvṛi- |
ttiyin int î lôkam ellam pogaḷe biḍisidam puṇya-puñjaika-dhâmam ||

â Kellangeṛey âdi-tîrttham adu munnam Gangarim nirmmitam |
lôka-prastutam âytu kâla-vaśadim nâmâvaśêsham baḷikk |
âkalpa-sthiram âge mâḍisidan î-bhâsvaj-Jinâgâramam |
śrîkântam taḷadindam oyde kaḷasam śrî-Hulla-daṇḍâdhipam ||

kanda || pañcha-mahâ-vasatigaḷam |
pañcha-su-kalyâṇa-vâñchheyim Hulla-chamû- |
pam chaturam mâḍisidam |
kâñchana-naga-dhairyyan enisi Kellangeṛeyol ||

kanda || Hulla-chamûpana guṇa-gaṇa- |
m ull anituman âro neṛeye pogaḷal neṛevar |
baḷḷadol aled udadhiya jala- |
m ull anituman âro pavaṇisal neṛe vannar ||

sams'rita-sad-guṇam sakala-bhavya-nutam Jina-bhâshitârttha-nis- |
samśaya-buddhi-Hulla-pṛitanâ-pati kairava-kunda-hamsa-śu- |
bhrâmśu-yaśam jagau-nutadol î vara-Belguḷa-tîrtthadol chatur- |
vvimśati-tîrtthakṛin-nilayamum neṛe mâḍisidan dal int idam ||

kanda || Gommaṭa-pura-bhûshaṇam idu |
Gommaṭam âyt ene samasta-parikara-sahitam |
sammadadim Hulla-châmû- |
pam mâḍisidam Jinôttamâlayaman idam ||

vṛitta || parisûtram nṛitya-gêham pravipuḷa-viḷasat-paksha-dêśastha-śaiḷa- |
sthira-Jainâvâsa-yugmam vividha-suvidha-patrôllasad-bhâva-rûpô- |
tkara-râjadvâra-harmmyam beras atuḷa-chatur-vvimśa-tîrtthêśa-gêham |
paripûrṇnam puṇya-puñja-pratimam esedud îy andadim Hullanindam ||

svasti śrî-Mûla-sanghada Dêsiya-gaṇada Pustaka-gachchhada Koṇḍakundânvaya-bhûshaṇar appa śrî-Guṇachandra-siddhânta-dêvara śishyar appa śrî-Nayakîrtti-siddhânta-dêvar ent appar endoḍe ||

vritta || bhaya-môha-dvaya-dûranam madana-ghôra-dhvânta-tivrâmśuvam |
naya-nikshêpa-yuta-pramâṇa-parinirṇnîtârttha-sandôhanam |
nayanânandana-śânta-kânta-tanuvam siddhânta-chakrêśanam |
Nayakîrtti-brati-râjanam nenedoḍam pâpôtkaram pinguguṃ ||

kṛita-dig-jaitrav idam barutte Narasimha-kshôṇipam kaṇḍu san- |
matiyim Gommaṭa-Pârśvanâtha-Jinaram matt î chatur-vvimśati- |
pratimâ-gêhaman int ivakke vinatam prôtsâhadim biṭṭan a- |
pratimallam Savaṇêṛan ûran abhayam kalpântaram salvinam ||

adakke Nayakîrtti-siddhânta-chakravarttigaḷam mahâ-maṇḍaḷâchâryyaran âchâryyar mmâḍi ||

vṛitta || tavad-auchityade Nârasimha-nṛipanim tâm pettuvam sad-guṇâ- |
rṇnavan î Jaina-gṛihakke mâḍidan achaṇḍam Hulla-daṇḍâdhipam |
bhuvana-prastutan opputirppa Savaṇêṛ emb ûran ambhôdhiyum |
raviyum chandranum urvvarâvaḷayamum nilvannegam salvinam ||

grâma-sîmey ent endaḍe I mûḍaṇa-deseyoḷ Savaṇêṛa-Bekkan-eḍeya sîme karaḍi yaṛe allim teṅka hiriy-obbeyim pôgalu Bimbi-Seṭṭiya keṛeya kôḍiya kiḷ-bayalu allim teṅka Barahâḷa-keṛey-achchugaṭṭu mêreyâgi hiriy-obbeya basuriya teṅkaṇa kemb-areya huṇise teṅkaṇa deseyoḷu Biḷattiya Savaṇêṛa yaḍeya êreya diṇṇeya huṇiseya koḷa hiriy-âla allim haḍuvalu hiriy-obbeya chaḷḷe-moṛaḍiya haḍuvaṇa Baḷḷeya keṛeya teṅkaṇa kôḍiya baḷariya bana allind atta taṛihariya kaliya manakaṭṭada tây-vaḷḷa Jannavurada hiriya keṛeya tây-vaḷḷa sîme I haḍuvaṇa deseyoḷ Jannavurakkam Savaṇêṛiṅgam sâgara-maryyâde Jannavura Savaṇêṛa kere yêriya naḍuvaṇa hiriya huṇise sîme baḍagaṇa deseyoḷ kakkina kôhu adaṛa mûḍaṇa Birajjana keṛe â keṛey oḷage Savaṇêṛa Beḍuganahaḷḷiya naḍuve basuriya gôṇi allim mûḍal Âlajjana-kummari allim mûḍa Chilladare sîme ||

î-sthaḷadind âda dravyaman illiy âchâryyar î-sthânada basadigaḷa khaṇḍa-sphuṭita-jîrṇôddhârakkam dêvatâ-pûjegam raṅga-bhôgakkam basadige besa-geyva prajegam ṛishi-samudâyad âhâra-dânakkam salisuvudu ||

idan âvam nija-kâladoḷ su-vidhiyind âḷippa lôkôttamam I
viditam nirmmaḷa-puṇya-kîrttiyum avam tâm tâḷugum mattam in- I
t idan âvam kidivonu keṭṭa-bageyam tand âtan âḷdum gabhi- I
ra durane .... ||

(*Second face*)

(346) śrîmat-Supârśva-dêvam I
bhû-mahitam mantri-Huḷḷa-Râjaṅgam tad- I
bhâmini-Padmâvatigam I
kshêmâyur-vvibhava-vṛiddhiyam mâḷke bhavam ||

kamaṇîyânana-hêma-tâmarasadim nêtrâsitâmbhôjadin- I
d amaḷâṅga-dyuti-kântiyim kucha-rathâṅga-dvandvadim śrî-nivâ- I
sam enalu Padmala-dêvi râjisutam irppaḷ Huḷḷa-Râjântaraṃ- I
ga-marâḷam ramiyippa padminiyavolu nitya-prasâdâspadam ||

chala-bhâvam nayanakke kâśyam udarakk atyanta-râgam padau- I
shṭha-lasat-pâṇi-talakke karkkaśate vakshôjakke kârshṇyam kacha- I
kk alasatvam gatig allad illa hṛidayakk endendu Padmâvatî- I
lalanâ-ratnada rûpa-śîla-guṇamam pôlvannar âr kkânteyar ||

Uragêndra-kshîra-nîrâkara-Rajatagiri śrî-sita-chchhatra-Gaṅgâ- I
Hara-hâs Airâvatêbha-sphaṭika-vṛishabha-śubhrâbhra-nihâra-hârâ- I
maravâji śvêta-paṅkêruha Haḷadhara-Vâk-chhaṅkha haṃsêndu kundô- I
tkara-chañchat-kîrtti-kântam budha-jana-vinutam Bhânukîrtti-vratîndram ||

śrî-Nayakîrtti-munîśvara- I
sûnu-śrî-Bhânukîrtti-yatipatig ittam I
bhû-nutan .. appa Huḷḷapa- I
sênâpati dhârey eṛedu Savaṇêṛ-ûram ||

(*Third face.*)

(17) Svasti śrî-vijayâbhyudaya-S'âlivâhana-śaka-varsham 1200 neya Bahudhânya-saṃvatsarada Chaitra-śuddha 1 S'ukravâra Bhaṇḍâriyayyana basadiya śrî-dêvara Vallabha-dêvarige nityâbhishêkakke akshaya-bhaṇḍâravâgi śrîmanu-mahâ-maṇḍalâchâryyaru Udayachandra-dêvara śishyaru Munichandra-dêvaru ga 2 pa 5 kkam hâlu-mânâ 2 śrîmatu Chandraprabha-dêvara śishyaru Padumaṇandi-dêvara

koṭṭa pa 9 ta 1 śrîman-mahâ-maṇḍalâchâryyaru Nêmichandra-dêvara tamma Sâtaṇṇanavara maga Padumaṇṇanavaru koṭṭa ga 2 pa 2 Munichandra-dêvara aḷiya Âdiyaṇṇa ga 1 pa 2½ Bamma-Seṭṭiyara tamma Pârisa-dêva ga 1 pa 2½ Jannavurada sênabôva Mâdayya ga 1 pa 2½ âtana tamma Pârisa-dêvayya Siṅgaṇa pa 6½ sênubhôva Padumaṇṇana maga Chikkaṇṇa ga 1¼ Bhâratiyakkana Nemmadiyakka pa 8 kappage.

S'rîman-mahâ-maṇḍalâchâryyarum râja-gurugaḷum appa śrî-Mûla-saṅgha-samudâyaṅgaḷ Durmmukhi-saṃvatsarada Âshâḍha-su 5 .. Gommaṭa-dêvar śrî-Kamaṭha-Pârśva-dêvaru Bhaṇḍâryyayana basadiya śrî-dêvara Vallabha-dêvaru mukhyavâda basadigaḷa dêva-dânada gadde beddalu sahita bâṇa abhyâgati kaṭaka-śese-basadi-manakshateyavu muntâgi yênu vanaṃ koḷḷiv endu biṭṭu śrî-Beḷuguḷa-tîrtthada samasta-mâṇikya-nagaraṅgaḷu Kabbâhu-nâtha aṛuvaṇada gauḍa-prajegaḷu muntâgi śrî-dêvara Vallabha-dêvara Hâḍuvarahaḷḷige Sambhu-dêva anyâyavâgi maḷa-brayavâgi komba gadyâṇa aydanu â-dêvara Vallabha-dêvara raṅga-bhôgakke saluvudu â-haḷḷiya ashṭa-bhôga-têja-sâmya kiṛukuḷa yên âdoḍaṃ â-dêvara Vallabha-dêvara raṅga-bhôgakke salu ||

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At Bhaṇḍâri basti, west side.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchanaṃ |
jîyat trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

bhadraṃ bhûyâj Jinêndrâṇâṃ śâsanâyâgha-nâśinê |
ku-tîrttha-dhvânta-saṅghâta-prabhêda-ghana-bhânavê ||

svasti Hoysaḷa-vaṃśâya Yadu-mûḷâya yad-bhavaḥ |
kshatra-mauktika-santânaṃ pṛithvî-nâyaka-maṇḍanaṃ ||

śrî-dharmmâbhyudayâbja-shaṇḍa-taraṇiḥ samyaktva-chûḍâmaṇiḥ
nîti-śrî-saraṇir pratâpa-dharaṇiḥ dânârtthi-chintâmaṇiḥ |
vaṃśê Yâdava-nâmni mauktika-maṇir jjâtô jagan-maṇḍanaḥ
kshîrâbdhâv iva kaustubhô 'tra Vinayâdityâvanîpâḷakaḥ ||

apicha || śrî-kântâ-kamanîya-kôḷi-kamaḷôllâsât su-nityôdayâd
darppântha-kshitipândhakâra-haraṇâd bhûyaḥ pratâpânvayât |
dik-chakrâkramaṇâd vishat-kuvaḷaya-pradhvaṃsanâd bhûtaḷê
khyâtô 'nvarttha-nijâkhyaisha Vinayâdityâvanîpâḷakaḥ ||

Dhâtrâ tri-lôkôdara-sâra-bhûtair aṃśair mmudâśvasya vinirmmitêva |
tasya priyâ Kêḷiya-nâma-dêvî Manôja-râjya-prakṛitir bbabhûva ||

tayôr abhûd bhû-nuta-bhûri-kîrttir parâkramâkrânta-diganta-bhûmiḥ |
tanûbhavaḥ kshatra-kula-pradîpaḥ pratâpa-tuṅgônv Eṛeyaṅga-bhûpaḥ ||

vitaraṇa-latâ-vasantar pramadâ-rati-vârddhi-târakâ-kântaḥ |
sâkshât samara-Kṛitântô jayati chiraṃ bhûpa-makuṭa-maṇir Eṛeyaṅgaḥ ||

apicha || śarad-amṛita-dyuti-kîrttir Mmanasija-mûrttir vvirôdhi-Kuru-Kapikêtuḥ |
Kali-kâla-jaladhi-sêtuḥ jayati chiraṃ kshatra-mauḷi-maṇir Eṛeyaṅgaḥ ||

apicha || Jaya-lakshmî-kṛita-saṅgaḥ kṛita-ripu-bhaṅgaḥ praṇûta-guṇa-tuṅgaḥ |
bhûri-pratâpa-raṅgô jayati chiraṃ nṛipa-kirîṭa-maṇir Eṛeyaṅgaḥ ||

apicha ‖ Lakshmî-prêma-nidhir vvidagdha-janatâ-châturyya-charchchâ-vidhir
vvîra-śrî-nalinî-vikâsa-mihirô gâmbhîryya-ratnâkaraḥ ǀ
kîrtti-śrî-latikâ-vasanta-samayas saundaryya-lakshmîmayas
sa śrîmân Ereyaṅga-tuṅga-nṛipatiḥ kaiḥ kair nna saṃvarṇṇyatê ‖

apicha ‖ kaś śaknôty Ereyaṅga-maṇḍalapatêr ddôr-vvikrama-krîḍanaṃ
stôtuṃ Mâlava-maṇḍalêśvara-purîṃ Dhârâm adhâkshît kshaṇât ǀ
dôḥ-kaṇḍûla-karâla-Chôla-kaṭakaṃ drâk kândiśîkaṃ vyadhân
nirddhâmâkṛita Chakragoṭṭam akarôd bhaṅgaṃ Kaliṅgasya cha ‖

kântâ tasya Latântabâṇa-lalanâ lâvaṇya-puṇyôdayaiḥ
saubhâgyasya cha viśva-vismayakṛitaṛ pâtrî Dharitrî-bhṛitaḥ ǀ
putrîvad vilasat-kalâsu sakalâsv Ambhôjayônêr vvadhûr
âsîd Êchala-nâma-puṇya-vanitâ râjñî yaśaś-śrî-sakhî ‖

apicha ‖ kuntala-kadalî-kântâ pṛithu-kucha-kumbhâ madâlasâ bhâti sadâ ǀ
Smara-samara-sajja-vijaya-Mataṅgôdbhava-châru-mûrttir Êchala-Dêvî ‖

apicha ‖ S'achîva S'akraṃ Janakâtmajêva Râmaṃ Girîndrasya sutêva S'ambhuṃ ǀ
Padmêva Vishṇuṃ madayaty ajasraṃ sânaṅga-lakshmîr Ereyaṅga-bhûpaṃ ‖

Kausalyayâ Daśarathô bhuvi Râmachandraṃ śrî-Dêvakî-vanitayâ Vasudêva-bhûpaḥ ǀ
Kṛishṇaṃ S'achî-pramadayêva Jayantam Indrô Vishṇuṃ tayâ sa nṛipatir jjanayâṃ babhûva ‖

udayati Vishṇau tasminn anêśad ari-chakra-kulam ilâdhipa-chandrê ǀ
adhikatara-śriyam abhajat kuvalaya-kulam agvad amala-dharmmâmbhôdhiḥ ‖

apicha ‖ nirddalita-Kôyatûrô bhasmîkṛita-Koṅga-Râyarâyapuraḥ ǀ
ghaṭṭita-Ghaṭṭa-kavâṭaḥ kampita-Kâñchîpuras sa Vishṇu-nṛipâlaḥ ‖

apicha ‖ atula-nija-bala-padâhati-dhûlîkṛita-tad-Virâṭa-narapati-durggaḥ ǀ
vana-vâsita-Vanavâsô Vishṇu-nṛipas taralitôru-Vallûraḥ ‖

apicha ‖ nija-sênâ-pada-dhûlî-karddamita-Malaprahâriṇî-vâriḥ ǀ
kalapâla-śôṇitâmbu-niśâtikṛita-nija-karâsir avanipa-Vishṇuḥ ‖

apicha ‖ Narasiṃha-Varmma-bhûbhuja-Sahasrabhuja-bhûja-Paraśurâmô 'pi ǀ
chitraṃ Vishṇu-nṛipâlaś śatakṛitvô 'py âjani jita-śatru-kshatraḥ ‖

Adiyama-pṛithu-śauryyâryyama-Râhur Vveṅgi-girîndra-hati-pavi-daṇḍaḥ ǀ
Talavana-pura-lakshmîṃ punar aharaj jayam iva ripôs sa Vishṇu-nṛipaḥ ‖

apicha ‖ chakri-prêshita-Mâlavêśvara-Jagaddêvâdi-sainyârṇṇavaṃ
ghûrṇṇantaṃ sahasâ pibat karatalênâhatya mṛityu-prabhuḥ ǀ
prâk paśchâd asinâgrahîd iha mahîṃ tat Kṛishṇavêṇyâvadhi
śrî-Vishṇur bbhuja-daṇḍa-chûrṇṇita-nitântôttuṅga-Tuṅgâchalaḥ ‖

apicha ‖ Iruṅgôla-kshôṇîpati-mṛiga-mṛigârâtir atulaḥ
Kadamba-kshôṇîśa-kshitiruha-kula-chchhêda-paraśuḥ ǀ
nija-vyâpâraika-prakaṭita-lasach-chhauryya-mahimâ
sa Vishṇuḥ pṛithvîśô na bhavati vachô-gôchara-guṇaḥ ‖

sâkshâl Lakshmîr vvipad-apagamê viśva-lôkasya nâmnâ
Lakshmî-Dêvî viśada-yaśasâ digdha-dik-chakra-bhittêḥ ǀ
+ dṛipyad-vairi-kshitipa-Ditija-vrâta-vidhvaṃsa-Vishṇôḥ
Vishṇôs tasya praṇaya-vasudhâsît sudhâ-nirmmitâṅgî ‖

brahmâṇḍa-bhâṇḍa-bharitâmaḷa-kirtti-lakshmî-
kântas tayôr ajani sûnur Ajâtaśatruḥ |
prithvîśa-Pâṇḍu-Prithayôr iva Pushpachâpô
Daityadvishat-Kamalayôr iva Nârasiṃhaḥ ||

apicha || garbbaṃ Barbbara muñcha kâñchana-chayaṃ Chôḷâśu râśikuru
kshêmaṃ bhikshaya Chêra chîvara-mukhâṃ dûrêṇa vijñâpaya |
svaṃ Gauḍêti Nṛisiṃha-bhûri nṛipatêr mmadhyê-sadas sarvvadâ
durvvâras sarati dhvaniḥ parijanân nirgghâta-nirgghôsha-jit ||

apicha || śauryyaṃ naisha Harêḥ paratra-taraṇir anyatra têjasvitâṃ
dânitvaṃ kariṇaḥ paratra rathinâṃ anyatra kirttiṃ radât |
râjyaṃ chandramasar paratra vishamâstratvaṃ cha pushpâyudhâd
anyatrânya-janê manâk cha sahatê śrî-Nârasiṃhô nṛipaḥ ||

apicha || sa bhuja-baḷa-Vîra-Gaṅga-pratâpa-Hoysaḷâpara-nâmâ |
pâḷayati chatus-samayaṃ maryyâdâm ambunidhir ivâti-prîtyâ ||
Châgala-Dêvî-ramaṇô Yâdava-kula-kamaḷa-vimala-mârttaṇḍa-śrîḥ ||
chhitvâ dṛipta-virôdhi-vaṃśa-gahanaṃ dig-jaitra-yâtrâ-vidhâv
âruhyôdaya-bhûdharaṃ ravir ivâdriṃ dîpa-vartti-śriyâ |
natvâ dakshiṇa-Kukkuṭêśvara-Jina-śrî-pâda-yugmaṃ nidhiṃ
râjyasyâbhyudayâya kalpitam idaṃ svasyâtma bhaṇḍâriṇâ ||
sarvvâdhikâriṇâ kâryyavidhau Yôgandha-Pâyaṇâd |
api dakshêṇa nîtijña-guruṇâ cha Gurôr api ||
Lôkâmbikâ-tanûjêna Jakki-Râjasya sûnunâ |
jyâyasâ lôka-rakshayka-lakshmaṇâmara yôr api ||
Maladhâri-svâmi-pada prathita-mudâ Vâji-vaṃśa-gagaṇân śumatâ |
hima-ruchinâ Gaṅga-mahi-nikhila-Jinâgâra-dâna-tôyadhi-vibhavai ||
dûrikṛita-Kaḷi-syûta-tri-kaḷaṅkêna bhûyasâ |
charitra-payasâ kirtti-dhavaḷikṛita-diśâḷinâ ||
tri-śakti-śakti-nirbbhinna-madavad-bhûri-vairiṇâ |
Huḷḷapêna jagan-nûta-mantri-mâṇikya-mauḷinâ ||
chatur-vviṃśati-Jinêndra-śrî-niḷayaṃ Maḷâyâchaḷam |
sad-dharmma-chandanôdbhûtâṃ dṛishtvâ nirmmâpitaṃ tataḥ ||
dvitîyaṃ yasya samyaktva-chûḍâmaṇi-guṇâkhyayâ |
Bhavya-chûḍâmaṇir nnâma tasmai prîtyâ dadât tataḥ ||
dânârtthaṃ Bhavya-chûḍâmaṇi-Jina-vasatau vâsinâṃ sat-munînâṃ
bhôgârtthaṃ chânu-jîrṇôddharaṇam iha Jinêndrâshṭavidha-archanârtthaṃ |
śrî-Pârśva-svâminâṃ cha tri-jagad-adhipatêḥ Kukkuṭêśasya patyuḥ
puṇya-śrî-kanyakâyâ vivahana-vidhayê mudrikâm arppayan vâ ||

êkâśity-uttara-sahasra-Śaka-varshêshu gatêshu Pramâdi-saṃvatsarasya Pushya-mâsa-śuddha Śukravâra-chaturddaśyâm uttarâyaṇa-saṅkrântau śrî-Mûla-saṅgha Dêśiya-gaṇa Pustaka-gachchha-sambandhinam vidhâya ||

Narasiṃha-Himâdri tad-udhrita-kaḷaśa-hradaka-Huḷḷa-kara-jihvikê |
yânata-dhârâ Gaṅgâmbuni sa chatur-vviṃśati-Jinêśa-pâda-sarasî-madhyê ||
Savaṇêrum adâd bhûpatir agaṇita-Bali-Karṇa-nṛipati-Śibi-Khachara-patiḥ |
praguṇita-kuchêra-vibhavas tri-guṇikṛita-siṃha-vikramô Narasiṃhaḥ ||

atas tad-grâma-sîmâbhidhâsyatê ‖ tatra pûrvvasyâm diśi Savaṇêra-Bekkana yaḍeya sîmê karaḍiy-are allim teṅka hiriy-obbeyum pôgalu Bimbi-Seṭṭiya kereya kôḍiya kibbayalu ‖ allim teṅka Barahâḷa-kereya achchugaṭṭu mêreyâgi hiriy-obbeya basuriya teṅkaṇa kemb-areya huṇise ‖ dakshiṇasyâm diśi Biḷattiya Savaṇêra yaḍeya ereya diṇṇeya huṇiseya koḷa hiriy-âla । allim haḍuvalu hiriy-obbeya seḷḷe moraḍiya haḍuvaṇa baḷḷêya kereya teṅkaṇa-kôḍiya baḷariya bana ‖ allind atta Tarihaḷiya Kaliyamana kaṭṭada tây-vaḷḷa Jannavurada hiriya kereya tây-vaḷḷa sîme ‖ paśchimâyâm diśi Jannavurakkam Savaṇêriṅgam sâgara-mariyâde Jannavura Savaṇêra kere-yêriya naḍuvaṇa hiriya-huṇisê sîme ‖ uttarasyâm diśi kakkina kôhu adara mûḍaṇa Birajjana-kerey â kerey oḷage Savaṇêra Beḍuganahaḷḷiya naḍuve basuriya doṇe । allim mûḍal âlajjana kummari allim mûḍa billaḍara sîme ‖

sâmânyô 'yam dharmma-sêtur nṛipâṇâm kâlê kâlê pâlanîyô bhavadbhiḥ ।
sarvvân êtân bhâvinaḥ pârtthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ‖
sva-dattâm para-dattâm vâ yô harêta vasundharâm ।
shashṭim varsha-sahasrâṇi vishṭhâyâm jâyatê krimiḥ ‖
na visham visham ity âhur ddêvasvam visham uchyatô ।
visham êkâkinam hanti dêvasvam putra-pautrakam ‖

śaraj-jyôtsnâ Lakshmî-vapushi bahalaś chandana-rasô
diśâdhîśa-strîṇâm sphurad uru-dukûlaika-vasanam ।
tri-lôkâ-prâsâda-prakaṭita-sudhâ-dhâma-viśadam
yaśô yasya śrîmân sa jayati chiraṁ Huḷḷapa-vibhuḥ ‖

astu svasti chirâya Huḷḷa bhavatê śrî-Jaina-chûḍâmaṇê
bhavya-vyûha-sarôja-shaṇḍa-taraṇê gâmbhîryya-vârânnidhê ।
bhâsvad-viśva-kaḷânidhê Jina-nuta-kshîrâbdhi-vṛiddhindavê
syôdyat-kîrtti-sitâmbujôdara-lasad-vârâsi-vâr-bbindavê ‖

śrî-Gommaṭa-purada tippe-suṅkadalli aḍakeya hêriṅge 200 hasumbege ayvattu uppu .... ge bisige 1 hasumbe gôshala 5 meḷasu hêriṅge baḷḷa 1 hasumbege mâna 1 maripannâyadalli eleya ......
...... rega hâga 1 mêl-ele 200 gâṇa-dere initumam tamma suṅka-pathikâradandu chatur-vvimśati-tîrtthaṅkara pû .... pradhâna sarvvâdhikâri hiriya-bhaṇḍâri Huḷḷayyaṅgaḷu heggaḍe-Lakkayyaṅgaḷum heggaḍe-A .... Hoysaḷa Nârasimha-dêvana kayya bêḍikoṇḍu biṭṭaru ippatta-nâlvara mane-dere pa .... tâm nuḍidudê sad-vâṇi tanna pêḷd andadoḷ âr ṇnaḍadoḍ ade mârggam endaḍe naḍedu ....

S'aśiyind ambaram abjadim tiḷigoḷam nêtraṅgaḷind ânanam ।
posa-mâvim banam Indranim Tridivam âśê ...... ।
...... kîrtti-dêva-muniyim saiddhânta-chakrêśanind ।
esegum śrî-Jina-dharmmam endaḍe baḷikkê vaṇṇipam baṇṇipam ‖

.... tan labdhan chamû-nâyakaḥ । śrî-Huḷḷas Savaṇêru mêva madadâ dâba ....
ttyâ mudâ dhârâpûrvvakam urvvarâstuti bhṛi .... śrî śrî

bhavyâmbhôruha-bhâskaras Surasarim nîhâra .... parârttha-ratnâkaraḥ ।
siddhântâmbudhi-varddhanâmṛitakaraḥ Kandarppa-śailâśanis so .... bhûtalê ‖

139 (351)

North of the Maṭha.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ‖

svasti śrî-Varddhamânasya varddhamânasya śâsanê |
śrî-Koṇḍakunda-nâmâbhûch chatur-aṅguḷa-châraṇaḥ ||

tasyânvayê 'jani khyâtê vikhyâtê Dêśikê-gaṇê |
guṇî Dêvêndra-siddhânta-dêvô Dêvêndra-vanditaḥ ||

avara santânadoḷ ||

vṛitta || para-vâdi-kshitibhṛin-niśâta-kuḷiśaṃ śrî-Mûla-saṅghâbja-shaṭ- |
charaṇaṃ Pustaka-gachchha Dêśiga-gaṇa prakhyâta-yôgîśvarâ- |
bharaṇaṃ Manmatha-bhañjanaṃ jagadoḷ âdaṃ khyâtan âdaṃ Divâ- |
karanandi-bratipaṃ Jinâgama-sudhâmbhôrâśi-târâdhipaṃ ||

ant enal int enalk ariyen eyde jagat-traya-vandyar appa peṃ- |
paṃ taḷed irppar embud ane ballen adallade samyamaṃ chari- |
traṃ tapam emb iv attaḷagam intu Divâkaranandi-dêva-sai- |
ddhântigargg endoḍ ondu rasanôktiyoḷ ân adan entu baṇṇipeṃ ||

tat-śishyar appa ||

neṟeye tanutram ikkidavol ida malan tine meyyan ormmeyuṃ |
turisuvad illa nidde vare maggulan ikkumad illa bâgilaṃ |
kiṟu teṟeyambud ill uguḷdud illa malaṅgumad ill Ahîndranuṃ |
neṟevane baṇṇisal guṇa-gaṇâvaḷiyaṃ Maḷadhâri-dêvarâ ||

avara śishyar ||

vṛitta || Kantu-madâpahar ssakaḷa-jîva-dayâpara-Jaina-mârgga-râ- |
ddhânta-payôdhigaḷu vishaya-vairigaḷ uddhata-karmma-bhañjanar |
ssantata-bhavya-padma-dinakṛit-prabharaṃ S'ubhachandra-dêva-si- |
ddhânta-munîndraraṃ pogaḷvud ambudhi-vêshṭita-bhûri-bhûtaḷaṃ ||

int ivara gurugaḷ appa śrîmad-Divâkaraṇandi-siddhânta-dêvaru ||

vṛitta || â-muni-dîksheyaṃ kuḍe samagra-tapô-nidhiy âgi dâna-chiṃ- |
tâmaṇiy âgi sad-guṇa-gaṇâgraṇiy âgi dayâ-dama-kshamâ- |
śrî-mukha-lakshmiy âgi vinayârṇṇava-chandrikey âgi santataṃ |
śrîmati Gantiyar neegaḷdar urvviyoḷ urvvero kûrttu kîrttisal ||

śrîmati Gantiyar jjita-kashâyigaḷ ugra-tapaṅgaḷindam int |
î mahiyoḷ pogarttege negarttege nôntu samâdhiyiṃ jagat- |
svâmiy enippa pempina Jinêndrana pâda-payôja-yugmamaṃ |
prêmadi chittadoḷ nilisi dêva-nivâsa-vibhûtig eydidaḷ ||

Saka-varshaṃ 1041 neya Viḷambi-saṃvatsarada Phâlguṇa-śuddha-pañchamî-Budhavâradandu sannyasana-vidhiyiṃ śrîmati Gantiyar mmuḍipi dêva-lôkakke sandar ||

agaṇitam ene châru-tapaṃ |
praguṇita-guṇa-gaṇa-vibhûshaṇâḷaṅkṛitey int |
agaṇita-nija-guruvige nisi- |
dhigeyaṃ Mâṅkabbe Gantiyar mmâḍisidar ||

karuṇaṃ prâṇi-gaṇaṅgaḷoḷ chaturatâ-sampatti-siddhântadoḷ |
paritôshaṃ guṇa-sêvya-bhavya-janadoḷ nirmmatsaratvaṃ muni- |
śvararoḷ dhûrate ghôra-vîra-tapadoḷ kayg aṇmi poṇmal Divâ- |
karaṇandi-vrati pempan êṃ taḷedanô yôgîndra-bṛindaṅgaḷoḷ ||

140 (352)

Copper plate inscription in possession of the Maṭha.

S'rî-svasti śrî-S'âlivâhana-śaka-varusha 1556 neya Bhâva-saṃvatsarada Âshâḍa-śuddha 13 Stiravâra Brahma-yôgadalu śrîman-mahâ-râjâdhirâja-râja-paramêśvara ari-râya-mastaka-śûla śaraṇâgata-vajra-pañjara para-nâri-sahôdara satu-tyâga-parâkrama-mudrâ-mudrita bhuvana-vallabha suvarṇa-kalaśa-sthâpanâchâryya shaḍ-darmma-chakrêśvarar âda Mahîsûra-paṭṭaṇa-puravarâdhîśvarar âda Châma-Râja-Voḍeyar-Ayyanavaru dêvara Beḷuguḷada Gummaṭa-nâtha-svâmiyavara archanâ-vṛittiya svâstiyanu sthânadavaru tamma tamma anupatyadind â-varttaka-gurastarige aḍahu-bhôgyâdiy âgi koṭṭu aḍahu-gâraru bahu-kâlâ anubhavisi baruttâ yiralâgi Châma-Râja-Voḍeyar-Ayyanavaru vichârisi aḍahu bôgyâdiya anubhavisi baruttâ yiddanta varttaka-gurastaranu kareyisi । sthânadavarige nîvu koṭṭantha sâlavannu tîrisi koḍisêvu yendu hêḷulâgi varttaka-gurastaru âḍida mâtu tâvu sthânadavarige koṭṭantha sâlavu tamma tande-tâyigaḷige puṇyav âgaliy endu dhârâ-dattavâgi dhâreyanu yeredu koṭṭevu yendu samastaru âḍalâgi । sthânadavarige varttaka-gurastara kaiyallu । Gummaṭa-nâtha-svâmiya sannidhiyalli dêvaru-guru-sâkshiy âgi dhâreyanu yerisi ॥ âchandrârkka-sthâyiyâgi dêvatâ-sêveyanu mâḍikoṇḍu sukhadalli yiharu endu hiḍisi koṭṭa dharma-śâsana ॥ munde Beḷuguḷada sthânadavaru svâstiyanu âvânâu obbanu aḍahu-hiḍidantavaru aḍava-koṭṭantavaru darśana-dharmakke horagu sthâṇa-mânyake kâruṇav illa । yishṭakkû mîri aḍava-koṭṭantavaru aḍahu-hiḍidanṭavaranu î-râjyakke adhipatiy âgiddantha doregaḷu î-dêvara dharmavannu pûrva-mêrege naḍesal uḷḷavaru ॥ î-mêrege naḍesal ariyade upêksheya doregaḷige Vâraṇâsiyalli sahasra-kapileyanu Brâhmaṇarannu koṇḍa pâpakke hôharu yendu baresi koṭṭa dharma-śâsana maṅgaḷam ahâ śrî ॥ śrî śrî ॥

141

*In the Maṭha.**

S'rîmat-parama-gaṃbhîra-syâdvâd-âmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanam ॥

nânâ-dêśa-nṛipâla-mauli-vilasan-mâṇikya-ratna-prabhâ-
bhâsvat-pâda-sarôja-yugma-ruchiraḥ śrî-Kṛishṇa-Râja-prabhuḥ ।
śrî-Karṇâṭaka-dêśa-bhâsura-Mahîśûrastha-siṃhâsanaḥ
śrî-Châma-kshitipâla-sûnur avanau jîyât sahasraṃ samâḥ ॥

svasti śrî-Varddhamânâkhyê Jinê muktiṃ gatê sati ।
vahni-randhrâbdhi-nêtraiś cha vatsarêshu mitêshu vai ॥

Vikramâṅka-samâsv indu-gaja-sâmaja-hastibhiḥ ।
satishu gaṇanîyâsu gaṇita-jñair budhais tadâ ॥

S'âlivâhana-varshêshu nêtra-bâṇa-nagêndubhiḥ ।
pramitêshu Vikṛity-abdê S'râvaṇê mâsi maṅgalê ॥

kṛishṇa-pakshê cha pañchamyâṃ tithau chandrasya vâsarê ।
dôrddaṇḍa-khaṇḍitârâtiḥ sva-kîrtti-vyâpta-dik-taṭaḥ ॥
saḥ śrîmân Kṛishṇa-Râjêndrasyâyuḥ-śrî-sukha-labdhayê ।
êtasmin dakshiṇê Kâśau nagarê Beḷguḷâhvayê ॥

Vindhyâdrau bhâsamânasya śrîmatô Gommaṭêśinaḥ ।
śrî-pâda-padma-pûjâyai śêshâṇâṃ Jina-vêśmanâṃ ॥

* Sanskrit version, by the guru of that period, of the sannad then granted, which was in Kannaḍa.

sârddhaṃ Hêmâdri-Pârśvêśa-châru-śrî-chaitya-vêśmanâ ।
dvâ-ttriṃśat-pramitânâṃ śrî-saparyyôtsava-hêtavê ॥

Jinêndra-pañcha-kalyâṇa-śrî-rathôtsava-sampadê ।
śrî-Chârukîrtti-yôgîndra-maṭha-rakshaṇa-kâraṇât ॥

âhârâbhaya-bhaishajya-śâstra-dânâdi-sampadê ।
Beḷguḷâkhya-mahâ-grâmaṃ Vindhya-Chandrâdri-bhâsuraṃ ॥

Bhû-dêvî-maṅgaḷâdarśa-kalyâṇy-âkhya-sarô-'nvitaṃ ।
Jinâlayais tu lalitair mmaṇḍitaṃ gôpurânvitaiḥ ॥

sa-taṭâkaṃ sa-châmpêyaṃ Hosahaḷḷi-samâhvayaṃ ।
îśâna-dik-sthitaṃ grâmaṃ śâlyâdy-utpatti-bhâsuraṃ ॥

Uttanahaḷḷiti vikhyâtaṃ pratichyâṃ kakubh's sthitaṃ ।
grâmaṃ Kabbâḷu-nâmânaṃ grâmaṃ gô-pâla-saṅkulaṃ ॥

pûrvvaṃ Pûrṇṇâryya-sandattaṃ kumârê nṛipatau sati ।
iti grâmân chatus-saṅkhyân dadau bhaktyâ svayaṃ mudâ ॥

svasti śrî-Diḷḷi-Hêmâdri-Sudhâ-Saṅgîta-nâmasu ।
tathâ Svêtapura-Kshêmavêṇu-Beḷguḷa-rûḍhishu ॥

saṃsthânêshu lasat-siddha-siṃha-pîṭha-vibhâsinâṃ ।
śrîmatâṃ Chârukîrttînâṃ paṇḍitânâṃ satâṃ vaśê ॥

śâsanî-kṛitya tân grâmân arppayâmâsa sâdaraṃ ।
êshaḥ śrî-Kṛishṇa-bhûpâlaḥ pâlitâkhila-maṇḍalaḥ ॥

142 (362)

On the rock north of Jîvaṇe kere.

S'rî-S'aka-varusha 1565 neya

śrîmach-Châru-sukîrti-paṇḍita-yatiḥ Sôbhânu-saṃvatsarê
mâsê Pushya-chaturddaśî-tithi-varê kṛishṇê supakshê mahân ।
madhyâhnê vara-Mûla-bhê cha karaṇê Bhârggavya-vârê Dhṛivê
yôgê Svargga-puraṃ jagâma matimân traividya-chakrêśvaraḥ ॥ śrî ॥

143 (377)

On a stone in Bâṇâvara Basavayya's field east of the town.

Svasti śrîmat-Taḷakâḍu-goṇḍa-Bhuja-baḷa-Vîra-Gaṅga-Poysaḷa-Dêvaruṃ hiriya-daṇḍanâyakaruṃ râjye uttarôttarav âge śrî-Gomaṭṭêsvara-Dêvara Baladadaseyahaḷḷiva kaṇḍu challadi Chaladaṅka-Râva Heḍe-jaya Gavare-Seṭṭiya magaṃ Beṭṭi-Seṭṭiya Râvabeya magaṃ Mâchi-Seṭṭi ...... v-Seṭṭi-makkaḷu Mari-Seṭṭi ...... yivaru tale hoṛa uktyaki ......

144 (384)

East of the Aregal basti in Jinanâthapura.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasy śâsanaṃ Jina-śâsanaṃ ॥

bhadram astu Jina-śâsanâya sampadyatâṃ pratividhâna-hêtavê ।
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ॥

Svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha-mahâ-râjâdhirâjaṃ paramêśvara-parama-bhaṭṭârakaṃ Satyâśraya-kula-tilakaṃ Châḷukyâbharaṇaṃ śrîmat Tribhuvana-Malla-Dêvara râjya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchandrârkka-târaṃ baraṃ salluttam ire ||

Vinayâditya-nṛipâḷaṃ |
jana-vinutaṃ Poysaḷâmbarânvaya-dinapaṃ |
Manu-mârggan enisi negaḷdaṃ |
vana-nidhi-parivṛita-samasta-dhâtri-taḷadoḷ ||

tat-putra ||

Eṟeyaṅga-Poysaḷaṃ ta- |
ḷt aṟey aṭṭi virôdhi-bhûparaṃ dhurad-eḍeyoḷe |
taṟi-sandu geldu vîrakk- |
eṟevaṭṭagiṟda sukhade râjyaṃ geydaṃ ||

â negaḷd-Eṟaga-nṛipâḷana |
sûnu-bṛihadvairi-marddanaṃ sakaḷá-dhari- |
trî-nâthan artthi-janatâ- |
Kânînaṃ dharage negaḷda Ballâḷa-nṛipaṃ ||

âtana tamma ||

Koṅg-êḷuṃ Male yêḷuma- |
n aṅgayg aḷavaḍisi tâkiguṇḍ ivaraṃ dê- |
śaṅgaḷan iḷkuḷi-goṇḍa-Nṛi- |
siṅga-śrî-Vishṇuvarddhanôrvvîpâḷaṃ ||

svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍaḷêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷ-gaṇḍa râja-mârttaṇḍa Taḷakâḍu-Koṅgu-Naṅgali Koyatûr-Tteṟeyûr-Uchchaṅgi-Taleyûr-Ppombuchcham end ivu-modalâge palavu-durggagaḷaṃ koṇḍu Gaṅgavâḍi-tombatt-aṟu-sâsiramaṃ pratipâḷisi sukhadiṃ râjyaṃ geyuttam ire tat-pâda-padmôpajîvigaḷ ||

vṛitta || Jina-dharmmâgraṇi-Nâga-Varmmana sutaṃ śrî-Mâramayyaṃ jaga- |
d-vinutaṃ tat-sutan Êchi-Râjan amaḷaṃ Kauṇḍinya-sad-gôtran â- |
tana chittôtsave Pôchikabbe avarg aty-utsâhadiṃ puṭṭidar |
. . . . Bamma-chamûpan . . . . adhaṭaṃ śrî-Gaṅga-daṇḍâdhipaṃ ||

antu ||

adaṭarpp unnati satyam âṇbu chalam âyuḥ saucham audâryyam a- |
ṇmu diṭaṃ tannate ninduv emba guṇa-saṃghâtaṅgaḷaṃ tâḷdi lô- |
kada vandi-prakara-gataṃ tan-nidhi kaḥ kênârtthiy-end ittu châ- |
gada pempindame Gaṅga-Râjan esedaṃ viśvambharâ-bhâgadoḷ ||

Taḷekâḍaṃ seḷad ante Koṅgan oḷakoṇḍ . . . . yaṃ tâḷdi dô- |
r-bbaḷadiṃ Vêṅgiyaṃ kaḷalchi Narasiṅgaṅg antakâvâsamaṃ |
niḷayaṃ mâḍi nimirchchi Vishṇu-nṛipanâ .. mârggadiṃ Gaṅga-maṇ- |
ḍaḷamaṃ koṇḍan arâti-yûdha-mṛiga-siṅgaṃ Gaṅga-daṇḍâdhipaṃ ||

âtana piriy-aṇṇa ||

vyâpita-dig-vaḷaya-yaśa- |
śrî-pati vitaraṇa-vinôda-pati dhana-pati yi- |
dyâ-patiy enippa Bamma-cha- |
mûpati Jina-pati-padâbja-bhriṅgan aninidyaṃ ||

âtana sati ||

parama-śrî-Jinan âptaṃ |
gurugaḷ śrî-Bhânukîrtti-dêvare lakshmî- |
karan enippa Bamma-Dêvane |
purushan enalu Bâgaṇabbe paḍedaḷ jasamaṃ ||

kanda || â satige puṇyavatige vi- |
ḷâsada kaṇi sakaḷa-bhavya-sêvyaṃ garbbhâ- |
vâsadin udayisidaṃ sasi- |
bhâsuratara-kîrttiy Êcha-daṇḍâdhîśaṃ ||

vṛitta || mâḍisidaṃ Jinêndra-bhavanagaḷan â Kopaṇâdi-tîrtthadaḷ |
rûḍiyan êḷge-vett esava Beḷgoḷadal bahu-chitra-vittiyiṃ |
nôḍidaraṃ manaṅgoḷipuv embinam Êcha-chamûpan artthi-kai- |
gûḍe dhritri koṇḍu konedâḍe jasaṃ nalidâḍe lîleyiṃ ||

antu dâna-vinôdanuṃ Jina-dharmmâbhyudaya-pramôdanum âgi pala-kâlaṃ sukhadal irmme baḷika sanyâsana-vidhiyiṃ śarîramaṃ biṭṭu Sura-lôka-nivâsiy âdan itta ||

vṛitta || malav-aty-udbṛita-dêśa-kaṇṭakaran âṭandâtta beṅkoṇḍu dô- |
r-bbaladiṃ Koṅgaran otti vairi-nṛiparaṃ bennaṭṭi tûḷd anya-maṃ- |
ḍaḷamaṃ tat-patig eyde mâḍi jagadoḷ bîrade tân int aguṃ- |
daley âdaṃ Kali-Gaṅgan agra-tanayaṃ śrî-Boppa-daṇḍâdhipaṃ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyaka vairi-bhaya-dâya drôha-gharaṭṭa saṅgrâma-jattalaṭṭa | Haya-vatsa-Râjaṃ | kântâ-manuja | gôtra-pavitra | budha-jana-mitraṃ | śrîmatu Boppa-Dêva-daṇḍanâyakaṃ | tamm aṇṇan appa Êchi-Râja-daṇḍanâyakaṅge parôksha-vinayaṃ nisidhigeyaṃ nilisi âtana mâḍisida basadige | khaṇḍa-sphuṭitakkaṃ vâhâra-dânakkaṃ | Gaṅgasamudradalu 10 khaṇḍu gaddeyuṃ hûvina-tôṭamuṃ basadiya mûḍaṇa kiṟu-geṟeyuṃ | Bekkana-keṟeyuṃ berddaleyuṃ tamma gurugaḷ appa śrî-Mûla-saṅghada Dêsiga-gaṇada Pustaka-gachchha śrîmatu Subhachandra-siddhânta-dêvara śishyar appa Mâdha[va]chandra-dêvargge dhârâ-pûrvvakaṃ mâḍi-koṭṭa datti ||

ślôka || sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shashṭir-vvarsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ||

. . . . . . kântig . . urmmaṇi- |
g âtata-yaśan Êchi-Râjan arddhâṅganey ê |
mât âdudo pesarisal â |
bhûtaḷadoḷag Êchikabbe ra . . . . rûpiṃ ||

dânadoḷ abhimânadoḷ â |
mânini . . . . |
. . . . yendu kuḍuvaḷe |
dânam ent Êchikabbe . . . . ||

antu parama- . . râja-daṇḍanâyana-daṇḍanâyakiti śrîmatu-S'ubhachandra-siddhânta-dêvara guḍḍi Êchikabbeyuṃ tamm atte Bâgaṇabbeyuṃ śâsanamaṃ nilisi mahâ-pûje mâḍi mahâ-dânaṃ geydal andiua . . . . . . m âdaḷu || śrî ||

TRANSLATIONS.

Inscriptions on Chandra-giri.

1[1]

Size 15' 3" × 4' 7".

Two Vases [2] decorated with leaves.

Be it well.

Success through the adorable Varddhamâna, the fortunate establisher of the science of merit ;
an embodiment of the nectar of the peace of acquired *siddhi* (the fruit of penance).
Support of both the upper and lower worlds, being himself all things moveable and immoveable ;
by his own power of discerning both spirit and mind, pervading all.
Having obtained inconceivable greatness and supreme honour throughout the world ;
having acquired the great *arhantya* in the group of worthies who have become *tîrthaṅkaras*.
Moreover, whose indisputable doctrine, overcoming those of the other disputing sects,
is supreme in śri Viśâlâ,[3] and a security to the world.

After the great sun Mahâvîra had gone down,—an abode of glorious qualities which illuminated all worlds ; a great orb of a thousand brilliant rays which, dispersing the darkness, caused to unfold the lotus of the blessed people[4] multiplying in the lake of the supreme Jaina faith :—(there arose) the adorable great Rishi *Gautama*-gaṇadhara, his personal disciple *Lôhârya*, *Jambu*, *Vishṇu-dêva*, *Aparâjita*, *Gôvarddhana*, *Bhadrabâhu*, *Viśâkha*, *Prôshṭhila*, *Kshatrikârya*, *Jayanâma*, *Siddhârtha*, *Dhṛitishêna*, *Buddhila*, and other gurus.

Bhadrabâhu-svâmin, of the illustrious line of this regular order of great men, who by virtue of his severe penance had acquired the essence of knowledge, having, by his power of discovering the past, present and future, foretold in Ujjayinî a period of twelve years of dire calamity (or famine),—the whole of the *saṅgha*, leaving the northern regions, took their way to the south. And the ṛishi company arrived at a country counting many hundreds of villages, completely filled with the increase of people, money, gold, grain, cows, buffaloes and goats.

Whereupon, at a mountain with lofty peaks, whose name was Kaṭavapra,[5] —an ornament to the earth ; the ground around which was variegated with the brilliant hues of the clustres of gay flowers fallen from the beautiful trees ; the rocks on which were dark as the great rain-clouds filled with water ; abounding with wild boars, panthers, tigers, bears, hyænas, serpents and deer ; filled with caves, caverns, large ravines and forests ;—the *âchâri*, with Prabhâchandra[6] also [7], perceiving that but little time remained for him to live, and fearing on account of the road (or journey), announced his desire to do the penance before death, and having dismissed the entire *saṅgha*, he, with one single

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1 Originally published by me in 1874 (*Ind. Ant.* III, 153.)

2 It is not clear whether these belong to the inscription, but they seem to. At either end above the inscription are two lamp-stands, which appear to be later additions. Between the vase to the right and the lamp-stand on that side is a large circle with figures of leaves, which is certainly more modern.

3 An ancient name of Ujjayini.

4 *Bhavya jana*, a term appropriated by the Jains to express their own sect.

5 ? "having matted sides."—In the Kannada inscriptions it appears as Kaḷvappu and Kaḷbappu.

6 Explained as the clerical name assumed by Chandra Gupta.

7 The construction is stated to be *Prabhâchandrêṇa+amâ+avanitala* &c. [amâ saha-samîpê cha—*Amara Kôśa*.]

disciple, worshipping on cold stones covered with grass, quitted his body and in this manner attained to the state (or, gained the adoration) of the seven hundred *rishis*.

May it prosper, the Jina *s'âsana*.

2[8]

Nâgamati-ganti,[9] the (female) disciple of the excellent Silent *guru*[10] of Chittûr in Âdeyare nâḍ,[1] having kept the vow three months, expired.[2]

3

The dense smoke of iniquity spreading wide and filling all space like the huge mountain of ignorance, the fool who is entangled in the great and delusive troubles of family, falling under the power of kings, goes to ruin. The friend of heavenly wisdom named *Charita S'ri*, in (the mountain) called Kaḷbappi praised by the munis of svarga, performing the vows of a muni, attained to the condition of a happy man.

4

.... keeping the vows, expired.

5

Be it well. The fortunate (lady) *Jambû Nâygi*, having kept the vow a month, expired.

6

The fortunate Silent *bhaṭṭâra* of Nôdubomre, having kept the vow, expired.

7

Bala Dêva guru, disciple of .... Dharmma Sêna guru of Kittûru, having kept the vow of a *sannyâsi*, expired.

8

Ugra Sêna guru, disciple of Paddini guru of Mâlenûru, having kept the vow of a *sannyâsi* one month, expired.

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[8] Originally published by me, with Nos. 5 to 11, 13, 14 and 16, in 1873 (*Ind. Ant.* II, 323.)

[9] *Kanti*, or, by euphony in a compound, *ganti*, was the designation of a Jaina nun or female devotee.

[10] *Guruvaḍigaḷ*, literally the 'guru feet': a similar use of *aḍi*, foot, is seen in *Dimmaḍigaḷ*, No. 16, *Permmanaḍigaḷ* and *Permmaḍigaḷ*, or their singulars, as titles of the Gaṅga kings (see Nos. 2, 3 and 4, *Coorg Inscriptions*) and of the Châḷukya kings (see Nos. 45 and 59 in this volume). This use is not now retained in Kannaḍa, but appears to be known in Tamil and Malayâḷam. The idea of 'worshipful' seems associated with *aḍi*, as it is with *pâda* in Sanskrit, in the expression *tâta-pâda*, also used of gurus. Though this sense of the word is not found in the dictionaries, there is a rule quoted by Mâdhva Brahmans as follows:—*Uttamânâm svarûpan tu pâda-s'abdêna bhanyatê.*

[1] This name occurs as *Adeyâra-râshṭra* in a grant of the Pallava king Nandi-Varmma, and, with reference to its being on the Pâlâr, as *âs'raya-nadi-vishaya* in a grant of Nandi-Varmma Pallava-Malla. Chittur is also Sanskritized as Anupura. These coincidences were pointed out by Mr. Foulkes, who published the grants in 1879. (*Ind. Ant.* VIII, 167, 273: see also *Salem Manual*, II, 354.)

[2] *Muḍippidar*, a term peculiar to the Jains, with which most of this class of inscriptions terminate. *Muḍi* is given among the Kannaḍa verbal roots in Kês'i Râja's *S'abdamaṇi-darpaṇa*, and is explained by *kês'a-bandhanê nirvahaṇê cha*, to bind the hair, and to end. On the analogy of *maḍi*, *maraṇê* (to die), and *maḍipu*, *maraṇa-karaṇê* (to kill or cause death) in the same list, *muḍipu* would be the causal form of *muḍi* and equivalent to *nirvahaṇa-karaṇê*, to procure *nirvahaṇa* or one's end. The latter word is derived from *nirvah*, to which Benfey gives the meanings 'to extricate oneself, to pass away'—the first on the authority of Lassen. *Muḍippidar* appears in these inscriptions to include all three ideas of ceasing (to live), liberating oneself and passing away. I have translated it by "expired" proceeding on the evident analogy between *nirvahaṇa* and the Buddhist term *nirvâṇa*, derived from *nirvâ*, to be extinguished. The Amara Kôs'a explains the latter thus—*nirvâṇo muni-vahny-âdau*, which means 'blown out or gone out—applied either to a sage or to fire; extinct.

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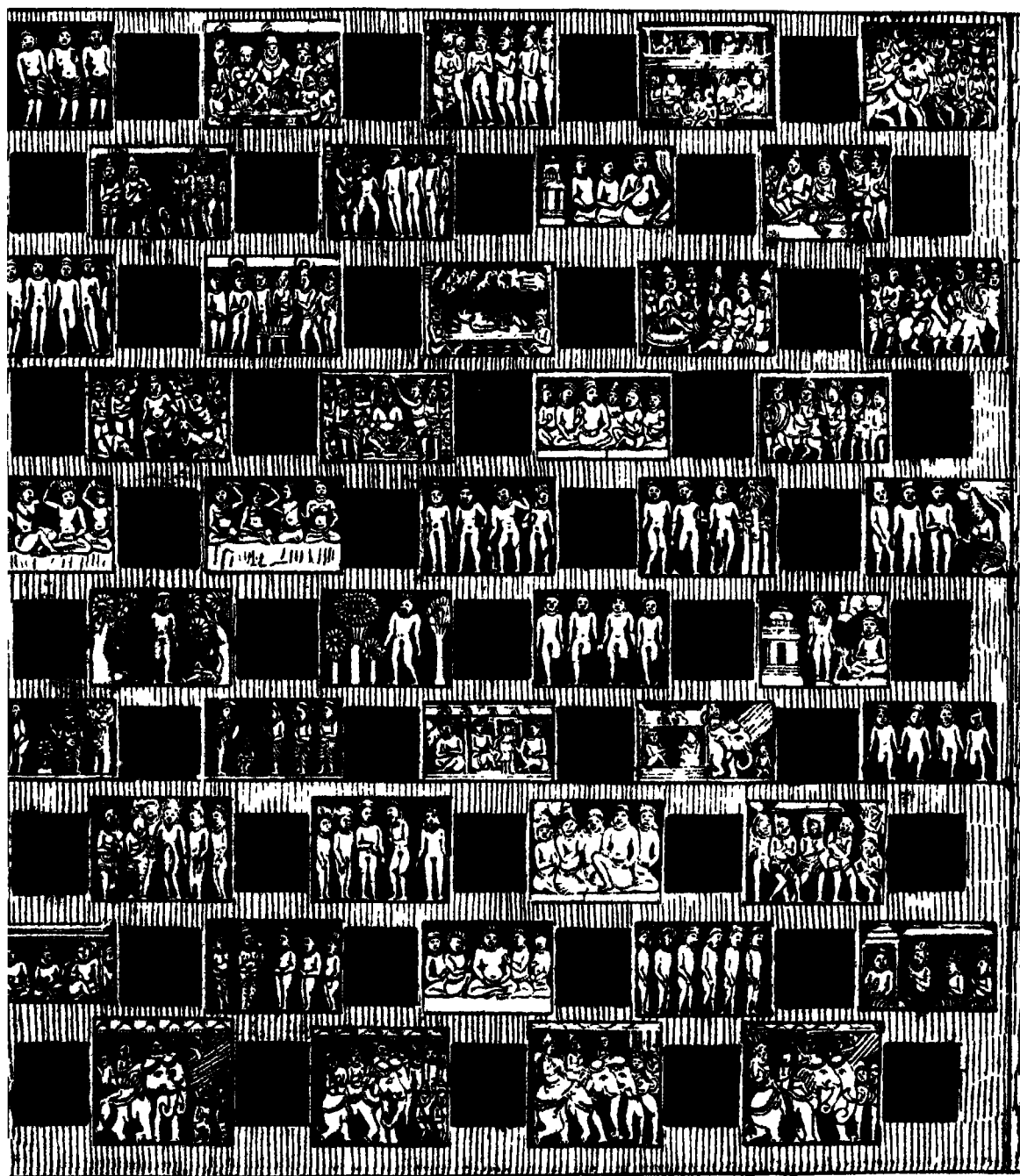
9

Guṇa Sêna guru of Koṭṭâra, disciple of the Silent guru of Agaṛe, having kept the vow, expired.

10

Êchi *garavi* of Kuttâra, the chief (female) disciple of Perumâḷa guru,........ expired.

11

The Uṭlakkal guru, having kept the vow, expired.

12

The guru of the holy tirtha..........................

13

The guru of Taḷekâḍu, with the great mass of matted hair and a bunch of peacocks' feathers [3] bound with a bowstring, disciple of Kâlôchi guru, having kept the vow of a *sannyâsi* twenty one days, expired.

14

Size 3′ 8″ × 1′ 6″.

Nâga Sêna guru, disciple of Ṛishabha Sêna guru, thus expired, in the manner of a *sannyâsi* :—

To Nâga Sêna, the sinless, possessor of the highest good qualities,
To Nâga Nâyaka, by whom the world of enemies hath been conquered,
The worshipped of kings, in rank of unblemished fortune,
The giver of one's wishes, the destroyer of pride, do I bow myself in reverence.

15

Size 6′ 8″ × 2′ 9″.

With groves, adorned with red waterlilies and filled with the hum of bees, surpassing Nandana (Indra's grove) ; shining on every side with fields standing with rice, was it beyond the hill. Instructing all in the praise of Bhagavat, the ocean of goodness to all creatures ; worshipping on the summit of the mountain ; born to the virtuous Kanaka Sêna, was a chief of virtue. Behold, (this) *Bala Dêva* muni the honourable, having forsaken beyond the hill, giving himself up to devotion, departed to the sidda lôka, did he not ?

16

The fortunate Great One, having kept the vow, ended his time (or life.)

17 [4]

Size 4′ 7″ × 2′ 10″.

Saying 'to be in accord with the pair S'ri Bhadrabâhu together with the great muni Chandra Gupta in the true faith'—after coming (here) and being gratified, the .... of her race, the coral-lipped wife of S'ânti-sêna muniśa, *Êchel go*[*ravi*] on the top of the mountain, forsaking all food, attained to the state of not being born again.

---

[3] One of the signs of a Jain yati. It is used to keep away insects, lest they should be killed by entering the mouth or nostrils, or by being trodden on.

[4] By a mistake No. 17 was divided into two numbers 17 and 18 in the Kannaḍa text.

19

Siṅga-nandi, ?son of the mountain guru, having performed the vow, ended his life (or time.)

20

.... I, having come down from this throne.......... she, the daughter *Nachchikawe*, ... attained to the wealth of the world of gods.

21

Be it well. Adorned with good qualities, from a lofty site he rose to be a siddha ; descendant of a virtuous guru, a son of the ? Sadviga gaṇa, dweller on the top of the mountain, not going down below the space on the slope, virtuous ....

22

On *Kottayya*, the lay disciple of Abhayanandi paṇḍita, coming (here), he .... a thousand.

23

Be it well........... the guru of Ingalûru................ on the Kaḷbappu mountain ended his life (or time.)

24

(*Date about A. D.* 670.—*Size* 14′ × 7″.)

While *Navalôka S'rî Kambaiyan*, son of the lord of great feudatories, entitled to the five big drums, *S'rî Ballabha* (para)mêśvara mahârâja, was ruling the earth :—a grant of land at the request of.... gânâ Arasi, with details of the boundaries (*much illegible.*)

25 [5]

The disciple of ...., *Ariṭṭô-Nêmi*, caused the sidda to be made.

26 [6]

Size 7′ 7″ × 2′ 11″.

Rapidly vanishing like the rainbow, like clustering flashes of lightning, or like a dewy cloud, to whom are the treasures of beauty, pleasure, wealth and power secure ? Thus saying, having assumed the state of a *sannyâsi*, the great mighty one, *Nandi Sêna*, best and most excellent of munis, reached the world of gods (*dêva lôka.*)

27

The fortunate .... of the Navilûru[7] saṅgha, ... in this mountain named [Kaṭava]pra .... in the Kâripura village, of the Mayûra[7] saṅgha, lord of this world, in the middle of the Kaṭapra [8] mountain, gained the tomb.

28

.... the great *Anantamati-ganti*, of the Navilûr saṅgha, on the broad Kaṭavapra mountain performed the vow, and settled in the good path, gained the supreme happiness of the world of gods. Obeisance.

29

.... *Saundaryya Aryya* by name, of the Mayûra grâma saṅgha, on the Kaṭavapra mountain gained the tomb.

---

[5] To the south of the deserted image.

[6] The first of these inscriptions published by me in 1873 (*Ind. Ant.* II, 265.)

[7] Navilu and Mayûra mean the same, the former being Kannada, and the latter Sanskrit, for peacock.

[8] The name has been shortened to this form evidently to suit the metre.

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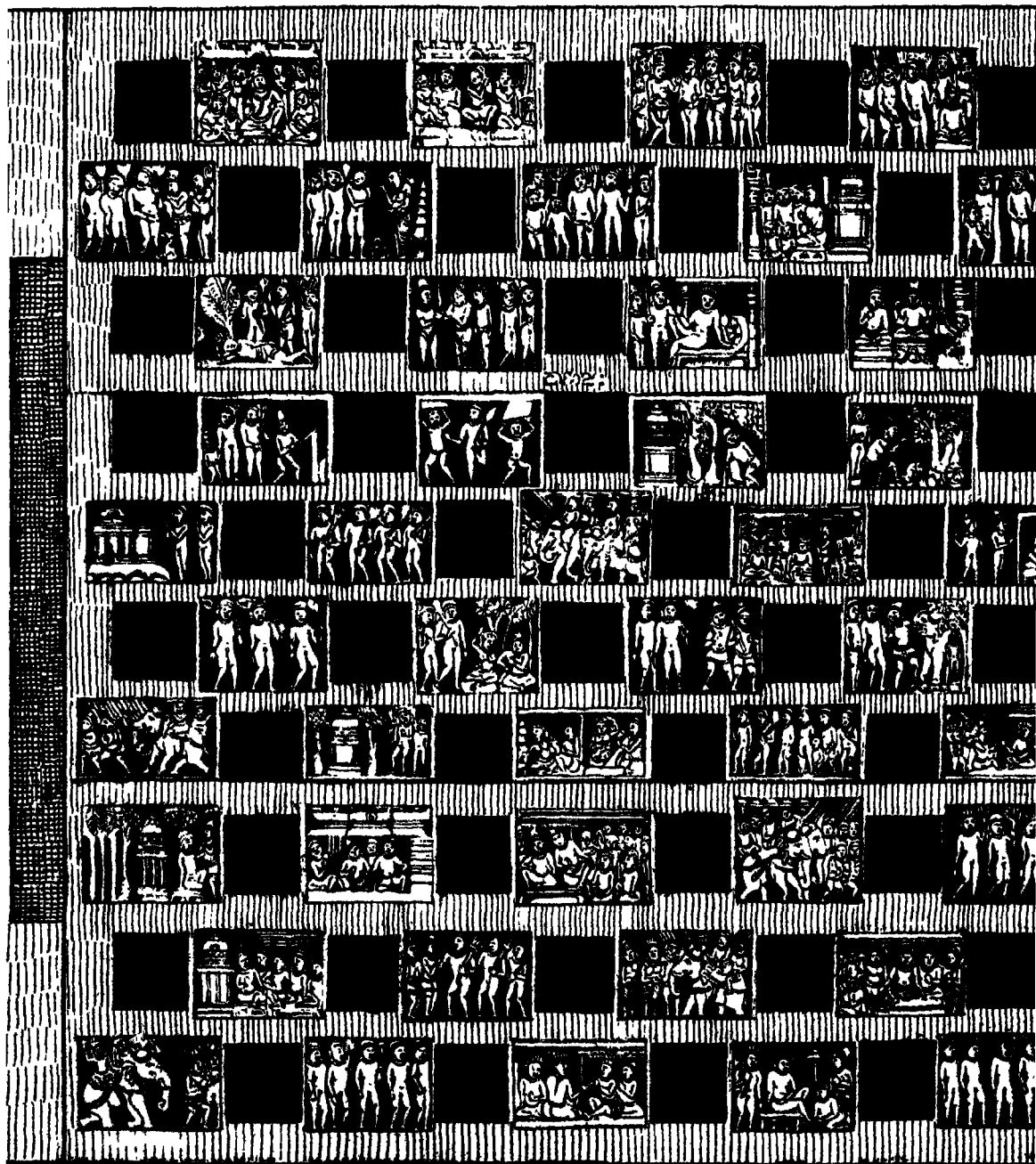
30

Aṅgaḷi by name, famed for many good qualities, while standing in penance in unmeasured devotion, ... on the mountain ....

31

In the Navilûr saṅgha Gurava-nandi was the chief in religious observance: his disciple, of unblemished qualities, was Vṛishabha-nandi muniśa. Be it well. His grandmother gained the world of svarga.

32

Knowing that death was approaching, and desiring happiness; having acquired many virtuous qualities .... the worshipful great muni named *Dêva-sêna*, performing the vow, ... ascended to svarga.

33

Having selected a good place for penance, *Adaridinne Nâgêndu*, of the Keḷatûr saṅgha, ruling the Naḍekeṛe 200, ... rites without number.

34

Be it well. Free from fault, of a fame pure (white) as Ahîndra or milk, ... obedient, highly revered for the greatness of his penance. In the famous Kaḷvappu, ascending the ṛishi giri, the free from fault, ... having gained the blessed land of svarga, the highly revered for penance ....

35

.... of lofty virtue, of firm qualities, possessed of great learning, ... the theme of praise, *Sasirmmati ganti* .... rising up and coming to Kaḷbappira, in worship and praise on the holy mountain, ascended to the immortal svarga.

36

The auspicious *Eṛeyagavve* in Kavaṭṭa (or Kalvappu) ....

37

May he firmly prevail—the auspicious *Garuḍa Kêsari Râjû.*

38

(*Date A.D.* 973.—*Size* 3′ × 1′ 10″.)[9]

(*South face.*)

Be it well .... having acquired .... the earth, ... by the power of the sword in his hand having acquired all fortune .... king of the Gaṅga line.............

He who was as moonlight in unfolding the water-lilies the *Gaṅga* kula, renowned in all the world; *Satya-Vâkya Koṅguṇi-Varmma Dharmma-Mahârâjâdhirâja*; who from Kṛishṇa Râja's victorious expedition to the north was known as the Gûrjjara Adhirâja; famous for his prowess in smiting down the pride of Dalla, whose power was like that of a great wild elephant; a sun among heroes; maintaining by valour his throne and all the royal insignia; destroyer of the groups of Kirâtas .... dwelling in the skirts of the Vindhya forests; having by his power .... driven out the

[9] As this inscription belongs to the same king who is stated in the Mâlgûd inscription to have died in Śaka 896, the above, taken in connection with the statement at the end, is the evident date.

army of the emperor of (or ? from) Mânyakhêṭa[10]; holding festival at the coronation of Indra Râja; .... rejoicing those ready for war; .... reverenced through fear by the king of the Vanavâsi country; celebrated in songs for ...., having captured his jewels, lusty elephants, and all his stores; having destroyed the fighting power of the king of all the Noḷambas, who, receiving obeisance from the son of ...... of the Mâṭûra family, came forth swollen with pride like a troop of elephants; having uprooted the petty kings; having reduced Uchchangi-durga[1] to powder; having slain the S'abara minister named Naraga; on account of his power reverenced by Chêra, Chôḷa, Pâṇḍya and Pallava; having promoted the Jina śâsana; having the flag of ....; having acquired great wealth through seizing the spoil of powerful kings; having supported all the earth by his virtue; the king who was a Yama to the Nolamba kula:—the record of his valour and the record of his merit, which have travelled to the ends of the earth, may they continue to the end of the ages, as long as moon and stars endure.

(*West face.*)

(*The following names appear in the upper portion, which is greatly defaced*)—Ganga-chûḍâmaṇi.. king Guttiya Ganga, ... Yama to the Noḷambas, ... Pallava .... śri-Mârasiṃha .... renowned in the war of heroes as the monarch enthroned; born to be a wild-fire to the lion (*hari*) Râjâditya, the head-jewel of the Châḷukyas,—was this head-jewel of the Gangas; as if saying 'Daityêndra, Madhu, Kaiṭabha and others have been destroyed, with Mura; what other tormentors of the earth shall I subdue?' he overcame Naragâsura, and freed the world from his trouble; causing universal joy—he who was a Yama to the Noḷambas.

(*North face.*)

[*Entirely defaced: the name* Ganga-chûḍâmaṇi *occurs.*]

(*East face.*)

Shall I celebrate the prowess with which he brought low the mighty Dalla, who was saying to himself 'pluck out your fear', and subdued him; shall I celebrate the .... praised in all the earth; shall I celebrate the valour with which he slaughtered the ...... of the Pallava king:—how to celebrate so many deeds I know not, of Chalad-uttaranga.

All the skulls of the Pallavas, spoils from their defeat, instead of casting away he collected together, presenting the appearance of a Kâpâḷika; as if warning foreign chiefs 'if you wish to save your heads and not fall into this my flame, make friendship, have audience and escape in a group together':—thus famously was tribute levied by the maṇḍaḷika-Trinêtra

His inborn valour having for a long time prevailed—the fort of Uchchangi, which had formerly been celebrated for being surrounded and besieged but abandoned through inability to take it, he captured, terrifying the world: on which he became the theme of praise to the three worlds—the king Guttiya Ganga.

Naraga, who had acquired such fame that he was reckoned to be Yama, or Râvaṇa, or S'iśupâla, became his servant; and without effort .... came into the possession of Ganga-chûḍâmaṇi.

.... in his spoken word he will not fail—Ganga-chûḍâmaṇi.

Thus, having fought and conquered the regions within the skirts of the Vindhya forests, the chief city of Mânyakhêṭa, Gônûru, Uchchangi, the Banavâsi country, the Pâṛise fort and many other places;

[10] Mâlkhêd in the Nizam's Dominions, about 90 miles south-east of Sholapur: it was the capital of the Raṭṭa or Râshṭrakûṭa kings.

[1] In the Bellary district, just over the borders of Mysore, near Dâvangêri and Harihara.

having won great fame in many lands; having made great gifts; the renowned Ganga Vidyâdhara; the champion among the Gangas; the lion of the Gangas; the head-jewel of the Gangas; the Ganga Cupid; the Ganga diamond; Chalad-uttaranga; Guttiya Ganga; incarnation of merit; the sole hero of the world; the true to his word; a sun to (consume) his enemies; a destroying sword; to maṇḍalikas Triṇêtra; the king who was a Yama to the Nolamba kula,—caused basadis and mâna-stambhas to be erected in numerous places. Fortune.

(*The following is apparently a subsequent addition*) Having among us also promoted works of merit, for one year more he carried on the kingdom, and then, in the presence of the feet of Ajitasêna-bhaṭṭâraka of Bankâpura[2], in the manner of a faithful worshipper .... entered the tomb. (Verse). O Chôḷa king, your master has gone, without conquering your treasures or yourself—keep quiet: Pâṇḍya, grin and run not away in haste from your kingdom through fear .... the Ganga chief has departed to the dwelling of the gods.

39

(*Date A.D.* 1163.—*Size* 4′ 5″ × 1′ 8″.)

(*East face.*)

(*Abstract*) :—Praise of the mahâ-maṇḍalâchâryya *Dêvakîrtti* paṇḍita dêva.

In the S'aka year 1085, the year Subhânu, on the 9th of the bright fortnight of Âshâḍha, Wednesday, at sunrise, 'the most beloved *Dêvakîrtti* vrati was wedded to the women of svarga' (*i. e.* died.)

Sarasvatî and the Lakshmî of liberality lament through all the world.

40

(*Date A.D.* 1163.)

(*South face.*)

(*Abstract*) :—Praise of *Nâbhêya* nâtha and the other tîrthankaras ending with *Mahâvîra.* Praise of *Gautama,* in whose line arose the śruta-kêvali *Bhadrabâhu.* His disciple was *Chandra-Gupta,* whose glory was such that his gaṇa of munis was worshipped by the forest deities. In whose line arose *Padmanandi,* which was his first name, but called *Koṇḍakunda* the first famous muniśvara. Then there was *Umâsvâti,* who had the name *âchâryya* following after the word *Griddhra-pinchchha* : in his line there was none equal to him in his time in discerning the *padârttha.*[3] His disciple was *Balâka-pinchchha,* in whose line arose *Samanta-bhadra,* a lion among disputants.

After him was *Dêvanandi,* which was his first name, who on account of his great learning was called *Jinêndra-buddhi,* and from his two feet being worshipped by the deities, named *Pûjyapâda.* His own incomparable grammar the *Jainêndra;* his *Sarvârtha-siddhi;* his skill in siddhânta; his superior poetry; his crowning of the Jaina faith; the *Samâdhi-śataka* of this critic in prosody: these proclaim aloud the fame of Pûjyapâda munipa, worshipped by the gaṇas of munis.

(*West face.*)

After him arose *Akalanka.* And in the line of this and other great munis, in the śrî-Mûla-sangha, and the Nandi-gaṇa division of the Dêśi gaṇa, was the celebrated muni *Gollâchâryya,* ruler of the Golla country, who for some reason (*kîrtu hêtuvid*) formerly took dîkshe.

---

[2] About 40 miles south of Dharwar. | [3] Categories or predicaments in logic.

His disciple was *Traikâlya* yôgi, whose disciple was *Aviddha-karnna*[4] *Padmanandi* saiddhântika, famous in the world as *Kaumâra-dêva*. His disciple was called *Kulabhûshana* yati; whose colleague was *Prabhâchandra* munirâja paṇḍita, a celebrated author on logic.

The disciple of Kulabhûshaṇa muni was *Kulachandra* dêva munipa. His disciple was *Mâghanandi* munipa, who made a tîrttha in *Kollâpura*, and caused the Koṇḍakundânvaya to be greatly celebrated.

Of whose disciple the sâmanta *Nimba Dêva* and the sâmanta *Kâma Dêva* were lay-disciples.

(*North face.*)

'The saiddhântika *Mâghanandi* munipa being his guru, the general *Bharataṃ* his student, the learned *Bhânukîrtti* and *Dêvakîrtti* his disciples, who was superior to *Gaṇḍavimukta dêva* ?'

His colleague was *S'rutakîrtti* traividya vrati: who wrote with great skill the *Râghava-Pâṇḍavîyam*[5], reading forwards or backwards: his elder brothers, *Kanakanandi* yôgi and *Dêvachandra* muni. Their colleagues, *Mâghanandi* traividya dêva, *Dêvakîrtti* paṇḍita dêva's disciple *S'ubhachandra* traividya dêva, and *Gaṇḍavimukta Vâdi-chaturmmukha Râmachandra* traividya dêva.

Also *Akalaṅka* traividya dêva, whose lay-disciples were the treasurer *Mariyâne* daṇḍanâyaka, the great minister *Bharatimayya*, the heggaḍe *Bûchimayya*, and the heggaḍe *Kôrayya*.

His father being *Yaksha Râja* of the Vâji vaṃśa, his mother Lôkâmbike, his god Aruhan, his lord the head-jewel of the Yadu kings, *Nârasiṅga*—how fortunate was *Hullapa* ?

The great minister, sarvvâdhikâri, senior treasurer, a new Gaṅga-daṇḍanâyaka, śrî *Hulla Râja*, having rebuilt the town of Kellaṅgeṛe, which belonged to the basadi of his guru śrî-Rûpa-Nârâyaṇa of Kollâpura, of the Koṇḍakundânvaya, śrî Mûla-saṅgha, Dêsi-gaṇa and Pustaka-gachchha;—erected a stone hall for gifts (*dânaśâle*) in Jinanâtha-pura,[6] and set up a tomb in memory of the mahâ-maṇḍalâchâryya *Dêvakîrtti* paṇḍita dêva: whose disciples Lekhkhanandi, Mâdhava and Tribhuvana-dêva anointed it with great ceremony and consecrated it.

41

(*Date A.D.* 1313.—*Size* 2′ 7″ × 1′ 4″.)

(*Abstract*):—The line of gurus in the śrî-Mûla-saṅgha, the Dêśi-gaṇa, the Pustaka-gachchha, and the Koṇḍakundânvaya, how can they be here briefly described ?

Mêghachandra traividya dêva praised; whose disciple was the sage *Vîranandi*. His disciple, whose mind was fixed on the *Gurupañchaka-smṛiti* (? the name of a work), was *Maladhâri Râmachandra* yati.

The disciple of his disciple's disciple, (praised in several verses), in the S'aka year 1235, the year Pramâdi,[7] the month S'râvaṇa, on Tuesday, the 14th of the dark fortnight, left the body—the great yati *S'ubhachandra*. From a desire to see the city of the immortals, the dwelling-place of the gods, the Jina temples and temple groves, he departed, freed from the trammels of the last state.

His disciple was *Padmanandi* paṇḍita dêva.

The disciple of guru Râmachandra yati, Râya-râjaguru-*Gummaṭa*, ruler of *Beḷukare*, had the tomb of S'ubhêndu muni erected. Worshipper of the feet of Vijayapârśva Jina was *Bôgâra Râja*, whose name was changed to *S'ubhachandra*.

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[4] Having unbored ears.

[5] This work is mentioned by Nâgachandra in the opening verses of the *Pampa Râmâyaṇa* or *Râmachandra Charita Purâṇa*.

[6] A suburb of S'ravaṇa Belgoḷa.

[7] S'aka 1235 was Pramâdicha.

Kulabhûshaṇa's disciple was *Mâghanandi* brati, whose disciple was *S'ubhachandra*. His disciple was *Chârukîrtti* paṇḍita, whose disciple was *Mâghanandi* brati, whose disciple was *Abhayaśaśi*, whose disciple was the great *Bâḷêndu* paṇḍita, whose feet were praised by *Râmachandra*.

By S'ubhachandra dêva's own house-disciple *Padmanandi* paṇḍita dêva (praised in several verses), and by *Mâdhavachandra* dêva was the tomb raised to his memory.

42

(*Date A.D.* 1177.—*Size* 4′ 7″ × 1′ 9″.)

(*East face.*)[8]

(*Abstract*):—Praise of *Nâbhêya-nâtha* and the other tîrthaṅkaras ending with *Mahâvîra*. Praise of *Gautama*, in whose line, in the Nandi gaṇa, arose *Padmanandi*, who had for his second name the word *âchâryya* following after *Koṇḍakunda*. (Then) there was *Umâsvâti* muniśvara, who had the name *âchâryya* following after the word *Griddhra-piñchha*: in that line no other was equal to him in his time in understanding the *padârttha*.[9] His disciple was *Baḷâka-piñchha*; whose disciple was *Guṇanandi* paṇḍita yati, skilled in logic and grammar, lord of the learning of poetry.

His disciples were three hundred mines of intelligence, having reached the shore of the ocean of science: among them the chief were seventy-two in number, understanding the meaning of the siddhânta science, skilled in commentating: of whom the most proficient was *Dêvêndra* saiddhântika. His disciple was *Kaḷadhauta-nandi* munipa; whose disciple, proficient in solar and lunar astronomy, was *Sampûrṇṇa-chandra* siddhânta-muni. His disciple was *Dâmanandi* munipati; whose eldest son was *S'rîdhara* dêva.

Among his disciples shone *Maladhâri* dêva and *S'rîdhara* dêva. The disciple of the latter was *Mâghanandi* munipa, whose disciple was *Guṇachandra* dêva munipa. His colleague was *Mêghachandra*, promoter of the bharata-śâstra; whose colleague was *Chandrakîrtti*; whose colleague was *Udaya-chandra* paṇḍita.

Guṇachandra vrati's disciple was *Nayakîrtti* munîndra, of the Koṇḍakundânvaya, the Dêsi gaṇa and the Pustaka gachcha (praised at length). His colleague was *Mâṇikya-nandi* munipa, the son of *Guṇachandra* dêva.

In the S'aka year reckoned as holes, nine, sky and moon (1099), the year Durmukhi, on the 14th of the bright fortnight of Vaiśâkha, Saturday, when one and a half watch of the forenoon had passed, *Nayakîrtti* dêva munipa went to svarga.

(*West face.*)

Praise of Nayakîrtti, here called the son of Guṇachandra: he was guru to *Iruṅgôḷa*.

His disciple was *Mêghachandra* vrati; whose colleague was *Maladhâri* svâmi, resident of *Appi-taṭâka*; whose colleague was *S'rîdhara* dêva, skilled in mantras and medicine; whose colleague was *Dâmanandi* traividya muni; whose colleague was *Bhânukîrtti* munipa, friend of the feet of Nayakîrtti; whose colleague was *Bâḷachandra* munipa.

(*North face.*)

Praise of *Mêghachandra*; of *Mâghanandi* munipa; and *Prabhâchandra* muni; whose colleague was *Padmanandi* muni; whose colleague was *Nêmichandra* munipa.

The head of the treasury, chief of all the ministers, famed through the world was śrî *Huḷḷa*, friend of the two lotus feet of Nayakîrtti dêva. The head of the accountants, a chief minister, a treasury of all learning, bestowing gifts on the four castes, was *Nîla*.[10]

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[8] Corresponds, as far as S'rîdhara, with the first part of No. 43, which is 34 years older.

[9] See No. 40, n. 3.

[10] So in the original, but this would seem to be a mistake for Nâga.

His deity Jinapa, his guru *Nayakirtti* yôgi, his mother *Jôgâmbâ*, his father *Bamma-Dêva*, his son *Mallinâtha* the chief of *Kâmalatâ-sutâ-purà*, was *Nâga-Dêva*, whose wife was *Chandâmbikâ*.

The excellent minister *Nâga-Dêva* erected in memory of the famous yôgi *Nayakirtti*, whose two lotus feet he served, a tomb to endure as long as sun, moon and stars continue.

43

(*Date A.D.* 1123.—*Size* 6′ 6″ × 1′ 5″.)

(*East face.*)[1]

(*Abstract*) :—Praise of *Nâbhêya-nâtha* and the other tirthankaras ending with *Mahâvira*. Praise of *Gautama* ; in whose line, in the Nandi gana, arose *Padmanandi*, who had for his second name the word *âchâryya* following after *Kondakunda*. (Then) there was *Umâsvâti* munîśvara, who had the name *âchâryya* following after the word *Griddhra-piñchchha* : in that line no other was equal to him in his time in understanding the *padârttha*.[2] His disciple was *Balâka-piñchchha*, whose disciple was *Guna-nandi* pandita yati, skilled in logic and grammar, lord of the learning of poetry.

His disciples were three hundred mines of intelligence, having reached the shore of the ocean of science: among them the chief were seventy-two in number, understanding the meaning of the siddhânta science, skilled in commentating: of whom the most proficient was *Dêvêndra* saiddhântika.

(*South face.*)

His disciple was *Kaladhauta-nandi* munipa, whose disciple, proficient in solar and lunar astronomy, was *Sampûrnna-chandra* siddhânta-muni. His disciple was *Dâmanandi* munipati, whose eldest son was *S'ridhara* dêva.

By *Maladhâri* dêva was the Jinêndra śâsana formerly promoted; and now by *Chandrakirtti* bhattâraka. His disciple was *Divâkara-nandi* (praised through several verses).

(*West face.*)

His disciple was *Gandavimukta* dêva *Maladhâri* munîndra (his praises); whose disciple was *S'ubhachandra* dêva (his praises).

(*North face.*)

The chief disciple of the famous *Maladhâri* dêva, alas! alas! the great yati *S'ubhachandra* dêva went to svarga.

In the S'aka year reckoned as arrows, oceans, sky and moon (1045), the year S'ôbhakrit, in the second S'râvana[3] month, on the 10th of the bright fortnight, Friday, S'ubhachandra dêva went to heaven.

His lay disciple, lifter up of the kingdom of the *Poysala* Mahârâja *Vishnu-varddhana*, the great minister and dandanâyaka *Ganga Râja*, in memory of his guru S'ubhachandra siddhânta dêva, of the śri-Mûla-sangha, the Dêśi-gana, and Pustaka-gachchha, erected his tomb and consecrated it with great ceremony and the bestowal of gifts.

His sister-in-law (*attige*) was (also) a lay disciple of S'ubhachandra siddhânta dêva; and she, *Jakkanabbe* (by name), daily engaged in the worship of Jina, had no equal.

Prabhâchandra siddhânta dêva's lay disciple Heggade *Marddimayya* wrote this; and *Varddhamânâchâri* engraved it.

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[1] The first part of No. 42 corresponds with this, as far as S'ridhara.

[2] See No. 40, n. 2.

[3] *adhika punar* S'râvana.

44

(*Date A.D.* 1121.—*Size* 6′ 6″ × 1′ 7″.)

(*Abstract*) :—His father being *Mâra*, his mother *Mâkaṇabbe*, how fortunate was *Êcham*, a Brahman, of the Kauṇḍinya gôtra.

His god being Jinêśvara, his guru *Kanakanandi* muni, his protector the king (? Kâma) *Poysaḷa*, (or Poysaḷa, the desire of kings) who can undertake his praise?

His wife was *Pôchikabbe*, the mother of *Gaṅga Râja*.

This celebrated *Pôchâmbike*, having erected many chaityâlayas in *Beḷuguḷa* and many other tîrthas, and presented large gifts to them; forsaking household and the life of a woman, thinking on the verse "*Namô Vîta-râgâya*," she by means of the *sallêkhana* triumphed over the troubles of this present time, and with ease took hold on the seat of the gods.

In the S'aka year 1043, the year S'ârvari, the 5th of the bright fortnight of Âshâḍha, Monday, taking the vow of a sannyâsi, lying only on one side, repeating the five words (or phrases) [4], she attained to the world of gods.

The son of that mother of the world; entitled to the five great drums; lord over the great feudatories; victor over the fear of his enemies; purifier of his gôtra; friend of the wise; a moon in raising the waters of the ocean of the good Jaina dharmma; a jewel mine of good qualities; delighting in gifts of food, shelter, medicine and learning; rejoicing the hearts of the blessed; the full vessel for the coronation-anointing of the *Poysaḷa* râja *Vishṇu-varddhana*; a foundation-pillar for the palace of merit; punisher of those who break their word; driver out of the enemy; a mill stone to traitors; possessed of these and many other titles:—the auspicious great minister and daṇḍanâyaka *Gaṅga Râja*, on his mother *Pôchala Dêvi* ascending to the skies, raised a tomb to her memory, and caused it to be set up and consecrated with great gifts and sacred ceremonies.

Perggaḍe *Bâva Râja*, a lay disciple of Prabhâchandra siddhânta dêva, wrote this, and Varddhamânâchâri, son of Hoysaḷâchâri, engraved it.

45

(*Date A.D.* 1117.[5] —*Size* 6′ × 2′ 2″.)

(After praise of the Jina śâsana, proceeds)—While, entitled to the five great drums, the mahâmaṇḍalêśvara, lord of the city of Dvârâvati, sun in the sky of the Yâdava kula, a perfect head-jewel, champion over the Malapas, adorned with these and many other titles, the mahâ-maṇḍalêśvara, Tribhuvana-malla, the capturer of Taḷakâḍu, the strong-armed *Vîra-Gaṅga Vishṇu-varddhana Hoysaḷa Dêva's* victorious kingdom was increasing, to continue as long as sun, moon and stars:—

The dweller at his lotus feet,—*Êcham* (with genealogy as given in 44) and his wife *Pôchikabbe* had a son. As the thunderbolt to the thunderer (Indra), as the plough to the plough-bearer (Bala Râma), as the discus to the discus-bearer (Vishṇu), as the śakti to the śakti-bearer (Rudra), as the bow Gâṇḍîva to the owner of Gâṇḍîva (Arjuna), even so, devoted to the affairs of king *Vishṇu*, was he—*Gaṅga*, whose rising fame was like the waves of the Ganges: how by such as us can he be praised.

This auspicious great minister and daṇḍanâyaka, a mill-stone to traitors, *Gaṅga Râja*, when the army of the *Châḷukya* emperor *Tribhuvana-Malla Permmâḍi-Dêva*, including twelve tributary chiefs, was left in camp at *Kaṇṇegâla*; (saying) Let go! and springing on to his horse, caring not for its being a fight by night, went with speed and with the sword in his arm carried terror into the panic-stricken army.

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[4] These are—Namô Arahantâṇam; namô siddhâṇam; namô âyariyâṇam; namô uvajjhâyâṇam; namô lôê savva sâhûṇam.

[5] This date is determined by No. [illegible].

Thus, as if it were a sport, having defeated all the feudatories, he brought the whole collection of their stores and vehicles and presented them to his own lord; who, saying 'I am delighted, delighted, with the prowess of your own arm; Ask (what you will)'—

Having gained supreme favour, he asked not at all for kingdom or wealth, but, his mind fixed on the worship of Arhad, he asked for *Parama*.[6]

And having so asked—

He presented it for the worship of the Jinâlaya which his mother Pôchala-dêvi had made and the Jinâlaya which his wife Lakshmi-dêvi had made.

Of the Ârhata samaya, which was from the beginning, the Mûla-sangha, and the Kondakundânvaya, of the Dêsiga gaṇa and Pustaka-gachchha, was *Kukkuṭâsana Maladhâri* dêva; whose famous disciple was *S'ubhachandra* siddhânta dêva; whose lay disciple was *Gaṅga* chamûpati.

The basadis of Gaṅgavâḍi, however many there were, he restored; for the Gommaṭa dêva of Gaṅgavâḍi he had the cloisters round made; driving out the *Tigulas*[7] from Gaṅgavâḍi, he caused *Vîra-Gaṅga* to stand upright:—*Gaṅga Râja*, a hundred times more fortunate than that former Râja of the Gaṅgas.

46

(*Date A.D.* 1113.—*Size* 5′ 4″ × 1′ 4″.)

Fortune to the Jina śâsana.

May he prevail, far from sin, his fame celebrated as that of the milk ocean or the pearl garland, śri *S'ubhêndu* bratiśa; an ocean to the jewels of good qualities, the friend only of the good, a blossom for the bees the wise, the remover of the trouble of Manmatha.

As from the birth of Lakshmi, moonlight and the tree of plenty, the woman the sea-shore acquired greatness; so, blameless, skilful, of good character, beauty and grace— the daṇḍanâyakiti *Lakkala dêviti*, on the birth of this lord called *Bûchi Râja*, obtained greatness and acquired fame.

To describe the son of that lady:—

Be it well.—Of a countenance which brought happiness like the sun to the lotuses the faces of the fair ones in the most illustrious abodes in all worlds; of a body like that of the lord of love himself; delighting in bestowal of gifts of food, shelter, medicine and learning; a balm for the sorrows of all the world; adorned with the jewels of all good qualities; his refuge the feet of Jina: such was Bûchana.

As of modesty the country, of virtue the birth-place, of purity the native land, thus do people ever praise him: a moon in unfolding the waterlilies the wise, the famous Bûchi in generosity to others was a new Dadhîchi, in valour which carried terror into the stoutest warriors an Arjuna.

That elder brother (or friend), in the S'aka year 1035, the year Vijaya, the 10th of the bright fortnight of Vaiśâkha, Sunday, having severed all associations, expired.

Liberality to be the worthiest of all; courage to be its younger brother; and fortitude its friend; excess of pride to be an enemy; intelligence to be the ornament of the wise; such and all other qualities to be the sole abode of merit; virtue to be the best beloved: thus did Bûchana cause them to be esteemed: what can not the skilful accomplish?

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[6] A village to the north-east of S'ravaṇa Belgoḷa.

[7] A name for Tamil people.

He who in courage had attained to lionhood, in great liberality to the state of a tree of plenty in the earth, in profundity to oceanhood, in grandeur to the state of Mêru : that Bûchana, at his end, with a peaceful mind so much desired by the wise, attained to godhead.

In order to perpetuate the fame of the qualities of Bûcha, as being Manmatha embodied, as the most renowned, as possessed of highest fortune, as having acquired the state of the power of Indra, as the exceeding wise;—the dearly beloved (wife) of the general *Ganga*, equal to Lakshmî, caused a stone-pillar to be erected.

The earth lost weight, the assembly of the great and the good was without a protector, the lady speech of the present world became distasteful to all ; while thus the minds of the blessed were filled with grief, the unrivalled and renowned Bûchiya reached the world of gods.

The monument of *Bûchana*, lay disciple of S'ubhachandra siddhânta dêva, of the śrî-Mula-sangha, Dêśiga-gaṇa and Pustaka-gachcha.

47

(*Date A.D.* 1115.—*Size* 5′ 4″ × 1′ 2″.)

(*South face.*)

[The first part is the same as in No. 42, down to *Kaladhauta-nandi* munipa. Then proceeds—]

(*Abstract*) :—His son was *Maulana-śankara*. His disciple *Vîranandi*, uniting the eloquence of poets and great speakers. Like him was born a munipa, *Gollâchârya* by name.

Written by Perggaḍe *Bhâva Râja*.

(*West face.*)

The celebrated king *Golla Dêva*, ornament of the race of king *Nûtna-chandira*, from some reason (*kim api kâraṇêna*) became of the line of Vîranandi. The disciple of Gollâchârya was *Traikâlya* yôgi, among whose disciples the first was *Abhayanandi*, who overcame *Pari Shaḥ* and others the whole of his enemies.

His disciple, śrî *Sôma Dêva* prabhu, was named *Sakalêndu* munipa, or *Sakalachandra* ; whose disciple was *Mêghachandra* ; whose disciple was *Prabhâchandra*.

(*North face.*)

Praises of *Mêghachandra*, of the śrî-Mûla-sangha and Pustaka-gachcha ; the head of the Dêsi-gaṇa. In siddhânta he was the equal of *Jinavîrasêna* ; in the six systems of logic he was *Akalanka* ; in all grammar *Pûjyapâda*.

Written by *Bhâva Râja* : engraved by *Gangâchâri*, lay disciple of S'ubhachandra siddhânta dêva.

(*East face.*)

Praises of *Mêghachandra*, ending with describing him as a moon to the constellation the Vṛishabha-gaṇa.

In the S'aka year 1037, the year Manmatha, the 14th of the bright fortnight of Mârgaśira, under the sign Sagittarius, 6 *ghaliges* of the forenoon having passed, śrî-*Mêghachandra* traividya dêva, knowing it was the time of his death, being in the *palyankâsana*, meditating on spirit, attained to the world of gods.

To describe that meditation :—fixing the mind on eternal truth and the essence of spirit was the cause of his leaving (the body): the traividya muni Mêghachandra, a mine of instruction, went to the superior paradise.

His chief disciple, *Prabhâchandra* siddhânta dêva's lay disciple, in memory of the passing away of his guru, in the Kabbappu tîrtha—*Lakshmîmati* daṇḍanâyakiti,

—wife of the supporter of king *Vishṇu-varddhana* the Hoysaḷa mahârâja's kingdom, the great minister and daṇḍanâyaka *Gaṅga Râja*, having caused a monument to be erected by wealthy people with great splendour and consecrated at the time of a fortunate conjunction :

the glory of the penance of that great muni at this monument was as follows :—(praise of Prabhâchandra).

Written by *Bhâva Râja.*

Praise of *Gaṅga* daṇḍanâtha, through whose repairing of the ruined Jina temples the *Gaṅgavâḍi* Ninety-six Thousand became a ? Kopaṇa. Praise of *Lakshmîmati*, for her gifts of food, shelter, medicine and instruction.

48

(*Date A.D.* 1122.—*Size* 6′ 3″ × 1′ 3″.)

(*Abstract*):—Praise of *S'ubhêndu* vratiśa ; whose lay disciple was *Lakshmale.* No wives in the world were equal to *Lakshmyambike*, the wife of *Gaṅga Râja.* Her praises.

In the S'aka year 1044, the year Plava, the 11th of the bright fortnight of . . . . , on Friday, the daṇḍanâyakiti *Lakkavve*, lay disciple of S'ubhachandra siddhânta dêva of the śrî-Mûla-saṅgha, Dêśi-gaṇa and Pustaka-gachcha, took the vow of *sannyasana*, and expiring in the tomb, attained to the world of gods.

In her memory the daṇḍanâyaka *Gaṅga Râja* erected a monument, and consecrated it with great gifts and ceremonies.

49

(*Date A.D.* 1120.—*Size* 5′ 6″ × 1′ 2″.)

(*Abstract*):—Praise of *S'ubhêndu* vratiśa : praise of *Lakkala dêviti*, who acquired great fame from the birth of *Bûchi Râja.* Her daughter was *Dêmiyakka*, the wife of *Châmuṇḍa Seṭṭi*, who protected the merchants from the râkshasa the Kali age.

By bestowal of gifts of food, shelter, medicine and learning, with her mind fixed on Arhad Dêva, she became a heavenly woman. She was the chief wife among the wives of the merchant Châmuṇḍa, who was beloved by many kings. Only to promote chaityâlayas and chaityâlaya worship in the world had she descended from svarga ; and having made gifts of food, shelter, medicine and learning, she returned by penance to her own place again.

For her victory over the king of the Kali age, the enemy of merit, a stone pillar (for her) as if a pillar of victory, did *Lakshmî* erect.

The lay disciple of *S'ubhachandra* siddhânta dêva, of the śrî-Mûla-saṅgha, the Dêśiga-gaṇa and Pustaka-gachcha ; in the S'aka year 1042, the year Vikâri, the 11th of the bright fortnight of Phâlguṇa, on Thursday ;—*Dêmiyakka* expired in the manner of a sannyâsi.

50

(*Date A.D.* 1146.—*Size* 6′ 8″ × 1′ 3″.)

(*East, south and west faces.*)

(This part consists of praises of *Mêghachandra*, and is the same as No. 47 down to verse 7 of the west face, except that two extra verses are introduced after verse 7 of the south face, and one verse after verse 1 of the west face. Also, instead of the author mentioned at the bottom of each face in No. 47, at the end of the east face is the statement "written by *Gaṅgaṇṇa*"; and at the end of the south face "written by *Gaṅgaṇṇa*, skilled in writing, a brother to the wives of others".)

(*Abstract*) :—After praises of *Mêghachandra* vrati (as above): his colleague, the son of *Bâlachandra* muni, was *S'ubhakîrtti* dêva; his praises.

Gaṅgaṇṇa's writing. *Dâsôja*, son of Vâdi Râmôja, engraved it.

(*North face.*)

Mêghachandra yôgi's disciple was *Prabhâchandra*; whose colleague was *Vîranandi* muni, the son of Mêghachandra.

Prabhâchandra siddhânta dêva's lay disciple was *Vishṇu-varddhana Vira-Gaṅga Biṭṭi Dêva's* senior queen, the crowned queen, *S'ântala Dêvî*. Her mother was *Mâchakabbe*, who having bestowed all manner of gifts, expired praising Jina in her heart.

In the S'aka year 1068, the year Krôdhana, on the 10th of the bright fortnight of Âśvija, Thursday, under the sign Sagittarius, at the 6th ghaḷige of the forenoon, the senior disciple of Mêghachandra traividya dêva, of the śrî-Mûla-saṅgha, Koṇḍakundânvaya, Dêsiga-gaṇa and Pustaka-gachcha—*Prabhâchandra* siddhânta dêva went to svarga.

51

(*Date A.D.* 1139.—*Size* 5′ 4″ × 1′ 1″.)

(*Abstract*) :—Praises of *Prabhâchandra* dêva. His lay disciple was *Bala-Dêva* daṇḍanâyaka; whose wife was *Bâchikabbe*.

Their sons were *Nâga Dêva* and *Siṅgana*; of whom Nâga Dêva was the most distinguished: his wife was *Nâgiyakka*. They had a son *Balla*; whose sister was *Êchiyakka*.

This *Bala Dêva*, repeating the five words (or phrases)[8], without pain, keeping a fast until death, in the presence of the royal guru attained to the state of the immortals. In the S'aka year 1061, the year Siddhârthi, the 1st of the bright fortnight of Mârgaśira, on Monday, he expired in the manner of a sannyâsi at the Môriṅgere tîrtha.

His mother *Nâgiyakka* and (his sister) *Êchiyakka*, erected a *paddi-kâle* in his memory in Mâḷigeyahaḷa in Enbbappu-nâḍ; and washing the feet of their guru Prabhâchandra dêva, presented with pouring of water the Âre tank and a field of one khaṇḍuga to the east of it.

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[8] See No. 64, n. 4.

52

(*Date A.D.* 1139.—*Size* 5′ 10″ × 1′ 5″.)

(*Abstract*):—Praise of *Bala Dêva* daṇḍanâyaka; whose wife was *Bâchikabbe*. Their son was *Siṅgamayya*; whose wife was *Siriya dêvi*.

At the time of his death, firm in his faith at the feet of the supreme Jina, thinking on the five words (or phrases)[9], cutting off all evil desire, in the manner of samâdhi, the pêrggaḍe *Siṅgamayya* reached the residence of the immortals.

Prabhâchandra siddhânta dêvâ's lay disciple *Nâgiyakka*, and *Siriyavve*, in the S'aka year 1061, the year Siddhârthi, the 12th of the bright fortnight of Kârttika, Monday, erected his monument with great ceremony.

53

(*Date A.D.* 1131.—*Size* 8′ × 2′.)

(*East face.*)

A jewel-ornament to the Yâdava line, jewel-protector of kings, jewel in the garland of Lakshmi, a head-jewel among kings,—may he prevail—a jewel-mirror reflecting the path of virtue, the only head-jewel of the world,—the auspicious *Vishṇu*, revered through esteem, a jewel of good qualities, a perfect head-jewel.

To the man who asks, a celestial tree of plenty; to him who claims protection, an adamantine refuge; to others' wives, a Hanuman; to those who withstand him in battle, death:—was *Vinayâditya.*

How many tanks and temples, how many Jaina dwellings, how many nâḍs, towns and populations, did he with pleasure make, king Vinayâditya! *Poysaḷa* alone obtained a fame above that of Balîndra, who can praise so great and profound a hero?

The pits dug for bricks became tanks, the great mountains quarried for stone became level with the ground, the paths by which the mortar-carts passed became ravines;—in such wise did he cause the abodes of Jina Râja to be fitly erected—Poysaḷa: who can praise the king over the Male Râjas?

To that king Poysaḷa—a head-jewel of royal princes, lord of fortune, lord of the earth conquered by his own arm—was born the hero king *Ereyaṅga.*

The son of king Vinayâditya, the only tree of plenty to the people of the world, walking in the path of Manu, the sole hero in the world, was the king Ereyaṅga: greater than whom was his son, destroyer of the pride of hostile kings, the king *Vishṇu-varddhana*, who shone in the world as a lion among kings.

That famous king Ereyaṅga's son, a mighty destroyer of his enemies, lord of all the earth, a Karṇa to the needy, was king Vishṇu born.

Smiter on the heads of hostile kings, destroyer of the pride of the boasting hostile chiefs, sole ornament of his race, was this king the auspicious *Biṭṭi Dêva.*

Be it well.—Entitled to the five great drums, mahâ-maṇḍalêśvara, lord of the good city of Dvârâvati, sun in the sky of the Yâdava kula, a perfect head-jewel, champion over the Malapas, heavy punisher of hatred, seeing farther than to-morrow, displayer of valour, capturer of Talekâḍu, bold among champions, the sole supporter of the rise of Paṭṭi Perumâḷa's own kingdom, punisher of kings without respect, a forest-fire to the wood Chakragoṭṭa, the last fire to unfriendly chiefs, a fierce forest-fire to the country of the Toṇḍamaṇḍala chief, a cause of destruction to the mighty forces of the

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[9] See No. 44, n. 4.

enemy, subduer of the pride of haughty chiefs, capturer of Noḷambavâḍi[10], seizer of the falling fortune of hostile kings, misleader of those who deceive, kisser of the lady victory, sitter down on the fierce, exemplar of valour, his strong right arm embraced by the wives of heroes, piercing the heart of Adiyama[1], eager to embrace the lady bravery, an elephant to the uplifted lotuses the enemy, a cage of adamant to those who claim protection, a banner of fame to his comrades, a banner of victory in battle, destroyer of the purpose of Beṅgi Râya, companion of the brave, uprooter of Narasiṅga-Varmma[2], a fire of the last day to the quarrelsome, the capturer of Hânuṅgallu[3], champion over Brahma, a skilful Brahma, Shaṇmukha in war, an earring to Sarasvatî, a portion of the mighty Vishṇu, not slaying those who tremble at the arrows of the king's mind, fond of making gifts, giving joy like the champaka, upholder of the chit-samaya, an ornament of the brave, in intelligence a Nârâyaṇa, the perfection of a hero, in literature a Vidyâdhara, fierce in war, sun to the Poysaḷa dynasty, a cow of plenty to poets, the monarch of the Kali yuga, punisher of the evil, Râma in battle, Bhîma in boldness, to horses Vatsa-râja, to women Manmatha, to lusty elephants Bhagadatta, a new Chârudatta, upholder of the Nîlagiri, a jewel of champions, Mâri to the Koṅgas[4], smiter on the heads of the families of kings, terrifier of Tereyûru, trampler on Koyatûru[5], displacer of Heñjaru, certain in war, pursuer of Pâṇḍya, capturer of Uchchaṅgi, undoubted hero, master of war, taker up of Pombuchcha[6], roller over of Sâvimale, a fire of the last day to enemies, a forest fire to the unfriendly, displacer of hostile kings, crowner of friendly kings, layer waste of the Ghâṭs, dragger along of the Tuḷuvas, a terror to Gôyinda-vâḍi, S'aṅkhara to unfriendly forces, trampler on those who oppose him, seizer of adulterers, plunderer of Râyarâyapura[7], breaker down of the enemy, in valour Nârâyaṇa, perfect in bravery, worshipper of the feet of the holy god Kêśava, subduer of hostile chiefs,—adorned with these and many other titles, having captured without trouble hill forts, forest forts, water forts and many other forts, and with conspicuous valour made the Gaṅgavâḍi Ninety-six Thousand as far as Lakkigoṇḍi[8] subject to his orders :—Moreover,

Penetrating into the countries of the evil in the earth and of hostile kings he drove them out, and by the power of his arm having brought the entire territory into subjection, and taken it into union with him as Gaṅga-maṇḍala, so that his order was everywhere obeyed, *Vishṇu Poysaḷa* was in security in the possession of kingdom and continual happiness :—

Wherever he attacked, there the opposing kings, shaking with fear at sight of him, gave up all their possessions and, receiving back their government, remained in service around him : when so many who were before him had not (attained) such glory, who is he that can praise king Vishṇu ?

Thus, while Tribhuvana-Malla, the capturer of Talekâḍu, the strong-armed Vîra-Gaṅga Vishṇu-varddhana Poysaḷa Dêva's victorious kingdom was continually increasing to endure as long as sun, moon and stars—the dweller at his lotus feet, the senior queen and crowned consort S'ântala Dêvî :—

(*South face.*)

Be it well.—Sharer in the enjoyment of a thousand delights springing from continual supreme good fortune, equal in beauty to a second Lakshmî, a mine of all good qualities, a new Rukmiṇî-dêvî, in affection for her husband Satyabhâmâ, an only Bṛihaspatî in judgment, a renewed Vâchaspati, gentle to munis and dependants, upholder of the four classes, kind and virtuous in conduct, the sole object

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[10] The Chitaldroog and Bellary districts.

[1] The name of the Chôḷa feudatory who was governor of Talekâḍ, see No. 90.

[2] One of the Chôḷa tributary chiefs above the ghats, see No. 90.

[3] In Dharwar.

[4] The people of Salem district.

[5] Coimbatore.

[6] Humcha in Shimoga district.

[7] Taḍa Mâlingi, a suburb of Talekâḍ on the opposite side of the river.

[8] In Dharwar.

of praise to the world, in affection for her husband famous as Sîtâ, a jewel to those who respect her, a perfect head-jewel, a lusty elephant to the haughty co-wives, a cause for the promotion of merit, a banner of victory to the king Manmatha, a light from her own brilliance, a mistress of song and music, a secure rampart to the *Jina faith, delighting in the relation of the stories of Jina merit*, loving to bestow gifts of food, shelter, medicine and learning, pure in Jina works of merit, a friend to the blessed, her head purified by the Jina holy water :—

Desire of the heart and eyes to the famous king Vishṇu, her ringlets as black as the shining bee, her face like the moon, even as Rati to Kâma was she the like, the equal, the fellow, the same—S'ântala Dêvî.

In war a Lakshmî of victory to king Vishṇu, a Lakshmî of all-pervading brightness ever with love resting in supremest joy on his breast, a Lakshmî of fame stretching to the walls the points of the compass,—when all in the world speak thus of her, who can praise S'ântala Dêvî.

As if on the breast of Vishṇu of the Kali age, the Lakshmî of the Kali age were reposing, such was the beauty of S'ântala Dêvî—let him who says I can describe it, describe it.

Being the equal of Sarasvatî, Pârvatî and Lakshmî, can other women be compared with S'ântala Dêvî, the virtuous, the beautiful and fortunate ?

Her guru being Prabhâchandra-siddhânta-dêva ; the mother who bore her, the mine of good qualities, Mâchikabbe ; the senior pêrggaḍe Mârasiṅgayya, her father ; her uncle, the pêrggaḍe Siṅgimayya ; her king Vishṇu-varddhana ; her favourite, Jinanâtha ; Vishṇu her god :—to describe the greatness of S'ântala Dêvî is it possible in the world ?

In the S'aka year 1053, the year Virôdhikṛit, the 5th of the bright fortnight of Chaitra, on Monday, in the holy place of S'ivagaṅga she expired and went to svarga.

The Bṛihaspati to munis in this Kali age, an asylum for the bards, in the form of a terrestrial cow of plenty, the revered, the great lord, a refuge for the learned, the praise of all who behold him, adorned with a mine of good qualities, the sole donor in the world, a minister without anxiety ;—thus does the world applaud the pêrggaḍe Mârasiṅga.

Who in this age is superior to the pêrggaḍe, the lord Mârasiṅga . . . . in objects of human desire, in great liberality, in pleasure in religious works, in devotion to the lotus feet of Hara (S'iva), in uprightness, in virtue :—thus esteemed, the king went from this world performing a vow, did he not ? while all the earth applauded.

Joyfully the incomparable S'ântala Dêvî, her father Mârasiṅgayya, and her mother Mâchikabbe, so many expiring together, attained to svarga.

The writer Bôkimayya.

(*West face.*)

"The queen has attained to godhead ; it has fallen to me to remain", thus saying, she came and in Belaguḷa by severe penance this mature Mâchikabbe herself quitted (her body.)

With eyes half closed, repeating the five words (or phrases)[8] , glorious with meditating on Jinêndra, magnanimous in parting from relatives, absorbed in the vow of a sannyâsi, fasting for one month, Mâchikabbe herself attained godhead by means of her penance in the presence of all the blessed.

[8] See No. 44, n. 4.

That Mârasiṅga's wife, devoted to the feet of Jina, a union of all good qualities, of great attachment to her husband, thus praised by all the world, did Mâchikabbe shine.

Devoted to the feet of Jina, worshipped by his friends, a cow of plenty to dependents, like the wife of Kâma, great in good qualities, loving to give, ever devoted to the lotus feet of munis, a praise to the people,—such was Mârasiṅga's wife, thus to praise Mâchikabbe did the world ever love.

Jinanâtha being her favourite; Bala Dêva, her father; the chief of women Bâchikabbe, the mother who bore her; her younger brother, Siṅga;—possessed of such greatness, the distinguished Mâchikabbe went to the world of gods amid the continual praises of all the earth: whoso can describe her (fitly), he alone can describe her.

Among women who took the vow of a sannyâsi, who was able to endure like this? while all were thus saying, she chose with joy the glory of fearful severe penance:—while learning shone in her mind, praising the lotus feet of Jina, amid the plaudits of the world, Mâchikabbe with exultation attained to godhead.

Untold gifts did she bestow, saying Who is richer than who?[10] and praising Jina in her mind, she expired—what more can I say of the singular greatness of Mâchikabbe.

Thus, in the presence of her gurus Prabhâchandra-siddhânta-dêva, Varddhamâna-dêva, Ravichandra-dêva, and all the blessed, did she embrace the vow of a sannyâsi, and attentive to their instructions, passed away.

What pandit in this world by his death obtained such glory as Mâchikabbe, performing unbroken fearful severe penance?

The descent of her family was as follows:—

Pure in Jina faith, a resting place for the blessed, an asylum of good qualities, of a character like Manu, a bee at the lotus feet of munis, beloved of the people, was Nâga-Varmma-daṇḍâdhîśa.

(*Abstract*):—His wife was Chandikabbe: they had a son Bala Dêva.

(*Translation*):—The adherent of Chârukîrtti-dêva, writer Bôkimayya wrote it. Kâṃvâchâri, younger brother of the ornament to the face of titled speakers, Gaṅgâchâri, engraved it.

(*North face.*)

(*Abstract*):—Praises of Bala-Dêva-daṇḍanâyaka: his wife was Bâchikabbe. To them was born a son Siṅgimayya, whose wife was S'rîyâ Dêvi.

(*Translation*):—Be it well.—Sharer in a hundred thousand delights sprung from continual extreme good fortune, equal to a second Lakshmî, a mine of all good qualities, the only Bṛihaspati in intelligence, gentle to munis and dependants, a famous Sîtâ in affection for her husband, a perfect head-jewel, a furious elephant to her haughty co-wives, loving to bestow gifts of food, shelter, medicine and learning, the auspicious Vishṇu-Varddhana Poysaḷa Dêva's senior queen and crowned consort S'ântala Dêvi, having caused to be erected the Savati-gandha-vâraṇa[1] Jina temple in the holy place of Belguḷa,—for it, to provide for divine worship, for gifts of food to the assembly of rishis, and for repairs, presented Maṭṭa-Navile in Kalkaṇi-nâḍ and an irrigated garden of fifty kolagas in the middle plain of Gaṅga-samudra; and depositing forty gadyâṇas of gold, had a pleasant abode built for the distribution of

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This is a phrase often quoted in Jaina inscriptions.

[1] Furious elephant to co-wives!

[illegible] :—and asking permission of Vishnu-Vardhana Poysala-Dêva, in the S'aka year 1045, the year S'obhakrit, on the 1st of the bright fortnight of Chaitra, Thursday, washing the feet of her guru Prabhâchandra-siddhânta-dêva, disciple of Mêghachandra-traividya-dêva of the śrî-Mûla-saṅgha, Dêsi-gaṇa and Pustaka-gachcha, made over the gift free of all dues.

To the man who with affection maintains this shall be long life and great good fortune. To the sinner who caring not destroys it shall be the guilt of killing a crore of chief munis versed in the vêdas, and cows. That this is certain is it engraved in letters on stone.

Whoso resumes a gift made by himself or by another shall be born a worm in ordure for sixty thousand years.

54

(*Date A.D.* 1123.—*Size* 8′ × 1′ 9″.)

A moon to the auspicious line of nâthas, honoured in Indra's assembly, of a growing clustre of brightness, removing the darkness of the world by filling it with the sweet nectar of his doctrine, his widening glory of the ocean of pure merit ever increasing, master of the good,—the holy *Varddhamâna* Jina, may he protect the circle of the chakôras the blessed.

May he prevail, bearing in the gaṇa the illustrious name of artthayuta Indrabhûti, the svâmi *Gautama*, having by the seven mahardhis drawn the three worlds to his feet, the unfettered Ganges of whose doctrine descending from the sides of the Himavat mountain Vîra, and entering the ocean of his instruction, is absorbed by the clouds the learned and purifies the world.

In the guru (line) were next six, having a thousand eyes, in the form of confident instruction, the S'rutakêvali Indras, worshipped by the heads of gods and the learned, severe in splitting with the thunderbolt of their speech the mountain of evil sects.

Worthy is it not of being described, the greatness of *Bhadrabâhu*, say,—stout of arm in subduing the pride of the great wrestler ignorance, through the merit obtained from discipleship to whom that *Chandra-Gupta* was for a long time served by the forest deities.

Worthy of being reverenced by whom in this world is not the lord *Koṇḍakunda*, all regions adorned with his fame as if with the glory of the blooming jasmine, a bee to (whom minister) the lotuses the hands of beautiful angels, he who caused the doctrine to be widely established in Bharata.

Worthy of reverence is he, the skilled in subduing morbid desire, of a rank bestowed by the goddess Padmâvatî, who by the spell of his own word summoned Chandraprabha, that âchâri *Samanta-bhadra*, upholder of the gaṇa, through whom in this Kali age the Jaina path became *samanta bhadra* (ever fortunate) from its being time upon time fortunate on all sides.

Whose own statement as follows displays his eagerness to enter into argument :—

" At first in the town of Pâṭaliputra[2] was the drum beaten by me[3] ; afterwards in the Mâḷava, Sindhu and Ṭhakka[4] country, and in the far off city of Kâñchî[5] ; arrived at Karahâṭaka[6] ,—strong in warriors, great in learning, small in extent,—I roam about, O king, like a tiger in sport (*sârddûla-vikrîḍita*, *i. e.* unopposed.)[7]

" Even the tongue,—clear, quick and voluble—of Dhûrjjaṭi (S'iva) turns back hastily into its cavity, the speaker Samanta-bhadra being in thy assembly : what manner of court is this, O king?"

[2] Patna on the Ganges.

[3] *i. e.* inviting any one to discussion.

[4] The Panjâb country (See Cunningham, *Anc. Geo.* 148 ff.)

[5] Kâñchîvaram or Conjeveram near Madras.

[6] Kolhapur in the south Mahratta country.

[7] The metre of this verse is also s'ârddûla-vikrîḍita.

With the sword the praise of Bhagavat Arhats, vouchsafed by him, did he cut through the stone pillar of the hostile army deadly sin (ghâti mala); and had not his disciple obtained it from that Simhanandi muni, how by him (or by it) was the stone pillar, which like a bolt prevented the entry of the Lakshmî of empire, cut through ? [8]

Of *Vakragrîva* muni, can even the thousand-throated Ahîndra (Âdisêsha) praise as it is the force of his eloquence in breaking down the group of opponent speakers : who, favoured by the S'âsana dêvatâ, having caused the opponent speakers to bend their necks with shame, in six months delivered (or ? wrote) the *Nava-śabda-vâchya*.

To him who is invested with new praises (*nava stôtra*), do ye, O poets, by all means do obeisance,—*Vajranandi* muni : he by whom was composed the *Nava-stôtra*, in which is embodied the whole sum of the Jaina teachings.

Great was *Pâtra-Kêsari* guru, by whose faith it was that he received the aid of Padmâvatî in making the ... *tri-lakshana* to be unmeaning (or despised).

Praise ye this *Sumati Dêva*, by whom with affection the *Sumati-saptakam* was made for you ; which, to those who desire salvation from surrounding troubles, gives a million counsels, remover of the cares of family.

Having come to the south did *Kumârasêna* muni set (i. e. die), yet, O wonder ! he still shines the only sun in the world, such was his splendour

He by whom the *Chintâmani*[9] was made to be in every house, expounding well merit, wealth, love and salvation,—that high born *Chintâmani* muni chief, how can he not be praised by the people, who thereby enjoy the highest happiness ?

A head-jewel (*chûḍâmani*) of poets, poet of the great poem *Chûḍâmani*,[10] even such was *S'rîvarddha Dêva*, possessed of merit to acquire fame

Who was thus praised by *Dandin*[1] —

" The daughter of Jahnu (the Ganges) on the top of his head did Paramêśvara bear : S'rîvarddha Dêva, at the tip of your tongue do you bear Sarasvatî (otherwise, the Sarasvati) "

Victory over Manmatha, support of the gaṇas, trampling on the heads of mountains (otherwise, kings), though (both were) distinguished by these (signs), Mahêśvara (S'iva) was not able to compare

[8] The only reference I have met with relating to such a feat is in the inscriptions of the Ganga kings, which uniformly describe the first king, Kongunivarmma, as having gained great fame by cutting through a stone pillar with a single stroke of his sword.

[9] Samantabhadra is said to have written a *Chintâmani ṭippani*, or a commentary on the Chintâmani, and Abhinava Manga Râja is said to have written a *Chintâmani pratipada*, or a word for word translation of it. (See Intro to *Karṇâṭaka-Bhâshâ Bhûshanam*, pp. 12, 27) These are the only instances in which I have met with the name in Kannaḍa literature There is also a *Chintâmani* which is a commentary on the grammar of S'âkaṭâyana But in Tamil there is a Chintâmani of which Dr. Caldwell says (*Gram Drav Lang.* Intro, p 132) it is " a brilliant romantic epic, containing 15,000 lines, and the most celebrated Tamil poem written by an avowedly Jaina author. Partly from its Jaina origin, partly from the difficulty of its style, it is little known." He also adds, " the name of the author is unknown... ...It would be a remarkable circumstance if it were capable of being clearly proved that the Chintâmani, which is without doubt the greatest epic poem in the Tamil language, is also the oldest Tamil composition of any extent now extant."

[10] The only mention I have met with of this unknown poem is in Bhaṭṭâkalanka Dêva's *Karṇâṭaka-S'abdânuśâsanam*, where he names it as if the first poem in the language and describes it as being a commentary on the *Tattvârtha mahâśâstra*, containing 96,000 verses His words are—na chaisha (Karṇâṭaka) Bhâshâ śâstrânupayôgini | Tattvârtha-mahâśâstra-vyâkhyânasya shaṇ-navati-sahasra-pramita-grantha-sandarbha-rûpasya *Chûḍâmany*-abhidhânasya mahâśâstrasyânyeshâm cha śabdâgama-yuktyâgama-paramâgama-vishayâṇâm tathâ kâvya-nâṭakâlankâra kalâ-śâstra-vishayâṇâm cha bahûnâm granthânâm api Bhâshâ kritânâm upalabhyamânatvât |—'Nor is it (Karṇâṭaka) a language that can boast of no literature. For in it was written the great work called *Chûḍâmaṇi*, containing 96,000 verses, a commentary on the Tattvârtha-mahâśâstra (perhaps the Tattvârtha sûtras of Umâsvâti); also works on s'abdâgama, yuktyâgama and paramâgama ; as well as numberless books of poetry, the drama, rhetoric and the fine arts.'

[1] Daṇḍi or Daṇḍin, the author of the *Das'a kumâra-charita* and of *Kâvyâdars'a*, lived in the sixth century A.D. (Weber's *Hist. Ind. Lit.* 213, 232.)

with him, who bearing unbroken wisdom (not a half moon), the celestial Ganges of whose fame shone on the heads of the regents of the eight quarters (not like the Ganges flowing in only one direction), this *Mahêśvara* muni, by whom will he not be praised ?

He who overcame in seventy great discussions which had been otherwise settled, reverenced in the assembly of Brahma, that Mahêśvara muni is worthy of reverence.

He by whom Târâ, secretly (or obscurely) born in the earthen pot (*ghaṭa kuṭi*), was vanquished together with the Bauddhas ; troubler of the false professors ; doing reverence only to the gods ; he who forced Sugata as penance for his faults to perform ablution with the pollen of his lotus feet ;—such was *Dêvâkalaṅka* paṇḍita, to whom is he not a refuge ?

Whose incomparable learning is heard in his own description (of himself) as follows :—

"O king Sâhasatuṅga,[2] kings who bear a white canopy there are many, but to find any equal to you as a victor in war and as a liberal donor is impossible : so learned men there are, but no poets, masters of learning, eloquent speakers, experts from researches into many various sciences, in the Kali age like me.

East face.

"As you, O king, are distinguished for putting down the boasting of all your enemies, so am I famed in this world for subduing the pride of all the pandits : if not, here I am, there are many great men in your assembly, whoso has ability to discuss with me, having acquainted himself with all science, let him speak.

"Not with the desire of gratifying pride, nor through enmity, but through my pity for the people being led astray by the teaching that there was no Spirit (or God), did I, O king, in the court of Himasitala overcome all the learned proud Bauddhas and spurn Sugata with my feet."[3]

Great was the rank of *Pushpasêna* muni, who, O dêva (*i. e.* Akalaṅka), was a colleague (*sadharmma*) of your honour (*bhavân*) ; was he not even as a delightful residence for fortune, a sun who among the flowers was a friend to the lotus ?

Vimalachandra munîndra guru, recognizing his feet as having dispersed the pride of hostile disputants, should not his directions be followed by pandits ?

That is to say, he whose is the (? following) *ślôka* beginning with "patra", which was a grief (*śôka*) to the mind of opponent speakers.

"This leaf (or writing) did he fix on the big door of his house—terrible to enemies—where were ever passing many different kings, groups of fine elephants and troops of horses—describing the S'aivas, Pâśupatas, the sons of Tâthâgata(Bauddhas), Kâpâlikas and Kâpilas : thus with an eager mind did the Digambara Vimalachandra out of respect."

Ye who are in fear of being brought within the grip of sin, serve, ye blessed ones, the holy muni *Indranandi*, worshipped by great kings.

Understanding (how to meet) the striving disputants in numberless assemblies, eloquent among the learned, was *Paravâdi-malla* dêva, a dêva without doubt.

By whom the following explanation of his own name was given in an audience with Krishṇa Râja,[4]

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[2] I have not been able to identify this king.

[3] Wilson, in his Introduction to the Mackenzie Collection, has the following :—"The Bauddhas are said to have come from Benares in the third century of the Christian era and to have settled about Kanchi, where they flourished for some centuries ; at last, in the eighth century, Akalanka, a Jain teacher from Sravana Belligola, and who had been partly educated in the Bauddha College at Ponatagu (near Trivalur), disputed with them in the presence of the last Bauddha prince, Hemasitala, and having confuted them, the Prince became a Jain and the Bauddhas were banished to Kandy."

[4] Doubtless one of the Rāshṭrakūṭa or Ratta kings, several of whom bore this name.

"The opposite (or antithesis) of a proposition (or thesis) advanced is *para*; those who argue for it are *paravâdis*; the refuter of such is *paravâdi-malla*; and that name is my name say the learned."

Worthy among the worthy, the yati *Âryya Dêva*, ? founder of the siddhânta, place ye on your heads;—who devoting himself (to a vow) to forsake the body for the journey to the happy region of svarga, passed out of the body.

(Even) when they tickled his ears with grass, in order to test his penance, and he was roused out of sound sleep, he carefully fanned his ears with the peacock's tail, and gently turning over so as to allow a way for the (fancied) insect, went to sleep (again) did he not?

He who,—even as with wisdom keen as a blade of grass the faith was built up with great glory by the gaṇadharas,—with a small portion of the scripture covered the earth out of kindness to disciples having but little knowledge in this age; the good speaker *Chandrakîrtti*, head of the gaṇa, equal to the moon in glory, him, O learned, do ye praise with your voices.

He by obeisance to whom the terrible bond of action (*karma*) is released, he whose body was in subjection; him, named *Karmma-prakriti* bhaṭṭâraka, who had seen the utmost bounds of science, let us revere.

He who had himself acquired all learning, who also was honoured with the name traividya—*S'rîpâla Dêva*, skilful in expounding the tatva, him let the good uphold.

S'rî *Matisâgara* guru made the whole world a holy tîrtha, by his glory dispersing the darkness of ignorance, of a worthy mind, increaser of fortune, promoter of the shining jewels (? the three jewels), his favour an ornament on the heads of the kings of the earth.

Unruffled by accusers, of a form like the placid beautiful moon, and a place of fortune, having attained the wealth of learning and the path of victory, a man of purity—such was the mahâ muni *Hêmasêna*.

Whose verse (as follows), pledging himself in the king's assembly, caused the world of opponent speakers to take refuge in the inaccessible mountain—the fear they had of being thrown to earth.

"In logic and grammar having taken great pains, being also well trained and raised above men of mediocrity, the proposition stated by me before the king whosoever replies to, the argument of so learned a man will I without fail break down:—such, O king, understand, is the Haimasêna creed."

He by whom the desired form of siddhi was with worthy words ensured to friendly men, that *Dayâpâla* muni, who by his greatness was ever present on the heads of good men, do ye with words revere.

He to whom S'rî Matisâgara was the guru, that creator of moon-like fame; he to whom the worshipful Vâdirâja, head of the gaṇa, was a fellow student (*sa-brahmachâri*);—that Dayâpâla vrati was the only fortunate one, in whose mind was the desire to impart to others a portion of his own form.

His doctrine a lamp to the world .... that which had been revealed only by Jina:—thus did *Vâdirâja* shine.

The canopy of whose fame, touching the sky, mingled with the rays of the moon,—his speech as pleasing in the ears as the fanning of a châmara; worthy to be served; possessing the greatness of a lion throne; of great glory bestowing victory over all the opponent speakers:—such is the learned *Vâdirâja*.

Regarding whose qualities there is the following saying of the poets :—

"In the victorious camp (or ? capital) of the Châlukya emperor—a birthplace for the Speech-goddess—does the ? Nishâṇḍa drum (*diṇḍima*) of the victorious Vâdirâja wander about with its pleasant sound : proud speaker, yield ; learned man, give up your pride ; man eager to dispute, shut up ; poet of sweet sounding verses, be silent.

"In Pâtâḷa stops Vyâḷa Râja (Âdisêsha) famed for his thousand tongues ; unable to come out of svarga is Dhishaṇa (Brihaspati) whose disciple is Vajrabhṛit (Indra) ; by the fortune of their places they continue to live : of other speakers who are there that have not given up their pride and done obeisance in the royal assembly to the victorious Vâdirâja ?"

"The Speech-goddess, full of all embracing affection, does Vâdirâja bring to my side : oh, oh, look, look, is this right for a yati ?" such are the holy words of *Purâtana* muni, may they protect you.

The moons of the nails of his feet illuminated as with the hues of evening from the jewels in the crown of the Gaṅga king, was he whose name was first the word *S'rî*, followed by the famous *Vijaya* ; learned, of superhuman qualities, of a glory dispersing ignorance.

Praised also has he been (as follows) by the great Vâdirâja Dêva :—

"Both the learning and the penance gained by long practice which were formerly in Hêmasêna muni, passed in full to *S'rîvijaya* who occupied his throne : if not, how did he so soon combine them ?"

The increase of learning he had, yet had not pride ; penance he had, yet had not cruelty ; wealth he had, yet had not arrogance : by dependence on whom *Kamalabhadra* munîsvara obtained fame in this world for qualities which are the destruction of sin.

Him, by only thinking on whom my mind becomes a tîrtha for the good, that pure lake Kamala-bhadra (or, of auspicious lotuses) do I serve for my own purity.

The highly fortunate one whom the learned Bhâratî (Sarasvatî) had embraced with every part of her body, glorious with clustres of ornaments the jewels good qualities, head of the yôgis, that great sûri adorned with the name of *Dayâpâla*, on whom moreover the degree of pandit is worthily bestowed, him do ye mighty learned good men praise.

Victorious over the pride of Manmatha, the holy Dayâpâla Dêva prevails, skilled in all science, victor over all disputants, who by his widespread fame filled all the circuit of the points of the compass, his feet reddened with the radiance of the jewels in the crowns of bending kings.

He whose pair of pure lotus feet the *Poysaḷa* king *Vinayâditya* having served was brought into the possession of great fortune, the place of implicit commands, that *S'ânti Dêva* muni's ability who is worthy to describe as this much or that much ; are they not rare, the possessors of such surpassing glory ?

He who from the king of the *Pâṇḍya* country, who had acquired great fame for learning,[5] received of his own favour the name of *Svâmi* ; fortunate was that muni, who in the court of king *Âhava-malla*[6] was famous by the name of *S'abda-chaturmmukha*.

A jewel to the country around the great place *Mullûru*, a combination of unequalled qualities, reverenced by the heads of a great crowd of kings, worthy of worship is that *Guṇasêna* paṇḍit chief from people who desire good, who by the perfume of his teachings attain to a condition free from trouble.

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[5] The Pâṇḍya chronology is so uncertain that it is difficult to identify this learned king.

[6] Probably the Western Châḷukya king Sômês'vara or Trailôkya-malla.

He who is esteemed by those skilled in the *syâd vâda* learning, another sun to the world, removing by his own glory the darkness of ignorance, him do I with affection worship day by day, he who is served with faith by those who do him reverence, the unclosing lotus of whose minds become by contact with him the abode of surpassing glory.

Give up lying words as an ornament .... repeat the *syâd vâda*, revere with humility the lion to the elephants opponent speakers, if not you will become terrified by fear at the sound of his victorious qualities and going off quickly fall like the elephants the opponent speakers into the pit of some old ruined well.

His qualities emulating the beautiful waving blossoms, the fame of his speech full of affection like a boat on the ocean of nectar, the nails of his feet glorious as the moon, delightful to the chakôras the group of kings, what praises will not be appropriate to him—*Ajitasêna* vrati.

His lotus feet surrounded by the crowns decked with jewels placed on the heads of all the bending kings, splitter of the skull the pride of all the great elephants the opponent speakers, the upholder of the gaṇa, Ajitasêna shines a lion to the elephant opponent speakers.

Whose own words testify as follows to the glory of the renunciation of family cares :—

"The holy Jina doctrine, difficult of acquisition by the beings of the three worlds, has been obtained (by you), which resembles a saving hand held out to those who are drowning in the ocean of family, with which glory of all wisdom not desired by others you have become adorned, therefore what trouble have you? why fear? or what desire here in the body?

"Of the wondrous form of the eternal instruction what do you now know? fix your minds on the acquisition of that; give up a thirst for the pleasures of Indra and the delights of Vishṇu; enough, enough, of such uncertain ends, beyond the sight, known only by report.

"An ignorant man, manifestly corrupting his mind with passion and enmity, may fail in devotion to the Spirit, the form of all wisdom, the ever peaceful; but how can a wise man for a moment strive for any other end?"

(*West face.*)

Of the unlimited learning and qualities of whose two disciples—*S'ântinâtha* and *Padmanâbha*, otherwise called respectively *Kavitâ-kânta* and *Vâdi-kôḷâhaḷa*—the following is an imperfect description :—

"Putting themselves under thee, great sage, what experts, learned in all wisdom, of worthy qualities, have from a long time gone forth with words filled with all knowledge, O S'ânti, whose fame is ever at the bounds of all the points of the compass; not (even) the great Sarasvatî can express this, how then can it be stated by us?

"The elephants the opponent speakers, giving up their growing pride and forgetting their envy and mischief, with humble voices filled with fear, how they run when they scent the infuriated elephant Padmanâbha!"

He by whose assumption of Jaina penance—the cure of cares—both *diksha* (renunciation) and *śiksha* (discipline) are obtained by yatis, that *Kumâra-sêna*, may he protect us, whose pure character is an example in the path of happiness.

A lion in splitting in two the lusty elephant Smara eager to swallow up the power of the world, his feet adorned by the heads of kings, a form of the twice six qualities (?), a rising sun in devotion to penance, the guru *Mallishêṇa Maladhâri Dêva*, may he have favour on me.

That Maladhâri munipati do I reverence, of a heart which drives away the elephant ignorance, possessor of the fortune of virtuous penance, even the mire on whose body clears away the dirt of the evil in the minds of the faithful.

Like a wild fire to the forest the birth-place of the lotus the clouds of great darkness, a glory to great penance, the lotus pond of his feet surrounded by the bees the blessed, Mallishêṇa munirât, may he ever dwell in the house of my mind.

Who for the purification of the world covered his body with mire, to enrich all the three worlds became poor, to remove the great trouble (of family cares) .... a mountain of mines for the jewels good qualities—to be reverenced is Mallishêṇa guru, by the example of whose character the earth is made holy.

In whom unequalled patience rejoices, in whom kindness has no limit, whom impartiality loves, whom absence of desire desires, through love loving salvation, though in his own esteem low yet the head of the yôgis, by his character an âchâri—śrî-Mallishêṇa muni—him let us reverence.

He who is worshipped in the world, whom the good ever with affection praise, by whom the bow of Manmatha was subdued, for whom all munis offer reverence, through whom the *âgama* was established, whose is kindness to life, in which Maladhâri vratipati is merit—him do ye revere.[7]

In the Dhavaḷa-sarasa (Beḷagoḷa) tîrtha, this great sannyâsi, absorbed in perfect penance, with a mind full of joy, quitted his body as if to prevent the birth of Manmatha (who is without a body), receiving the worship of the Mûla (? the Jains or Mûla-sangha).

By him, a bee at the divine lotus feet of Ajitasêna paṇḍita dêva, magnanimous, while abandoning his body by means of the *sallêkhana* famous in the Jainâgama, so that all the sangha rejoiced at sight of the nature of his penance, was delivered impromptu this perfect verse, displaying the ripeness of his mind :—

"Having worshipped the three jewels named in the âgama, having lived so that all living creatures have received no injury, and having acquired patience, we leave (this) our body at the feet of Jina and enter svarga."

In the S'aka year reckoned by *śûnya, śara, ambara, avani* (1050), the year Kîlaka, the month Phâlguṇi, on the 3rd day of the dark fortnight, Sunday, under (the asterism) Svâti (Arcturus), in Svêta-sarôvara (Beḷagoḷa) he departed to the city of the gods, the chief of yatis, at noon, having fasted three days—śrî-*Mallishêṇa* muni.

55

(*Date about A.D.* 1115.—*Size* 6' 3" x 1' 2".)

(*East face.*)

(*Abstract*) :—Praise of the Jina doctrine ; able in promoting the principles of Varddhamâna was *Koṇḍakunda*, head of the Mûla-sangha. In his line, in the Dêsika gaṇa, was born *Dêvêndra* saiddhânta dêva, reverenced (even) by Dêvêndra.

His disciple was *Chaturmmukha* dêva : by fasting for eight days at each point of the compass and thus reducing his body, he gained distinction, and when the month had passed, he obtained, amid songs of praise from all the people, the name Chatur-mmukha. He had eighty-four disciples ; among

[7] This verse introduces the seven cases of *yaḥ* in regular order.

whom *Gôpanandi* gained a great name in the Vakra-gachcha, and was head of the Dêsiga gaṇa. He accomplished what had been impossible to any one; for he caused the Jina dharmma, which had for a long time been at a stand-still, to prosper through the wealth of the *Ganga* king (or kings) of that time. He was like an infuriated elephant to the Sânkhya, Bhautika, Bauddha, Vaishṇava, and Charvvâka professors.

(*South face.*)

"While Jaimini bolted, Vaiśêshika turning round fled, Sugata instead of running beat his breast, Akshapâda with affection came near, Lôkâyata attempted to leave, and Sâṅkhya pushed away—Gôpanandi, a lusty elephant like the elephant at the points of the compass, roamed through the paths of the six schools of logic."

His colleague (*sa-dharmma*), whose feet were worshipped by *Bhôja Râja*, the king of Dhâra, was *Prabhâchandra*, disciple of Chaturmmukha dêva. His colleague was *Dâmanandi*, who overcame the great speaker *Vishṇu-bhaṭṭa*. His colleague was *Maladhâri* mûni, also called *Guṇachandra*, worshipper of the feet of S'ântiśa in Balipura. His colleague was *Mâghanandi* siddhânta dêva, head of the Vakra-gachcha. His colleague—in Jainêndra Pûjyapâda, in all logic Bhaṭṭâkalaṅka, in poetry Bhâravi—was *Jinachandra*.

(*West face.*)

His colleague, the Baṅkâpura munîndra, was *Dêvêndra*. His colleague was *Vâsavachandra* munîndra, celebrated in the midst of the *Châlukya* camp (or capital) as Bâla-Sarasvati. His brother and colleague was *Yaśaḥkîrtti*, whose feet were reverenced by the king of *Siṃhala* (Ceylon.)

His colleague was *Trimushṭi* munîndra, satisfied with his vowed food of three handfuls (*mushṭi traya*), disciple of Gôpanandi yati. His colleague was *Maladhâri*, *Hêmachandra*, *Gaṇḍavimukta*, and *Gauḷa* muni by name, disciple of Gôpanandi yatipati. His colleague, of the Mûla-saṅgha, Dêśi-gaṇa and Vakra-gachcha, was *S'ubhakîrtti*. His colleague was *Mâghanandi*, whose son was *Mêghachandra*, who had a daughter celebrated in the world as *Abhayachandrikâ*.

His colleague was *Kalyâṇa-kîrtti*, able in removing the spells of S'âkini and others. His colleague was *Bâlachandra* muni, head of the Vakra-gachcha.

(*So far is in verse: then follows a summary in prose*).—(*North face.*)

In the line of the śri-Mûla-saṅgha, the Dêśi-gaṇa, the Vakra-gachcha and the Koṇḍakundânvaya was Vaḍḍa dêva's (?) disciple Dêvêndra siddhânta dêva; his disciple was Chaturmmukha dêva, whose name was Vṛishabhanandy-âchâri; his disciple was Gôpanandi paṇḍita dêva; his colleagues were Mahêndra-chandra paṇḍita dêva, Dêvêndra siddhânta dêva, S'ubhakirtti paṇḍita dêva, Mâghanandi siddhânta dêva, Jinachandra paṇḍita dêva, (and) Guṇachandra Maladhâri dêva.

Among them Mâghanandi siddhânta dêva's disciple was Ratnanandi bhaṭṭâraka dêva; whose colleagues were Kalyâṇakîrtti bhaṭṭâraka dêva, Mêghachandra paṇḍita dêva, (and) Bâlachandra siddhânta dêva.

That Gôpanandi paṇḍita dêva's disciples were S'ubhakirtti paṇḍita dêva, Vâsavachandra paṇḍita dêva, Chandranandi paṇḍita dêva, Gauḷa dêva whose name was Hêmachandra Maladhâri Gaṇḍavimukta, (and) Trimushṭi dêva.

56

(*Date A.D.* 1123.—*Size* 6' 3" × 3' 3".)

Born from the ocean of nectar good penance—*Mêghachandra* traividya (*i.e.* his disciple)—of a body purified by the (performance of) perfect unfading vows, praised as a joy to the learned, the glory of

his fame being spread through the three worlds, he who is freed from all faults, increaser of the ocean of siddhânta, he prevails—the perfect *Prabhâchandra.*[8]

From (Brahma) the offspring of the lotus navel of Vishṇu sprung Atri; from Atri was born the Moon; whose son was Budha; whose son was Purûrava; from him Âyu; from him Nahusha; from Nahusha Yayâti; from him Yadu: and in the Yadu kula were many.

Celebrated among them was a king of whom it is related that once on a time a certain muni, unmoved (in penance) in a forest, said to him with reference to a fierce tiger *poy Sala* (strike, Sala!), which words of the muni became his name ....

Thence the lords of Dvârâvatî were (called) *Poysalas*, and had a tiger crest. Among them in S'aśapura was born the king *Vinayâditya*.

He, increaser of fortune, having endeared himself to the people of the world, ruled the earth, causing Lakshmî for long to take up her abode in the thousand-leaved lotus his white umbrella, and the Lakshmî of valour to dance in his long arm able in subduing kings, scattering his fame in all directions, having punished kings and obtained great glory.

A brilliant jewel of the Yâdava vamśa, a talismanic jewel for kings, a jewel for the neck of Lakshmî, a towering bright jewel on the heads of kings, may he prevail, the jewel mirror to the path of virtue, the only crown-jewel in the world, a jewel of qualities worshipped by his dependants as holy Vishṇu, the perfect diadem jewel.

To the man who asked a tree of plenty, to him who claimed protection a cage of adamant, to others wives Hanumân, to him who opposes him in fight death—is Vinayâditya.

On the heads of the Malepas (hill chiefs) who growing proud oppose him, he lays his sword; on the heads of the Malepas who filled with fear do not grow proud or oppose him, he at once lays his hand—Vinayâditya.

To that Poysala king was born a head-jewel of princes, lord of fortune, by his own arm reducing kings to obedience, the valiant king *Ereyanga.*

Of unparalleled fame, a third Mâruti, a fourth (sacrificial) flame, a fifth ocean, a sixth arrow of flowers, a seventh emperor, an eighth chain of mountains, a ninth regent elephant at the point of the compass, a tenth mine of treasure,—who can compare with Ereyanga Dêva.[9]

In the city of his enemies dagad dhagil dandhagil, on the heads of hostile kings garil garigari garil, in the bowels of opposing kings chimil chimichimi chimil—thus do the flames of his anger burn, who can fight without fear against Ereyanga Dêva.

That famous king Ere's son, subduer of mighty enemies, lord of all the earth, a Karna to those who beg from him, was the victorious *Vishṇu-varddhana.*

As soon as ever he was born, the growth of all royal power greatly increased, the destroyer of the might of proud hostile kings, the astounding king Vishṇu-varddhana.

Some he plucked up and shook their roots; of some he cut off the heads in battle; of some he trod on their heads and (then) anointed them—fierce terrible one: those who opposed and grew proud he reduced to servitude and spared, and by the might of his arms freed the kingdom of his power from all troubles—the high mighty Vishṇu, victorious and famous.

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[8] All the epithets have a double meaning, one referring to the moon (*chandra*) and the other to Prabhâ-chandra.

[9] Each of these figures represents one addition to the generally received number.

A discus weapon to the mountains hostile kings was king Vishṇu: on his (merely) roaring and slightly wounding them, they turn and flee, rushing about with fear, saying "there he comes! here he comes!" All the world thus displaying his form to the eyes of kings, all the world was as if pervaded by Vishṇu (*Vishṇu maya*)—what a phenomenon was this?

Be it well.—While, entitled to the five great drums, the mahâ-maṇḍaleśvara, lord of the good city of Dvârâvatî, sun in the sky of the Yâdava kula, a perfect head-jewel, champion over the Malepas,—adorned with these and many other titles.—Moreover having captured without trouble Chakragoṭṭi, Taḷakâḍu, Nîlagiri, Koṅgu, Naṅgali, Kôḷâla, Tereyûru, Koyatûru, Koṅgali, Uchchaṅgi, Taleyûru, Pomburchcha, Vantâsura-chauka, Baleyapaṭṭaṇa,—these and many other fortresses of the three kinds,—and having with great glory made the Gaṅgavâḍi Ninety-six Thousand obedient to his word, he was ruling the kingdom in peace—(and) the auspicious mahâ-maṇḍaleśvara, Tribhuvana-Malla, capturer of Talakâḍu, the mighty armed *Vîra-Gaṅga Vishṇu-varddhana Poysaḷa Dêva's* victorious kingdom was continually increasing, to endure as long as sun, moon and stars:—

Beloved to the heart and eyes of the famous king Vishṇu, with shining dark locks like moving bees, her face a moon, like Rati to Kâma—behold her perfect likeness—*S'ântala Dêvi.*

Resembling Mâchikabbe, the beloved to the heart and eyes of the incomparable Mârasiṅga, she gained unequalled fame, their elder daughter, the peerless favourite of the heart of Vishṇu-varddhana—who can describe her, unrivalled as Lakshmî, such was the esteemed S'ântala Dêvi's growth of fortune.

In war to king Vishṇu as a Lakshmî of victory, on his breast ever with supreme joy resting devoted, a great promoter of his glory, like a Lakshmî of fame beckoning to the walls of the points of the compass,—whoso in this world can fitly describe S'ântala Dêvî, let him describe her.

S'ântala Dêvi's qualities, S'ântala Dêvi's great liberality, S'ântala Dêvi's immeasurable virtues, made her the sole wishing-jewel of the world.

Be it well.—Sharer in a hundred thousand pleasures sprung from continual supreme good fortune, like a second Lakshmî, skilled in all learning, a new Rukmiṇî Dêvî, a Satyabhâmâ in love to her husband, a Bṛihaspatî in intelligence, an accomplished Vâchaspatî, gentle to munis and dependants, a celebrated Sîtâ in devotion to her husband, a jewel to all her friends, a perfect head-jewel, a rutting elephant to co-wives, the cause of prosperity to the four classes, a banner of victory for the god of love, a lamp to her own family, perfect in song, music and dancing, a supporter of the Jina faith, delighting in gifts of food, shelter, medicine and learning,—Vishṇu-varddhana Poysaḷa Dêva's chief queen and crowned consort S'ântala Dêvi—in the S'aka year 1045, the year S'ôbhakrit, the 1st of the bright fortnight of Chaitra, Thursday, caused to be erected in Śrî-Beḷgoḷa-tîrtha the Savati Gandha-vâraṇa Jina temple: and having performed divine worship, to provide for gifts of food to the assembly of rishis, presented Maṭṭa Navile in Kalkaṇi nâḍ, free of all imposts, having washed the feet of her guru Prabhâchandra siddhânta dêva, disciple of Mêghachandra traividya dêva, of the Śrî-Mûla-saṅgha, Dêśi-gaṇa, and Pustaka-gachcha.

To the man who with affection maintains this will accrue long life and great fortune. To the sinner who destroys instead of maintaining it will attach the guilt of slaying in Kurukshêtra and Bâraṇâsi seven crores of munis learned in the vêdas, and cows. In assurance of which is this in perpetuity engraved on stone.

Whoso seizes a gift made by himself or by another shall be born a worm in ordure for sixty thousand years.

Having constructed the Yeḍasana kaṭṭe as a tank, the queen presented it to the Savati Gandha-vâraṇa basadi.

The chief queen and crowned consort S'ântala Dêvi, having obtained permission from Vishṇu-varddhana Poysala Dêva presented to the Savati Gandha-vâraṇa basadi which she had made, a garden of 50 koḷagas of paddy-land in the central plain below Gaṅgasamudra, free of all imposts, with pouring of water and washing the feet of Prabhâchandra siddhânta dêva.

Whoso destroys this is guilty of the great crime of slaying eighteen crores of cows on the banks of the Ganges.

Great good fortune.

Sahasra-kirtti dêva, disciple of Prabhâchandra siddhânta dêva, had 313 brass vessels made, and presented them to S'ântala Dêvi's basadi.

Great good fortune.

57

(*Date A.D.* 982. –*Size* 8′ 9″ × 2′.)

(*North face.*)

The upright round trees mankind, in the middle of the forest of family (cares), does Yama the carpenter select and cut down.

The son's son of the illustrious *Krishṇa Râjêndra*[10], adorned with virtue and purity, the son of *Ganga Gâṅgêya's* daughter, the abode of the Lakshmî of victory, the son-in-law of *Râja Chûḍâmaṇi* [1],—what glory was this, say : thus described in full by the whole world, greatly celebrated was śrî *Raṭṭa Kandarppa Dêva.*

A terror to hostile kings, able in destroying with his sword the kings who came against him, great in valour, causing destruction to the allies of kings who were his enemies, devoted to victory in war, a fire in consuming the hostile kings—was the might of the arms of śrî-Râja-mârttâṇḍa.

There are who can destroy the enemy but have no generosity, or who are generous but cannot subdue their foes ; but that he possessed both valour and generosity, that he could without fear attack the enemy and at the same time display the highest generosity, all were agreed : who is able to describe the courage and magnanimity of śrî-Râja-mârttâṇḍa?

Resolved to be himself the abode of unblemished glory, resolved to take out (treasure) from the hole and give it away, resolved not to lie, resolved not to desire the wives of others, resolved to shelter those who took refuge with him, resolved to subdue the pride of the enemy's forces by attacking and destroying them, resolved to govern—such was Chalad-aṅkakârana.

That he was more liberal in gifts than the tree of plenty—thus did the world praise him ; his word firmer than mount Mêru, his valour fiercer than the rays of the sun—the nature of his genuine courage was so great who can describe it—the Chalad-aṅkakârana.

. . . .

[1] No doubt the Raṭṭa or a Râshṭrakûṭa king of that name, also styled Kannara, Nirupama and Akâlavarsha. There are inscriptions of his reign dating from 945 to 956 A. D. In 947 he was ruling at Mânyakhêṭa. (See Fleet's *Kan. Dys.* 87.)

[1] See No. 59.

(*East face.*)

A tree of plenty to the destitute, a lion in splitting the temples of the elephants the hostile kings, a garland between the breasts of lovely women, a swan to the lake the minds of great poets—thus does all the world praise *Indra Râja.*

Given to lying, borrowing and hesitating to return, desiring the wives of others, caring only for themselves, skilled only in pretending friendship and deceiving—such being the present race of kings, how can he be brought into comparison with them—*Indra Râja?*

All the kings bowing before him—their faces were reflected like the lotuses, their eyes like the waterlilies, their curly front locks like the bees, in the lake the brilliant toe-nails of the feet of this Yama to his foes.

Never to utter a falsehood no matter what troubles ensued—how wonderful was this, the greatness of his courage, magnanimity and confidence—the Chalad-aggaḷe.

From its brilliance as of the autumn moon, from its diffusion through all matter, from the praises of the people of the world—glorious as if the form of Îśvara himself, was the fame of Kirtti-Nârâyaṇa.

Themselves bragging of their courage, filled with pride, swaying hither and thither, if asked for charity grinding their teeth, proclaiming themselves to be the object of worship to all, desiring the wives of others according to their own inclination, their speech filled with falsehood—thus are the sham braves of the Kali age: are such braves to be compared with this brave among the braves?

(*South face.*)

To fortune, to victory, to learning, to generosity, to valour, to glory, to greatness—to all of these an abode; thus praised in renowned works (or poems), was he not—the mighty among braves (*bîrara ballam.*)[2]

[The verses have a double meaning, one referring to war and the other to penance.] Indra Râja, alone (or unaided), subdued the hosts of his enemies who had formed themselves into a *chakra-vyûham* (see v. 8 of this face) or a formation resembling a cart-wheel, (otherwise, he overcame the temptations of the senses)—was there any equal to him in the world?

There are two branches of fighting—defence (*ola-sâdhaka*), including 9 cuts, which, made to the right and left hands, come to 18; and attack (*hora-sâdhaka*). The chakra-vyûha can be attacked on the 4 sides and above; these 5 cuts, made with the 32 kinds of weapons, give 160; which again made to the right and left hands, come to 320. These 338 kinds of blows or cuts did he deliver, varying them in a crore of ways. (Otherwise, temptations arise internally from the mind and externally from the 5 senses; these, according to the modes in which they present themselves, and according to whether they act rapidly or slowly &c., may be shown to give 338 varieties, which he similarly overcame in a crore of ways)—this miracle of generosity.

In this manner attacking the chakra-vyûha like a chakra-bearer by going round it, leaping on it, penetrating it here and there, he was unequalled in receiving no injury; and having overcome every danger on the hill, he came down, when Girige who was there descended also, fearing that her end had come. (Otherwise, in performing *sallêkhana* on the hill he withstood all distractions)—this Raṭṭa Cupid.

[2] Of the verses which follow, down to the last but one on the west face, though they have been submitted to the best Kannada scholars in Mysore, Bangalore and other places, neither the metre nor any connected sense has been satisfactorily made out. But a Jaina pandit has furnished a version, which has been adopted in separating the words in the Roman character, and is given for what it is worth.

The people in the world knew not his power, for when Girige having fallen in love with him and he was attracted to her, on finding she was the wife of Kallâra (see v. 2, west face) he repelled her, and defeated the conspirators who in consequence fell upon him. (Otherwise, he showed himself proof against the wiles of women)—this Kirtti Nârâyaṇa.

Of what use to unite with Girige for this day? the loss of four friends[3] would be a small thing, but going after others' wives is one of the seven deadly sorrows; it would disable me to fight the chakra-vyûhaṃ: greater than the enemies on the hill are the enemies on the hill-slope, and still greater than those are the enemies below the hill—thus thinking, he was not one to leave unsubdued the 18 countries—this Indra Râja.

When, still not losing courage, she, displaying her charms, drew near to him in such guise that all people were spell-bound in the snare of her beauty, he gave one glance to bring her into his power.

And ruling over many lands subject to Girige and to himself above and below the ghats, he without effort escaped the net of the chakra-vyûhaṃ and gained great fame for his purity in all the world (having brought her, the wife of another, into his power without falling into sin)—this miracle of generosity.

(*West face.*)

Eraga his cousin (*jñâti*), seeing her youth and beauty, and the endeavours she made to gain the affection of Indra Râja which were in so many ways rejected, burned with passion for her.

But although he fell at her feet and she spoke to him kindly, Indra Râja, knowing his mind, deadened his desires.

. . . .

In the time of the S'aka king shown by reckoning *vanadhi* (sea), *nabhô* (sky) and *nidhi* (treasures) [=904], the year Chitrabhânu being current, on the 8th day of the dark fortnight (*sitê'tara*) of Chaitra, Monday, with a mind free from sorrow performing the vow, *Indra Râja*, praised by all people, attained to the wealth of the king of all the gods (Indra) [*i. e.* died].

58[4]

(*Date A.D.* 982.)[5]

(*East and south faces.*)

Verses praising the valour and purity of Mâvana-gandha-hasti.[6] Though women themselves came to Râja Chûḍâmaṇi[7] he did not fall into their power.

(*West face.*)

Thus celebrated was *Pilla*, the Sauvira of the Kali age, mighty in strength of arm, Mâvana-gandha-hasti, praised by poets, brave in the field of battle, able in war.

The year Chitrabhânu being current, on the 10th day of the dark fortnight of adhika Âshâḍha, at the feet of his guru, with a happy end, *Pilla* bore himself to the Indra lôka.

[3] Perhaps the loss of friends on the four sides, that is, in every quarter.

[4] The inscription is incomplete, the pillar having been injured by using it to support some steps, at the side of which it has been erected upside down.

[5] The cycle year being the same as that in No. 57, the characters in which it is engraved and the contents of the inscription show it to be of the same date.

[6] Literally meaning "a rutting elephant to his father-in-law." (Compare the designation of S'ântala Dêvi in No. 56.)

[7] See No. 57.

59

(*Date A.D.* 1117.—*Size* 6′ 10″ × 2′ 4″.)

This is a repetition of No. 45 as far as that goes. Then continues :—

(*Abstract*) :—Towns like royal cities were built in every direction by Gaṅga Râja, and wherever the eye turned it fell on Jaina temples erected by him.

As if saying—why should the world praise the distinguished Jaina devotee Mabbarasi[8] because the Gôdâvarî stood still (for her) ?—now, the Kâvêrî, swelling, surrounding him and pressing forward its waters, touched him as if to do obeisance to Gaṅga daṇḍanâtha—so perfect was his greatness : whoso can describe it let him describe it.

This Gaṅga Râja, in the S'aka year 1039, the year Hêvaḷambi, the 5th of the bright fortnight of Phâlguṇa, on Monday—washing the feet of his guru S'ubhachandra-siddhânta-dêva, presented Parama[9] , and the daṇḍanâyaka Êchi Râja for his prosperity confirmed (the gift.)

The boundaries of Parama. Imprecatory verses.

The ornament of the face of (?) titled speakers, Varddhamânâchâri engraved it.

60[10]

(*Date about A.D.* 975[1] .—*Size* 8′ × 3′.)

The hero seated, with face towards Jina, in worship.	Jina seated.
Three horsemen, advancing, armed with spears.	A horseman advancing with a sword, leaping over a dead body.
An elephant running away.	Five footmen marching away, with shields and swords.

On Gaṅga-vajra (the diamond of the Gaṅgas), celebrated as the asylum of fortune, the home of glory—how many were the poems made: how happy was he among the excellent—the rough to his enemies, his elder brother's warrior.[2]

In the war of Gaṅga, the private attendant (or guardian) of Rakkasa maṇi (the jewel, or prince, Rakkasa), being certain of his own death, having sent away Rakkasa maṇi from the battle, and taking on his own shoulders to fight his force and the enemy's force,—the (enemy's) horsemen, eager for the contest, surrounded him, when he fell alone upon the hostile troops, charging with his weapon, and his (own) troops coming up from the rear, he escaped. (Then) rushing upon ? Dêvâji, scattering the whole body of his army, he seized his bow, and capturing it, shot the arrows belonging to it according to his mind's desire in front of him, causing the efforts of Gaṅga, who was supported by the ? Kavaṇḍas, to succeed, owing to the general panic. Driving off hosts with the discharge of arrows, so as to force even the enemy to praise the greatness of his courage, without saving his life, he fell. At that moment, (the enemy) clapping hands and shouting, did he come to his end, as follows :

8 No explanation has been obtained of this allusion.

9 A village to the north-east of S'ravaṇa Beḷgoḷa.

10 This and the next inscription being Vîrakal, I have given details of the sculptures at the top of each.

1 There is an inscription of prince Rakkasa in Coorg, at Peggur, dated S'aka 899. (See *Coorg Inscriptions*, No. 4.)

2 *Aṇṇana baṇṭa* : the same title is given to this prince Rakkasa in the Coorg inscription above referred to.

Covered with arrows, the scion of the Kakka[3] line, raging ...., by his own efforts acting gloriously and completing his task, suddenly fell, wearied out; and in the place in which he fell, having fought ? five days and robbed them (the enemy) of all their honour, the virtuous *Bâyiga*[4], gained svarga.

61

(*Date about A.D.* 974.—*Size* 8 × 3′.)

The heroine seated, with hands folded in worship.		Jina seated.
	The heroine, nude, seated in samadhi or penance.	
Heroine, nude, advancing on horseback, with a sword.		Man on elephant, aiming at her with some weapon from the level of his waist
Two armed footmen advancing.		Two armed footmen advancing.

The lady his own victories having become as it were a co-wife with the lady of fortune; a hero in defeating the schemes of kings bent on war, Bâyika[5] caused his fame to be published abroad.

To the wife of the lord of fortune Bâyika, and to the world-renowned Jàbayya, their parents were Mâduvara of Poḷala and Dêyilamma. And with them was born, as an incarnation of wisdom, *Gunti*, famed in the world for her religious merit. This royal princess was renowned in the earth as greater than Sîtâ—are there any other such wives ?

The son of a brave man, like a god in liberality, celebrated in the world was the Lôka Vidyâdhara.[6] He to this beloved one became the husband, what others can be compared with that wife in glory ?

In the S′râvaka dharmma none others were equal to her, ... like Rêvatî as a S′râvaka, in good birth like Sîtâ, in beauty like Dêvakî, in fame like Arundhatî, in faith in Jinêndra like Saviyabbe, appearing like a S′âsana dêvatî to Jina—thus did she shine.

Udaya Vidyâdhara's mother Sôyibbe śri-Gunti ......

62

(*Date A.D.* 1123.)

A bee at the lotus feet of Prabhâchandra munîndra, *S′ântalâ* had this image of S′ânti Jainêndra made.

Double meaning only in words, inconstancy only in the eyes, archness only in the eyebrows, hardness only in the breasts, agitation only in the lap of the thighs, have you fixed, converting all defects into charms, thus displaying the fortune of your beauty—who in the world can describe it ?

A glorious royal swan at the side of king *Vishṇu-vardhana*, the celebrated lady *S′ântalâ* had this Jina temple made.

[3] Probably the last king of the Raṭṭa or Râshṭrakûṭa line, called Kakka, Karka, Kakkala, &c., and styled Amôgha-varsha. His reign came to an end in 973 A.D., when the dynasty was overthrown by Taila, the restorer of the Western Châḷukya power.

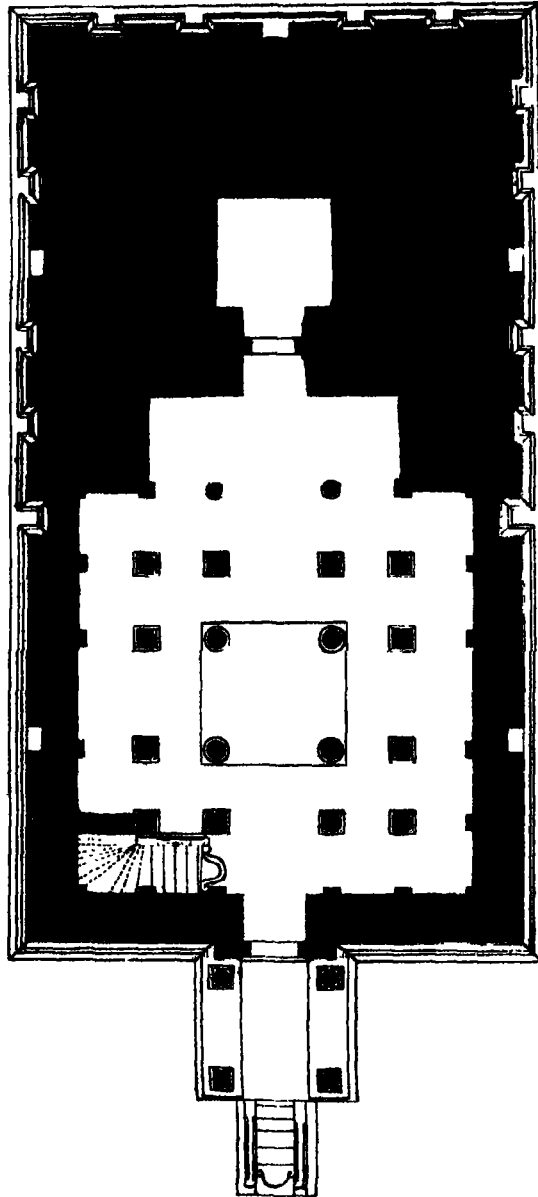
[4] No doubt the same as the Bâyika of No. 61.

[5] No doubt the same as the Bâyiga of No. 60.

[6] Probably Lôka of the Goñka family of Teridâla (in the Sângli State, South Mahratta country) mentioned in Ind. Ant. XIV, 22, as having been instrumental in restoring the Châḷukya supremacy (i. e. under Taila in 973 A.D.)

CHÂMUṆḌARÂYA BASTI

Scale feet

63

(*Date A.D.* 1116.)

At the lotus feet of Siddhanandi, (disciple) of the doctrine of S'ubhachandra munîndra, like a Lakshmî shines *Lakshmî*.

In devotion to her husband like Sîtâ, in patience like the Earth, in speech like Sarasvatî, in devotion to Jina like the unique Chêlini, in poetry like the lady Virtue, in war like the lady Victory—this *Lakshmî*, wife of *Gaṅga* sênâpati, the abode of all good qualities, had this new Jina temple made.

The śrî-Mûla-saṅgha, Dêsika-gaṇa and Pustakânvaya.

64

(*Date A.D.* 1116.)

Be it prosperous. The lay-disciple of S'ubhachandra-siddhânta-dêva of the śrî-Mûla-saṅgha and Dêśika-gaṇa—the daṇḍanâyaka *Ga*[*ṅga*] had this basadi made for his mother Pôchavve.

Fortune.

65

(*Date A.D.* 1116.)

His guru S'ubhachandra-dêva-yati, a jewel-mine of philosophy, his father Budhamitra of celebrated name, his mother Pôchâmbikâ, this sun of purity to the Jina doctrine—*Gaṅga* sênâpati, had this Jaina mandira, a home for Lakshmî, made.

66

(*Date? A.D.* 1135.)

Gaṅga sênâpati's son *Êchaṇa*, skilled in eloquence, had this Jaina chaityâlaya, a joy to the three worlds, made. The friend of the wise, the friend of the good, the Brahma-like Êchaṇa, having another name Boppaṇa, had the chaityâlaya made.

67

(*Date about A.D.* 995.)

So that all people should praise the abode of Jina in Beḷugoḷa, behold, the minister Châmuṇḍa's son had a (or this) home for Jina made: the lay-disciple of Ajitasêna muni.

68

(*Date A.D.* 1129.)

(*First side.*)

May the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. Distinguished by all good qualities, śrîmat Tribhuvana-malla Chaladaṅka-râva Hoysaḷa-Seṭṭi, having obtained for Malli-Seṭṭi, son of Dammi-Seṭṭi of the Ayyâvoḷe[7] custom-house, the

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[7] A town now called Aihoḷe, on the right bank of the Malâpahârî or Malaprabhâ river, in the Kalâdgi district of Bombay. Its Sanskrit name was Âryapura. In the 7th and 8th centuries A.D. it was a principal city of the Western Châlukyas. In more recent times it became an important seat of the Lingâyts. (See *Ind. Ant.* VIII, 237.

name of Chaladaṅka-râva Hoysaḷa-Seṭṭi; and knowing that his end was near, in the S'aka year 1059, the year Saumya[8], at the time of the saṅkramaṇa in the bright fortnight of the month Mâgha, having bid farewell to his relatives, with a mind composed, performed the vow and went to svarga.

(Second side).

To describe his wife:—the good daughter of ? Turavarmma and Suggavve, her head purified by the Jina holy water, devoted to gifts of food, shelter, medicine and learning, Chaddikabbe, in memory of her husband Chaladaṅka-râva Hoysaḷa-Seṭṭi, and of her son Bûchaṇa, had this monument made.

69

(*Date about A.D.* 1185.)

A fragment of an inscription: the existing portion contains praises of Bâlachandra-dêva.

70

(*Date about A.D.* 1185.)

Also a fragment: the existing portion contains the following:—Guṇachandra-siddhânta-dêva's chief disciple was Nayakîrtti-siddhânta-chakravartti, whose disciples were Dâvanandi-traividya-dêva, Bhânukîrtti-siddhânta-dêva and Adhyâtmi-Bâlachandra-dêva.

71

(*Date about A.D.* 1090.)

At śrî-Bhadrabâhu-svâmi's footprints Jinachandra bows in reverence.

72

(*Date A.D.* 1809.)

In the year 1731 of the S'âlivâhana era, the year S'ukla, on the 4th of the dark fortnight of Bhâdrapada, Wednesday—*Aditakîrtti-dêva*,—who was the disciple of S'ântakîrtti-dêva, the disciple of Ajitakîrtti-dêva, who was the disciple of Châru[kîrtti-paṇḍita-dêva] of the Koṇḍakundânvaya and Dêśi-gaṇa—having fully completed a fast of one month, went to svarga in this cave.

73

(*Date ? A.D.* 1217.)

Be it well. In the year Îśvara, *Kâlaya Saṅkara* of Malayâla coming here and being pleased (gave) 3 ...... at the tamarind tree west of the paddy field.

74

(*Date ? A.D.* 1246.)

Be it well. In the year Parâbhava, on the 8th of the dark fortnight of Mârgaśira, Friday, *Permmâḍi Nâyaka* of Mariyâla (having come) from the big hill to the small hill ....

[8] Saumya was S'aka 1051.

Inscriptions on Vindhya-giri.

75

(*Date about A.D.* 983.)

In Nâgarî characters.[9]
- *S'rî Châvuṇḍa Râja* had it made.
- (*Date A.D.* 1116.)
- *S'rî Gaṅga Râja* had the cloisters round made.

76

(*Date about A.D.* 983.)

In Pûrvada Haḷe Kannaḍa characters.	*S'rî Châmuṇḍa Râja* had it made.
In Grantha and Tamil characters.	*S'rî Châmuṇḍa Râja* had it made.

(*Date A.D.* 1116.)

In Haḷe Kannaḍa characters.	*S'rî Gaṅga Râja* had the cloisters round made.

77

(*Date about A.D.* 983.)

Be it well.—Illuminated with the rays from the jewelled crowns on the heads bowed in reverence of all the chief gods (*divija*) and demons (*daitya*), demi-gods (*kinnara*) and serpent gods (*pannaga*); in spotless glory freed from every cloud of darkness; may the doctrine of the Jina faith (*Jina-dharmma śâsana*) spread and endure as long as earth and ocean, sun and moon continue.

78

(*Date about A.D.* 1196.)

Srî Basavi Seṭṭi, disciple of śrî Nayakîrtti siddhânta chakravartti, had the wall around the cloisters and the twenty-four tîrthakaras made; and *Nambi-dêva Seṭṭi*, *Bôki Seṭṭi*, *Jinni Seṭṭi* and *Bâhu Bahubali Seṭṭi*, the good sons of śrî Basavi Seṭṭi, had the latticed windows made for the tîrthakaras which their father had had made.

79

The holy beautiful lake[10].

80

(*Date about A.D.* 1160.)

The great minister, senior treasurer, *Hullamayya*, gave into the hands of the *mahâ maṇḍaléśvara*, the mighty *Hoysaḷa Nârasiṃha Dêva*, (the village of) Savaṇera, to provide for the eight kinds of worship of Gommaṭa Dêva, Pâriśva Dêva and the twenty-four tîrthakaras, and for the distribution of food to the rishis.

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[9] It is not clear in what language these two lines are. They may be in the Prâkrit called Ardha-Mâgadhî, believed to be the sacred language of the Jains, or possibly in Gujarâtî.

[10] Inscribed over the mouth of the conduit by which the water in which the image is bathed escapes.

81

(*Date A.D.* 1171.)

May the honourable supreme profound *syâd vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well.—While the refuge of all lands, favourite of earth and fortune, king of great kings, supreme lord, lord of the chief city Dvârâvati, sun in the sky of the Yâdava family, head-jewel of the all-wise, uprooter of the Magara kingdom, establisher of the Chôḷa kingdom, the mighty emperor *Hoysaḷa S'rî Vîra Nârasiṃha Dêva* was ruling the earth:—

The dweller at his lotus feet, disciple of Adhyâtma Bâlachandra Dêva, the disciple of Nayakîrtti siddhânta chakrâvartti—

Be it well.—Possessed of all virtues, his head purified by the Jina holy water, promoter of stories of works of merit, rejoicing in (making) the four kinds of gifts, was Paduma Seṭṭi; whose son *Gommaṭa Seṭṭi*, in the year Khara, the 1st day of the bright half of Pushya, the time of the sun's going north, Thursday, gave, for the eight kinds of worship of *Gommaṭa Dêva* and the twenty-four tîrthakaras, 12 *gadyâṇa* as a perpetual endowment.

82

(*Date A.D.* 1362.—*Size* 3′ 4″ × 1′ 3″.)

(*Abstract*):—*Srî Bukka Râya* had a minister named *Chaicha* daṇḍêśvara. From him were born three sons—*Irugapa*, *Bukkaṇa* and *Maṅgapa*, of whom the last was the most celebrated. His wife was *Jânakî*, and they had two sons *Chaichapa* and *Irugapa*. The latter gained many victories and was very famous.

A yati reverenced by all was *S'rî Paṇḍitârya*. Distinguished for all learning was *S'rutamuni* yati.

"In whose presence, in Beḷaguḷa the chief tîrtha in the world, that *Irugapa* daṇḍanâtha, for the perpetual enjoyment of *S'rî Gummaṭêśvara*, made a gift of the excellent village *Beḷaguḷa* to the wise.

"In the year S'ubhakṛit, the month Kârttika, Vishṇu's tithi (the 11th) of the bright fortnight, the descendant of ministers gave with joy the excellent tîrtha, with its beautiful groves and a new tank constructed by himself."

83

(*Date A.D.* 1723.—*Size* 2′ 8″ × 1′ 2″.)

May the honourable supreme profound *syâd vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well.—In the year 16(45)[1] of the victorious increasing S'âlivâhana era, the year S'ôbhakṛit, the 13th of the dark fortnight of Kârttika, Thursday; the great king of kings, supreme lord, enjoying satisfaction from his anointing to the Karṇâṭaka kingdom, filled with supreme happiness and fortune, skilled in maintaining the six schools of philosophy, surrounded by the learned, breaker of the pride of the wicked, ruler of the Mahisûr country, *Doḍḍa Kṛishṇa Râja Vaḍeyar* (some laudatory verses)—on seeing the holy face of the god Gommaṭa Jinapa, which on the mountain of Beḷaguḷa outshone the sun

[1] The original has 1621, but this agrees neither with the cycle year given nor with the period of Doḍḍa Kṛishṇa Râja, who reigned 1714 to 1731 A.D.

and moon, being immediately filled with joy and gladness, spoke ;—the purifier of the royal line, the illustrious *Krishṇa Râja*, gave as a work of merit for the Jina of Beḷaguḷa the following villages and lands :—Arhanahaḷḷi, Hosahaḷḷi, Jinanâthapura, Bastiya-grâma, Râchanahaḷḷi, Uttanahaḷḷi, Jinanahaḷḷi, with their hamlets, and with the chief town Beḷaguḷa, as long as the seven oceans endure, for the worship and festivals of the lord of the seven worlds *Gummaṭa svâmi* ; and with the view of increasing merit, he bestowed them free of all taxes, the sun and moon being witnesses.

Moreover, for the feeding *chatras* at the Chikka Dêva Râja tank, the great king Krishṇa Râja gave Kabâle-grâma.

*

This work of merit for Beḷaguḷa may the kings of my line maintain as long as sun and moon endure, and promote the growth of merit—(Imprecatory verses.)

Thus did king Krishṇa order to be inscribed on stone. Fortune to it.

84

(*Date A.D.* 1634.—*Size* 3′ 6″ × 1′ 6″.)

In the year 1556 of the S'âlivâhana era, the year Bhâva, the 13th of the bright fortnight of Âshâḍha, the Brahma yôga ; the illustrious king of kings, supreme lord, lord of the city of Maisûr, establisher of the six schools of philosophy, *Châma Râja Vaḍeyar*,—the temple lands of Beḷaguḷa having for a long time been mortgaged,—that Châma Râja Vaḍeyar having sent for the holders of the mortgage, Channaṇṇa the son of Hosavoḷalu Kempappa, Chikkaṇṇa and Jigapâyi Seṭṭi the sons of Beḷaguḷa Pâyi Seṭṭi, and the other mortgage holders, said 'I shall pay off the debt on your mortgage.'

Then Channaṇṇa, Chikkaṇṇa, Jigapâyi Seṭṭi and all the others (names given, among which occur Pañchabâṇa kavi and Bammana kavi), in order that merit might accrue to their fathers and mothers, in the presence of Gummaṭa svâmi, and before their guru Chârukîrtti Paṇḍita Dêva, these merchants and farmers, with pouring of water, gave up to the mortgagee temple-overseers the mortgage bonds, and wrote this stone inscription recording the release of the mortgages. (Imprecation.)

85

(*Date about A.D.* 1180.—*Size* 5′ 8″ × 2′ 6″.)

The holy Gommaṭa Jina,—worshipped by men, nâgas, gods, demons and celestials ; destroyer of Smara by the fire of his penance ; worthy of praise from yôgis ; the immeasurable,—will I praise.

So that his body might not (suddenly) wither and dry up, he was gradually forsaking speech ; but the realm which he possessed becoming inglorious, he was seized with shame, and giving up his kingdom to his elder brother, he went forth and by his penance destroyed the enemy *karma*,—the great son of Puru, *Bâhubali* : was there any equal to him in honour?

An image 525 bows in height, in the form of the victorious Bâhubali Kêvali, did Bharata, the son of Puru Dêva, with joy of mind, surrounded by all the kings he had conquered, have made near to Pâdana-pura.

After a long time had elapsed, a world-terrifying mass of innumerable *kukkuṭa-sarpa*[2] having sprung up in the region around that Jina, the image obtained the name of Kukkuṭêśvara. Afterwards

[2] The kukkuṭa-sarpa is a fowl with a serpent's head and neck : the cockatrice. It is the emblem or crest of Padmâvati.

it became invisible to the common people and was seen only by those skilled in spells and charms (*mantra tantra*) and a few others.

There might be heard the sound of the heavenly drums, what words can describe it?—there might be seen the gods assembling for worship; those who attentively gazed into the mirror of splendour in the nails growing from his feet might see the exact forms of their former births; thus the great glory of that god was heard throughout all the world.

Hearing from people the glory of that Jina, a desire arose in his mind to go and see it, but he was informed by the wise that the site of that city was very far and inaccessible: whereupon, saying 'I will make an image of that god,' he had this god Gommaṭa made.

Combining in himself wisdom, religion, glory, high character and valour, the moon of the *Gaṅga* kula, was *Râcha Malla*, famed in all the world. That king's second in glory (his minister) *Châmuṇḍa Râya*, equal to Manu, was it not he that had this Gommaṭa made by his own effort?

An image may be very lofty and yet have no beauty; or it may be lofty and of real beauty, but have no dignity: but height, true beauty and exceeding dignity being all united in him, how highly is he worthy of worship in the world, Gommaṭêśvara, the very form of Jina himself.

Should Maya address himself to drawing a likeness, the chief of Nâka-lôka (Indra) to look on it or the lord of serpents (Âdiśêsha) to praise it, is unequal: this being so, who else are able to draw the likeness, to look fully upon or praise the unequalled form of the southern Kukkuṭêśa with its wondrous beauty.

The flocks of birds, unable even in forgetfulness to fly over it, on issuing from under its two armpits, shine with the golden-red of Kâsmîra, which double wonder the people of the three worlds have noticed: who can rightly praise Gommaṭêśvara-Jina's holy form?

His foundation that nâga-lôka, his base the earth, the points of the compass his walls, the sky his roof, the cars of the gods above its pinnacles, and the glorious constellations its jewelled points,—the abode of the holy Gommaṭêśa was like the three worlds ascribed to Jina.

Of unequalled beauty, superior to Manmatha, victor over kings, of great bounty, having subdued the whole world he gave it away: of great kindness, engaged in penance, his two feet given to the earth, possessed of perfect wisdom, freed from the bonds of action, how great is Bâhubalîśa.

Unchanging friendship may he grant to us, who is of superlative glory; good fortune, he who is the destroyer of Manmatha's power and of the pride of emperors, Bâhubali: freedom from desire, the experience of the kingdom of penance, final beatitude, the possession of eternal happiness (may he grant us) the holy Gommaṭa Jina.

While in glittering white glory and all pervading purity he fills all points of the compass, the gods shower upon the divine head of Gommaṭêśvara, chief of gods, the blossoms of the *namêru* (Alexandrian laurel): this has all the world seen,—such honour to such a god is it any wonder?

'I saw it'—'I was not able'—'did you see it? say'—thus (talking) have women, children, old men and cowherds witnessed it: and from love of it, coming every day as long as they can, ever do they behold the gods showering the flowers upon the lofty head of Gommaṭa Jina, filling their eyes with the glorious sight.

As though the shining stars were worshipping at the feet of this supreme lord with faith, so did the bright stream of flowers fall upon the earth and, filling with joy the open eyes, rest at the lotus feet of Gommaṭa-nâtha of Beḷgoḷa.

As at the time when wrestling with the primeval emperor Bharata, he overcame him,—and at the time when bursting the all powerful bond of sin, he obtained the knowledge of a Kêvali,—the crowd of gods made a rain of flowers, thus did the rain of flowers descend in beauty on the lord Bâhubalîśa.

Why this affection for the various dying chiefs of the country, saying like fools these are our gods? and why, man, forsaking sense, do you weary to embrace them? In the forest of family troubles think on Gommaṭa Dêva in the form of supreme Spirit and be rid of the sorrow of birth and old age.

That murder, lying, theft, adultery, covetousness, if permitted, are ruin to men here and hereafter,—this as if proclaiming does Gommaṭa Dêva stand on high, behold (him).

Us, this spring season, the moon, Manmatha's arrows,—reducing all these to have none effect and casting them away, applying thyself to penance, what greater state wilt thou attain? We are become insensible Gommaṭa Dêva, from not obtaining thine ear,—who so cruel as thou art?

Why is this thou hast forsaken us?—as if thus saying, the earth and women had come with weeping and tightly embraced him, so do the nests of the white ants on his body and the tangled pushing pressing creepers show how he has brought his body under command, Gommaṭa Dêva, revered by Âdiśêsha, Indra and great munis.

'Younger brother, all my brothers have gone to penance; if you too go to this penance, I care not for this wealth: go not'. Heeding not thine elder brother who spoke thus, thou didst take *dîkshe*, Gommaṭa Dêva; who is equal to thee in sacrifice, Gommaṭa?

'Say not thy feet are in my land, the land it is both thine and mine, it cannot be divided: the highest merit is the power of imparting knowledge, thus is it said in the divine word';—from thy elder brother's thus saying hast thou cast away the desire of self-glory, Gommaṭa Dêva.

'Younger brother, those ascetics who by the growth of an evil mode of penance attach their bodies to union with women (in family ties) truly create but an enemy to all excellence in themselves and in others; but a cause of unfading happiness to thyself and to others, Gommaṭa Dêva, is thy penance, which results in the power of instructing.

Thou having fixed thy mind unshaken on the indwelling spirit, love and all the desires of sense have fled away, the happiness of perfect spiritual knowledge increases, and by the complete destruction of sin thou hast attained the state of final beatitude, Gommaṭa Dêva, and unending happiness.'

Those who worship thy lotus feet with sweet-smelling wild flowers, and looking on thy form circumambulate it, and as much as they are able give their minds to thy praise, how fortunate are they: how happy then must those be who like Indra knowing thee are ever worshipping thee, Gommaṭa Dêva.

Though Manmatha had formerly obtained in him the mastery of the empire of desire, and he was connected with the empire of the world—the discus weapon, resembling the sun, discharged from the hand of Bharata having struck on his powerful long arm, he forsook all, and for the sake of gaining the happiness of the empire of *mukti*, he took *dîkshe*, Bâhubali: how do the worthy abandon all, saying what is it?

Thinking I will be rid of however many sins I have formerly committed in thought, word and body; filled with this intention, did he thus praise Gommaṭa Jina—*Sujanôttamsam*. From the good (*su-jana*) being ever his honoured ones, and from his surpassing (*uttamsa*) wisdom, was *Boppa* known as Sujanôttamsam: think not it was because he was 'chief among the good'.

This inscription in Jina's praise, this Jina *śâsana*, did the victor by his wisdom over his sins, the praised by the assembly of good poets, the greatly celebrated Sujanôttamsam, create.

The eminent saiddhântika emperor *Nayakîrti* vratîndra's disciple was, the skilled in self-knowledge, the proficient in divine knowledge, the widely famed *Bâlachandra* munîndra.

By direction of that muni—

Beppaṇa Paṇḍita, known as "a polish to the Kannaḍa poets" (*Kannaḍa-gavi-bappa*), approving of (the proposal to compose) the śâsana praising the qualities of Gommaṭa Jinêndra, lord of the earth, and having finished it; by Kavaḍamayya Dêva's order, Bâgaḍage Rudra with affection caused it to be engraved and erected.

86

(*Date about A.D.* 1196.—*Size* 5′ 8″ × 10″.)

(*Abstract*):—For the eight kinds of worship of the twenty-four tîrthakaras which the *vaḍḍa-byavahâri* Basavi Seṭṭi of Mosale had had made in the cloisters of the holy place of Beḷuguḷa, the citizens of Mosale bound themselves to give each year as follows: (names and amounts specified).

87

(*Date about A.D.* 1196.—*Size* 2′ 10″ × 10″.)

(*Abstract*):—For the eight kinds of worship of śri Basavi Seṭṭi's tîrthakaras. the citizens of Mosale bind themselves to give each year as follows: (names and amounts specified.)

88

(*Date ? A.D.* 1256.—*Size* 1′ 4″ × 10″.)

In the year Naḷa, at the time of the sun's going north, Chikka Mudukaṇṇa, son-in-law of the great and liberal Vijeyaṇṇa, for the daily worship of śrî Gommaṭa Dêva with 20 floral crowns, gave to the hand of the mahâ-maṇḍalâchârya Chandraprabha Dêva certain land purchased in Gaṅga-samudra.

89

(*Date ? A.D.* 1258.—*Size* 1′ 6″ × 10″.)

In the year Kâlayukti, on the 1st of the bright fortnight of Kârttika, Sômeya, son of Yagali Kabbi Seṭṭi, for the worship of Gommaṭa Dêva with an offering of flowers, gave to the hand of the mahâ-maṇḍalâchârya, disciple of the senior Nayakîrtti Dêva, Chandraprabha Dêva, certain land in Gaṅgasamudra, &c.

90

(*Date about A.D.* 1181.—*Size* 5′ 3″ × 3′.)

May the honourable supreme profound *syâd-vâda*, a token of unfailing success, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Prosperity to the Jina doctrine, powerful against opposition, splitting open the head of the infuriated elephant opponent speakers, able in bestowing fortune.

To the lord of the three worlds obeisance, the destroyer of birth, by the rays of his speech which establishes the truth overpowering the darkness of ignorance,—S'ânti. Obeisance to Jina.

Be it well. While the mahâ-maṇḍalêśvara, entitled to the five big drums, lord of the good city of Dvârâvati, sun in the sky of the Yâdava race, head-jewel of goodness, champion among the Malapas, adorned with these and many other titles, the auspicious mahâ-maṇḍalêśvara, Tribhuvana-Malla, capturer of Taḷakâḍu, the strong-armed Vîra-Gaṅga Vishṇu-Varddhana Hoysaḷa Dêva's victorious kingdom was increasing and extending to endure as long as sun, moon and stars :—

The dweller at his lotus-feet :—

A protector of the people, generous, keeping far from others' wives, a garland between the breasts of Sarasvati, brave in fierce war—Mâra, what (more) can you say? being his father; Mâchakabbe, devoted to works of merit, applauded by the wise, of noble character, his mother; how fortunate was *Êcham*.

A terror to evil, a friend of the learned, purifier of the Brahman race, was Êcham, honoured in the world, a spade to the roots of the race of his enemies, of the Kauṇḍinya gôtra, of pure character.

In conduct like Manu, in Êchiga's house were ever groups of munis and of the learned, Jina worship, Jina reverence, the stories of Jina glory.

As if all the highest qualities had embodied themselves in the form of a woman, thus did all the world raise their hands to the clustre of good qualities in the world, *Pôchikabbe*, such merit had she gained.

The son of Êchi Râja and Pôchikabbe thus esteemed, possessed of perfect wisdom from listening till his hair stood up with pleasure to the best histories of all the tîrthakaras and of the supreme deity; his sword eager in breaking down the pride of hostile kings the most devoted to indulging in the spirit of unequalled war; bestower of gifts of food, shelter, medicine, and learning; remover of the sorrows of all the world.

As the thunderbolt to the bearer of the thunderbolt (Indra), as the plough to the plough-bearer (Balarâma), as the discus to the discus-bearer (Vishṇu), as the śakti to the śakti-bearer (Kumâra-svâmi), as the bow Gâṇḍîva to the owner of Gâṇḍîva (Arjuna)—thus was he in transacting the affairs of king Vishṇu : how by such as us can *Gaṅga*, glorious as the shining waves of the Ganges, be praised?

Thus esteemed, the great minister and daṇḍanâyaka, a hand-mill for (grinding) the evil, *Gaṅga Râja*—when Chôḷa's feudatory *Adiyama*, being with an army in the camp of Talakâḍu, the frontier (*gaḍi*) of Gaṅgavâḍi nâḍ above the Ghâts, refused to surrender the country which Chôḷa had given him, saying 'Fight and take it (if you can)'—filled with the desire of victory, caused the two armies to approach one another.

In this part of the country why should the praise of your valour be (left) to others, Gaṅga champâs? When, eager for victory, the point of the sharp sword upraised in your hand was lifting the belt at his back, he fled—*Dâman*, and ran in the direction of Kañchi, as if he would reach it, did he not?

His body unable in battle to stop the path of your sword, slipped away, still thinking and thinking upon it, Gaṅga. While the breasts of the women who had trusted him shrunk up with fright, he took refuge night and day in the forest, more frightened than the frightened deer, the Tiguḷa Dâman.

Having put to flight many in battles with such valour that all exclaimed O! there still remained in Taḷakâḍu, dreading the blows of the sword of Gaṅga Râja, turning his back on the fight, carrying some food that a dog would not eat in a basket, (disguised) like a S'aiva ascetic, the feudatory *Dâmôdara*.

Him, approaching alone and on foot, taunting and showing up his cowardice, he made to flee. Moreover, having put to flight *Narasiṅga-Varmma* and all the other feudatories of Chôḷa above the Ghâts, and brought all that had become nâḍs under the dominion of one umbrella, king *Vishṇu* was highly delighted, and said 'Ask (what you will).'

Not (taking advantage and) thinking like these and those (or ordinary people) 'the king will give me (whatever I ask),' without asking for any other thing, the earnest worshipper of Jina, in a way that all the world applauded, begged for *Gôvindavâḍi.*[3]

As if the assembly of munis had whispered 'Gommaṭa,' being glad at heart and his joy increasing, he willingly gave it for Gommaṭa Dêva's worship, did he not, the brave and generous one.

First in the Ârhata-samaya was the Mûla-saṅgha Koṇḍakundânvaya, which increased in reputation in regular descent. In it, of the Dêsiga-gaṇa and Pustaka-gachcha, famed for his teaching, was Kukkuṭâsana Maladhâri Dêva; whose disciple, from a long time greatly celebrated, was S'ubhachandra siddhânta dêva; whose follower was *Gaṅga* chamûpati.

The bastis of Gaṅgavâḍi, however many there were, he had renewed; for Gommaṭa Dêva of Gaṅgavâḍi he had the cloisters around made; putting to flight the Tiguḷas of Gaṅgavâḍi he caused Vîra Gaṅga to stand erect—*Gaṅga Râja*, a hundred times more fortunate than that former king of the Gaṅgas.

By dharmma does the world stand fast, it subdues all enemies; by it do all acquire the highest qualities.

A moon in raising the tide of the Jaina doctrine, a hidden treasure of poetry and learning, a lion to the head of the elephant the gliding Manmatha, he, son of Guṇachandra Dêva, the birth-place of goodness, may he stand, *Nayakîrtti-Dêva*-munipa, the siddhânta chief emperor.

When coming on his victorious march, king *Narasiṃha* on seeing him, made a gift for the Jinas Gommaṭa and Pârisvanâtha and for the abode of these twenty-four images with joy of mind, the unequalled chief presenting Savanêra Bekka[4] and Kaggere for as long as the ages shall last—

Narasiṃha as a Himâdri caused to flow from the deep cavern of the uplifted kalaśa, the hand of Hulla, a Ganges stream which ran to the middle of the lake the feet of Nayakîrtti muniśa.

As Manmatha, the foremost in female pleasure, was born to Vishṇu and to his beautiful wife S'rî,—so to king Narasiṃha and his wife Êchala Dêvî, was born, of a character to increase the merit of others, a destroyer of the race of powerful enemies, the victorious-armed *Ballâḷa* bhûpâlaka.

Laying seige to Uchchaṅgi[5], for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kâma Dêva*, the king *Sanda Vaḍeya*, his treasury and women, the troops of horses, he seized them all—Ballâḷa bhûpâlaka.

Be it well. The follower of Nayakîrtti siddhânta chakravartti, the great minister for all affairs and senior treasurer, *Hullayya*, begging them at the hands of the mighty emperor Vîra Ballâḷa Dêva, for the eight kinds of worship of Gommaṭa Dêva, Pârisva Dêva and the twenty-four tîrthakaras, and for the gift of food to the ṛishis,— presented Savaṇêra Bekka and Kaggere.

A moon to the ocean of *paramâgama*, disciple of the siddhânta emperor Nayakîrtti yamîśvara, celebrated for the parity of his disposition, was *Adhyâtmi Bâlachandra* munîndra.

[3] To the south-east of the Jaina village of Maleyûr, in Châmrâjnagar taluq.

[4] To the west of S'ravaṇa Belgoḷa.

[5] In the extreme south-west of the Bellary district.

A great śâsana which is a Kâla Yama in destroying the race of Kantu, a group of tombs, a collection of ponds and lakes, who (but him) made these in memory of Nayakirtti Dêva saiddhântika ? who so faithful in commemorating Nayakîrtti in earthly parts ?

91

(*Date ? about A.D.* 1181.)

Be it well. All the jeweller citizens of the holy Beḷuguḷa tîrtha, possessed of all good qualities, for the offering of flowers to Gommaṭa Dêva's Pâriśva Dêva bound themselves to pay every year for the best coral 1 ? tâ per tola, and for sapphires 1 vîsa, as long as sun, moon and stars endure.

Great good fortune.

92

(*Date ? about A.D.* 1181.)

(*Abstract*) :—Certain citizens (named) of śrî Beḷuguḷa tîrtha, present land purchased at Gaṅga samudra, to provide for the offering of flowers to Gommaṭa Dêva.

93

(*Date ? A.D.* 1274.)

(*Abstract*) :—In the year Bhâva, *Kallayya*, disciple of Chandrakîrtti bhaṭṭâraka dêva, son of Janni Seṭṭi, presents land to provide for the offering of flowers to śrî Gommaṭa Dêva and the twenty-four tîrthakaras.

94

(*Date ? A.D.* 1274.)

(*Abstract*) :—In the year Bhâva, the agent (*châra*) *Kanúra*, disciple of śrî Prabhâchandra bhaṭṭâraka dêva, in memory of Mêdâvi Seṭṭi, makes a donation to provide for the daily anointing with milk of śrî Gommaṭa Dêva, and keeping for the purpose seven she-buffaloes.

95

(*Date ? A.D.* 1274.)

(*Abstract*) :—*Kêti Seṭṭi*, son of Sôyi Seṭṭi of Halasûr, makes a donation to provide for the daily anointing with milk of Gommaṭa Dêva.

96

(*Date A.D.* 1273.)

(*Abstract*) :—While the mighty emperor Hoysaḷa śrî Vîra Nârasiṃha Dêvarasa, was in the royal city of Dôrasamudra, ruling the kingdom. In the S'aka year 1191[6], the year S'rîmukha, Sabhû Dêva, son of Mâdaiya of Honnachagere and three others (named), presented certain lands to Chandraprabha Dêva, the disciple of the mahâ-maṇḍalâchârya Nayakîrtti Dêva, in order to provide for the offering of milk to śrî Gommaṭa Dêva and the twenty-four tîrthakaras of the cloisters around.

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[6] S'rîmukha was 1194.

97

(*Date* ? *A.D.* 1274.)

(*Abstract*) :—In the year Bhâva, Âdiyaṇṇa, grandson of Gôvinda Seṭṭi of Gerasoppe[7], disciple of śrî Prabhâchandra bhaṭṭâraka, made a donation to provide for the daily anointing and offering of milk to śrî Gommaṭa Dêva, by keeping seven she-buffaloes.

98

(*Date A.D.* 1826.—*Size* 2′ 5″ × 1′ 9″.)

(*Abstract*) :—In the year 1748 of the S'âlivâhana era, the year Vyaya, Dêvarâjai arasa, bakshi of the body-guard, kandâchâr and savâr kachêri departments at the court of śrî Krishṇa Râja Vaḍeyar, lord of the city of Mahisûr—son of Chaluvai arasa of Satyamaṅgala, grandson of Tôṭa Dêvarâjai arasa, and great-grandson of Biḷikere Anantarâjai arasa, descended from śrî Châvuṇḍa Râja,—having died on the day of the head-anointing of śrî Gommaṭêśvara svâmi, his son Puṭṭa Dêvarâjai arasa made a donation to provide for the annual worship of s'rî Gommaṭêśvara svâmi.

99

(*Date A.D.* 1537. —*Size* 2′ 1″ × 1′ 8″.)

(*Abstract*) :—In the S'aka year 1459, the year Viḷambi, Chavuḍi Seṭṭi of Gerasoppe having released the mortgage which he held on the land of Kambhaiya, son of Agaṇi Bommaiya, (the latter) made a donation to provide for perpetual distribution of food to one company, and for an offering of flowers and raw rice to Tyâgada Brahma.

100

(*Date A.D.* 1537.—*Size* 2′ 3″ × 1′ 9″.)

(*Abstract*) :—In the same year, Chavuḍi Seṭṭi of Gerasoppe, released Chikkaṇṇa, son of Doda Dêvappa from his bond, on which he made provision for perpetual distribution of food to one company.

101

(*Date A.D.* 1537.—*Size* 2′ 3″ × 1′ 9″.)

(*Abstract*) :—In the same year, Chavuḍi Seṭṭi of Gerasoppe, released Bommaṇṇa, son of Kaviga, from his bond, on which for six months in every year (*ends here*).

102

(*Date A.D.* 1537.)

(*Abstract*) :—In the same year, Chavuḍi Seṭṭi of Gerasoppe, released the flower-seller Channayya from the mortgage on his land, on which (*ends here*).

103

(*Date A.D.* 1510.—*Size* 2′ 4″ × 1′ 9″.)

(*Abstract*) :—In the S'aka year 1432, the year S'ukla, *Channa Bommarasa*, brother of Bommayya, son of Kêśavanâtha, minister to Chaṅgâla Mahadêva, repaired the . . . . of śrî Gommaṭa śvâmi, the refuge of the assembly of the śrâvakas of Nanjarâyapaṭṇa.[8]

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[7] At the foot of the Western Ghâts in the North Kanara district. The celebrated Falls of the S'arâvati, on the borders of Mysore and Bombay, are named after this village.

[8] In the east of Coorg.

104

(*Date ? about A.D.* 1180.)

Bamma Seṭṭi, the son of Kêti Seṭṭi, a lay-disciple of Bâlachandra-dêva, the disciple of Nayakîrtti-siddhânta-chakravartti, had the Yakshi-dêvati made.

105

(*Date A.D.* 1398.—*Size* 3′ 10″ × 1′ 8″.)

May it prevail, the auspicious supreme profound *syâd-vâda*, a token of unfailing success, the doctrine of the lord of the three worlds, the Jina śâsana.

The holy Nâbhêya (Rishabha), Ajita, Sambhava, Nimi, Vimala, Suvrata, Ananta, Dharmma, Chandrâṅka (Chandraprabha), S′ânti, Kunthu, Sumati, Suvidhi (Pushpadanta), Sîtala, Vâsupûjya, Malli, S′rêya. Supârśva, Jalajaruchi (Padmaprabha), Ara, Nandana, Pârśva, Nêmi, the holy Vîra, may these twenty-four gods grant us fortune in the world.

Vîra, whom the three worlds praise saying he grants every thing to his worshipper, the destroyer of karma, the all-seeing, may he—the last tîrthakara—protect us.

In the company of that Vîra Jina were the siddhas (? with coiled-up hair) the Gaṇadharas, eleven in number, who adopt the teaching of an auspicious faith, having abandoned the three false notions.

Indra(bhûti) and Agnibhûti, Vâyubhûti, Akampana; Maurya, Sudharmma and Putra; Maitrêya and Maṇḍya; also Andhavôḷa and Prabhâsaka were their names.

Acquainted with their former births, having attained the summit, possessing all manner of knowledge, do I not serve the accomplishers of their task, the yati teachers, though they have obtained beatitude? Thus existing, fire (3), ocean (4) and three more, with the lord of night (the moon, 1); a hundred; and Rudra (11) less than 100 and mountains (7)[9] —including these were seven permanent gaṇas.

When Vîra Jina went to siddhi, only three remained, who were called Kêvalis,—Gautama, and then Sudharmma and Jambu,—through whom the name Kêvali became established in this world.

Vishṇu; Aparâjita and Nandimitra; Gôvarddhana the guru, with Bhadrabâhu, these five being like the Kêvalis in knowledge of all things, hence by them, the S′rutakêvalis, may my mind be purified.

In imparting the knowledge received, in their own acquired learning, and in the purity of their conduct being undivided, those who have acquired the ten pûrvvas, them do I reverence, the whole of the undivided Daśapûrvadharas.

They had the names Kshatriya, Prôshṭhila and Raṅga Dêva, Jaya, Sudharmma, Vijaya, Viśâkha, the holy Buddhila, besides Dhṛitishêṇa and Nâga (and) Siddhârtthaka.

Nakshatra and Pâṇḍu, Jayapâla and Kamsâchârya, the holy Dhṛitishêṇa also, famed for the acquisition of the eleven aṅgas, these five Ekâdaśâṅgidharas may they be in my mind.

Having the designation of ? âchârâṅga were Lôha, Subhadra, Jayabhadra, also Yaśôbâhu, who were foundation-pillars in the jewelled palace of the Jinêndrâgama.

The honourable Kumbha, Vinîta (or Avinîta), Haladhara, Vasudêva, Achala, Mêrudhira, Sarvvajña, Sarvvagupta, Mahîdhara and Dhanapâla, Mahâvîra and Vîra. These and many other sûris having obtained a good degree (*su-padam*) by accepting the glory of penance and the scriptures, there was born for the merit of the world, the yatîndra *Kuṇḍakunda*.

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[9] The object of these critical notes is not understood: they give apparently three separate numbers, namely, 1343, 100, and 107—11=96.

It was in order to show that both within and without he could not be assailed by *rajas* (passion, or dust), methinks, that the yati moved about leaving a space of four inches between himself and the earth under his feet.

The honourable *Umâsvâti*, he was the yatîśa who published (*prakaṭichakâra*) the Tatvârttha Sûtra, which is a guide to the worthy in following the path that leads to *mukti*.

After him was his disciple *Griddhrapiñchha*, the second to whom was *Balâkapiñchha*, the jewels of whose discourse were as ornaments to the lady *mukti*.

Samantabhadra, long may he prosper, the collection of whose sayings was as a goad to the elephant opponent speakers, and its power such that the very name of evil speech ceased to exist in all the world.

The bright jewelled lamp of the discourse of Samantabhadra lights up the whole palace of the three worlds filled with the all-meaning *syâd-vâda*, freeing it from the darkness of evil discussion.

His disciple *S'vakôṭi sûri*, whose body was as a prop for supporting the vine of penance, illustrated (*alañchakâra*) the Tatvârttha Sûtra, which is a raft for (crossing) the ocean of family (cares).

Dêvanandi, whose wisdom, great in bestowing confidence, was equal to the wisdom of Jinêndra, was called by the wise the holy *Pûjyapâda* on account of the forest deities worshipping his two feet.

Bhaṭṭâkalaṅka made the earth, which was soiled with the mire of the evil discourse of the Saugatas and others, as spotless as his name, so that it came to have the same meaning of being without spot (*akalaṅka*).

Jinasêna sûri, may he prosper in the world, by the mirror of whose bright discourse the whole world is illuminated, and faithful men see ? what is meritorious and what is ancient.

Devoted to the maintenance of faith, the sole friend in the world of the wholy, of a character praised by the wise, the elder son of Gaṇêndra, bestower of fortune on the world, freed from desire and sleep, do ye obeisance to *Guṇabhadra*, who has crossed the ocean of wisdom.

Who by reason of his knowledge of worldly omens .... could see plainly all the three times (past, present and future), joy and sorrow, success and failure.

Who by his two disciples *Pushpadanta* and *Bhûtabali* was made illustrious, as if the tree of plenty had put forth two new shoots to give fruit to the world.

Arhadbali, he formed from the Mûla-saṅgha of the Koṇḍakundânvaya four divisions of saṅgha, in order to lessen (the chance of) enmity and other (such evils) springing up among them in course of time.

The Sitâmbara and others being contradictory in form, vain, disunited, may the difference betwixt us increase : but whoso thinks of it in the Sêna, Nandi, Dêva[10] and Siṃha saṅghas is a sinner.

Among these saṅghas, in the three—gaṇa, gachchha and vali—as collyrium to the eye and an aid to the discernment of the world, in the Nandi-saṅgha, the Dêsî-gaṇa and pure Pustaka-gachcha, was the Iṅgulêśvara-vali (or line), long may it prosper.

In it were Nâga Dêva, Udayaravi, Jina, Môghaprabha, Bâlachandra, the celebrated Bhânuchandra, S'ruta, Naya, Guṇadharmma and other famous dêvas ; the celebrated Chandradharmmêndra and other learned men, ornaments to the race in character and penance ; (also) Vidyâdhâmêndra, Padmâ, (and) of the highest qualities, Mâṇikya-nandi.

Destroyers of sin, breakers of the tusks of the elephants opponent speakers, of bright and varied ...., bees to the lotuses of all learning, of bodies which had overcome the temptations of Maumatha, their feet ...., celebrated as having abandoned family cares.

[10] Tridivêś'a in the original : from No. 108 it appears that this stands for Dêva.

May he prosper, the holy *Nêmichandra* ...., daily skilled in averting injury from his faith, able in promoting its glory, who by the rays of his discourse gives tranquillity like the moon, punisher of deception in works of merit, himself the tire of the wheel of his desires.

The learned *Mâghanandi* established in the world the truth of his name (*mâ agha nandi*, having no pleasure in sin) from not being subdued by the sin prevailing in the world nor having pleasure in iniquity.

Like him in greatness, in being a lion to the fleeing (opponent) speakers, in descent as a guru and in high family and gôtra, was born, the world delighting in serving at his feet, *Abhayachandra dêva.*

Ever may he prosper, the conqueror of the enemy sin, the forsaker of multiplied offences, the seat of all learning, the abode of Lakshmi, ever associated with victory, possessing the good will of his friends,—Abhayachandra, the jewelled lamp of the assembly of the good.

His son, *S'rutamuni*, head of the gaṇa, of a body bound in penance, praising Jinêśa, was born from him ; through the Jinêndra teaching having no desire for the things of sense, filling all the ends of the earth with the fame of himself.

A fire to the forest of family (cares), a sun to the lotus of the blessed, the summit of uplifted honour, the cow of plenty in bestowing wealth, remover of the sorrows of those in the power of the enemies sin and ignorance, was S'rutamuni, the chief sûri, pure in morals, untouched by women.

The long *tri-daṇḍa*[1] which is the seat of supreme happiness ; the seed of sin (namely) good estates, jewels, houses ; the three kinds of action........... which destroys pride ; the ruin of perfect peace of body ; .... the three thorns : he, the opener of the eyes by his discourse, S'rutamuni munipa, was the only one who had abandoned the three faults.

In the line of the constellation of his disciples' disciples, increasing in wonderful glory like a full moon, an ocean to the unbegotten and undying paramâgama, was *Abhinava S'rutamuni*, head of the gaṇa.

In the tangled paths of the natural pouring forth of the discourse of (opponent) speakers, in the soft sweet words which give pleasure and assurance, in the sound of his newly composed poems, in mantra, tantra and yantra, in all esteemed learning or in the ocean of grammar, who was a sage like the muni S'rutamuni, the delighter in all learning ?

In grammar Pûjyapâda, in the complete science of rhetoric and logic Dêva, in the siddhânta of truth revealed by Jina Gautama or Koṇḍakunda, in spiritual philosophy Varddhamâna, in subjection of Manmatha and in subduing the fire of sorrow a rain-cloud,—thus celebrated like S'rutamuni who was there in the three worlds ?

Having acquired faith, purity and increase in the Jaina path ; with greatness in siddhi and wisdom, in the assemblies of wise astounding with his intelligence, sun to the new-blown lotuses the blessed, of wonderful character in overcoming the fear of family cares, free from sin,—this moon S'rutamuni munipa, do ye worship.

Then (there was) another *Abhayachandra Sûri*, whose younger brother was *S'rutakîrtti Dêva*, keeper to the full of all the commandments of Jinêndra.

Having studied the whole vêda, free from all distress of mind, having subdued all opponent speakers, delighting in all learning, filled with highest joy, of lofty and bright intelligence, praising the feet of Jinapa,—he had obtained protection for all.

The honourable one, his son *Chârukîrtti*, afterwards became a sannyâsi in the seat of the head of a gaṇa ; the three worlds being filled with his praise so that the peaceful moon has gradually waned to

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[1] The tri-daṇḍa are three staves tied together carried by religious ascetics, which signify the triple subjection of words, thoughts and acts.

the present time; the commentary of whose extempore discourse plucked out the opponent speakers like the groups of wild elephants the sun-loving seat of Lakshmi (the lotus).

The beautiful śrî Châruk*î*rtti, a sovereign whose feet were worshipped by kings, put down the great speaker who was showing pride in the assembly of the king; rejoicing in his superior eloquence, having attained the utmost possible (to man), having freed himself from the ignorance which is the source of the visible and invisible creation, he exulted in unfettered knowledge of the universe.

When king *Ballâḷa*, more powerful than Bali, conqueror by means of his cavalry, was through severe illness as if among the dead, he restored him quickly to health; so also, he himself being fully aware of his condition, he carried *Abhayasûri* through his illness; Abhayasûri, an ocean mine of science without a shore:—(thus did) *Siṃhaṇâryya*.

The virtuous one, his disciple, to whom he had communicated the sûtra efficacious in destroying the evil of pain (or sin); his speech to listen to like drinking nectar, was *Paṇḍita*, destroyer of sin; the sûri who was a sun in unfolding the lotus of the obedient, his glory filling all quarters, the honourable, was by his own wish engaged in the increase of merit in the town of *Beḷuguḷa*.

Wherein *Châmuṇḍa Râja* by his faith and virtue had auspiciously set up Bhujabali, this *Gummaṭa*, incomprehensible to those who dwell in acts, on the hill in Sura-nagara, where mukti had been acquired. And in the same manner also, another[2], holy in conduct, his fame filling the three worlds, made on (this) Kailâsa honourable Jaina images, of forms glorious through the three times (past, present and future).

In the place adorned by *Paṇḍita*, to make that place more glorious, that honourable one, like a king of sun-like glory, (erected) splendid walls and stairs: and (still) wonderful, he (Paṇḍita) having seven times absolved from evil the ornament of the three worlds made glorious by the goddess of fortune, adorned him with the highest merit in the world.

Was it the anointing with milk, or was it his own spotless fame that made the chains of mountains (glisten white) like S'aṅkara's mountain, the earth like a moonstone, the elephants at the points of the compass like Indra's elephant, this wise one;—the seven oceans like the ocean of milk, the clouds above like autumn clouds, Nâga lôka as if pervaded by Âdisêsha, svarga as if the vase of nectar were broken?—we know not.

Like as the chief of the gods performed janmâbhishêka in Mêru, so did this sûri for the god in that mountain, thus displaying him to us and to all people; while the good path which for a long time had been closed, being filled with such as looked awry, he freed entirely from them, and like Puru of old again opened it, that pure one.

Ho! ho! Kâṇâda, go into some corner fit for the sleep of the wicked and stop there; Maimâṃsa, forsake your great desire; bores with your speeches, be off with you; unenlightened Bauddha, you are ignorant, away with you quickly; Sâṅkhya, approach him not in argument; for the honourable Abhayasûri smites the elephants the opponent speakers like a lion of eloquence.

Chârukîrtti and Îśvara (S'iva) were alike independent of any master, (alike) assumed wealth, bestowed eternal happiness and claimed omniscience; though the one was a Jinabhâk (follower of Jina) and the other was ajinabhâk (dressed in a skin); . . . . the one took the Hêma mountain for an arrow and the other dwelt permanently in the Hêma mountain.

When Dhûrjaṭi (S'iva) wrapped thee in the flames of the eye in his forehead, S'ailajâ (Pârvatî) saved thy life of old, oh! Manmatha; but burnt up in the fire of the penance of the good muni, the all-knowing Chârukîrtti, and blown away by the high wind of his virtue, what now is thy fate?

As if to expiate the sin of union with Pitâmaha (grandfather, also a name of Brahmâ her husband), Sarasvatî had plunged into the Ganges of Chârukîrtti's eloquence.

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[2] Apparently either Bharatamayya (see No. 115), or Basavi Seṭṭi (see No. 78): from the next verse probably the former.

His mouth the abode of Vâṇi, his heart full of mercy, his character pure, his body the sole dwelling of patience, his merit highly esteemed by all people, the group of his qualities such as to be worthy of the notice of the wise, long may he, filled with all goodness, prosper,—this Chârukîrtti vratîndra.

The ignorant and the wise, the poor and the rich, the lowly and the honourable, the evil and the good, the sorrowing and the happy, the proud and the virtuous, he caused to become sâmanta-bhadra (ever fortunate)...... may śrî Chârukîrtti prosper in the world, his fame like the beautiful moonlight.

Ho! ho! Chârvâka, quit your pride; give up your titles beforehand, Sâṅkhya; your splendid decorations are all rubbed off, Bhâṭṭa; Kaṇâda, entirely and speedily let alone the certain cause of grief to your honour: for Siṃhaṇâryya goes forth to overcome the men who oppose him in argument.

Worshippers of the feet of that *Paṇḍita* were the kings of that region, distinguished for virtue wisdom, character, and liberal gifts, the two—*Hariyaṇa*, beautiful as the moon, and ***Mâṇikya Dêva*** equal to Arjuna.

In order that his own merit,—the destroyer of the enemy sin, the bestower of highest happiness, difficult to obtain and an object of desire—which he had acquired by the supreme path, highly prized by the worthy, of a sannyâsi, might accrue to all people, he poured forth the streams of the nectar of his eloquence so that they all, forsaking their bodies and praising the feet of Jinêndra, attained to the state of the gods.

And in the thirteen hundred and twentieth S'aka year, Îśvara being current, on the 14th of Mâgha, Friday, under the asterism Svâti (Arcturus), *Puru-Paṇḍita* gently ascended to the seat of the gods.

Then there was *Abhinava Paṇḍita Dêva Sûri*, the whiteness of whose fame lit up the faces of the points of the compass; on which disciple by conferring the power of his own merit, Paṇḍitârya strove to lead him in the path of his own penance.

Why vainly strive, O jewel crown of the wanton populace, to prove the true Tathâgata faith to be false? escape quickly, for the proverb says 'the living shall see good,' and quit your love of dispute; for Paṇḍitârya, like a fire, reduces to ashes the trees the wisest opponents.

To those who ignorantly desire to remain attached to the body surrounded as with the waves of an ocean by the cares of family, like a raft on which they may cross over to safety; his feet worshipped by numbers of new disciples; an unsleeping sea of security; thus does Abhinava Paṇḍitârya shine.

He, from devotion to his guru, set up his tomb, together with those from other gaṇas and many house-holders, on an auspicious day and at an auspicious moment, with a sound of all the great drums which filled both the earth and the sky.

Such, according to his ability, in order to acquire merit, is the śâsana composed by ***Arhaddâsa.*** May it, in which are combined the group of sciences and the three acts, prevail in the earth as long as moon and stars, (as long as) the sun and Mêru.

106

(*Date A.D.* 1409.)

In the auspicious Karṇṇâṭa country is a chief town called Gaṅgavati: in it was Mâṇikya Dêva, devoted to the vows of giving and penance: Bâbâyi, an abode of all good qualities, was his wife. And to them was born a son named ***Mâyaṇṇa***, adorned with the jewels of good qualities, the disciple of Chandrakîrtti.

That blessed one, a true head-jewel,—Be it well. Fortune.—

In the S'aka year 1331, the year Virôdhi, on the 5th of the dark fortnight of Chaitra, Thursday for the midday offerings of eight kinds to śrî Gummaṭa-nâtha, presented the dânaśâle paddy field of

one khaṇḍuga under the Gaṅgasamudra tank of Beḷuguḷa; having purchased it in the regular manner in the presence of the chief citizens of Beḷuguḷa, Gummaṭa Dêva, son of Hariya Gaṇḍa, Bommappa, son of Mâṇikya Dêva, and other gauḍas, and performing worship at the feet of the god, acquired unusual fame and merit.

107

(*Date about A.D.* 1182.)[3]

For the virtue of the lord *Chandramauli*, whose chief wife Âchala Dêvi, with eyes like the deer, besought it for the worship of the holy feet of Gummaṭa-nâtha of Beḷuguḷa, the generous king *Vîra-Ballâḷa* presented the country of *Bekka*, as a grant to continue as long as earth and ocean endure.

108

(*Date A.D.* 1433.—*Size* 3' 4" × 1' 5".)

Fortune. Victorious is the Jaina doctrine, in unconquered greatness, having subdued the other beaten doctrines, the sole doctrine bestowing the glorious fortune of salvation.

Of unlimited joy and highest knowledge, remover by his power of the fear of others, of a glory manifest to all, the Supreme Intelligence—may he fill my mind.

Shining with all jewels (or sciences), freed from bilge-water (or ignorant people), the various morals its cabins, painted white with the purity of the *syâtkâra* (doctrine), filled with wells of mercy (is) the ship of the faith; on which taking on board those who are overwhelmed in the ocean of family cares, they carry them over to the island of immortality, these Tîrthakaras—may they be in the middle of my heart.

Among them, lord of the three worlds, of wonderful increase, was *śri Varddhamâna*, the last tîrthanâtha, the brightness of whose form displayed to all around their former and future births.

To which last lord of the world of mind, famous as having assumed the degree of heir apparent, was *śri Gautama* the gaṇapati, the blessed, the most excellent, praised by the chief munis:—may he prevail.

In his line, which was famed for the purity of its clustre of jewels, arose in th[illegible] the yatîndra *Bhadrabâhu*, like a full moon to the ocean of milk.

Bhadrabâhu, the foremost by his acquisition of all knowledge, (proclaimed) the doctrine of the siddhis, beautiful with its combination of sweet words; famed for his character, dispeller of the delusions of those bound to the world, celebrated for the growth of his great penance, the highly renowned.

Which Bhadrabâhu, though the last among the munis who were S'ruta kêvalis here below, by his exposition of all the meaning of the śruti was the first among the learned.

His disciple was *Chandragupta*, a chief among the gods in the possession of all goodness, the greatness of whose penance caused his exalted fame to be spread into other worlds.

From the mine of whose race came forth yatis, a celebrated garland of faultless jewels; among whom, as a central jewel, shone the munîndra *Kuṇḍakunda*, of powerful discipline.

Then arose *Umâsvâti* muni in that pure race, a discerner of all wisdom; by which chief muni the collection of the elements of knowledge revealed by Jina was reduced to sûtras.

He, was he not the yôgi devoted to the protection of living creatures who assumed the wings of a kite? whence from that time forth the wise call him âchâri, (adding it) after his name *Griddhra-piñchchha*.

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[3] For confirmation of this date see No. 124.

From him sprang a light to the race of yôgis, *Balâkapiñchchha*, great in penance, the wind which but touched whose body caused poison to be converted to nectar.

Then arose *Samantabhadra*, a security for salvation, the author of the Jina-śâsana[4], the fall of the thunderbolt of whose eloquence split into pieces the mountains the opponent speakers.

Then *śrî Pûjyapâda*, the promoter of the kingdom of merit, his feet worshipped by the chief of the gods, the qualities of whose learning even now appear in the writings he put forth.

Having acquired all knowledge, he completed the performance of all the rites in company with many yôgis, and like Jina having broken the bow of Ananga, was well called Jinêndra-buddhi.

S'ri Pûjyapâda muni, unrivalled as a dispenser of medicine, may he prevail, his body purified by the Jina doctrine worthy to be obeyed; through the virtue of sprinkling with the water purified by his feet was not iron turned to gold?

After him, chief among the learned in science was *Akalañka Sûri*, by the rays of whose speech was enlightened the darkness of falsehood which had filled all knowledge.

When that great ṛishi had gone to the world of svarga to worship the chief of the lords of heaven, among the munis sprung from his line there arose in the earth the different *sañghas*.

That great body of yôgis, forming four sañghas which conformed to the rules, shone as if the holy Jinêndra had acquired four faces all equal in friendship.

In the respective *Dêva*, *Nandi*, *Siṃha* and *Sêna* sañghas, in different countries, were divine yôgis, learned in all wisdom, who, either separately or unitedly conformed to all the ordinances; and among them celebrated was the Nandi sañgha.

In the Nandi sañgha, the Dêsi-gaṇa and the pure Pustuka-gachcha, may the lord *Iñguḷêśvara* prevail, making the earth fortunate.

In it (also), devoted to protecting all creatures, having conquered the senses, having by growth in the true doctrine acquired great fame, was born the renowned *S'rutakîrtti* bhaṭṭâraka yati, the moon of whose bright eloquence dispersed all mental darkness.

Having made good men obedient to him, he left to them the load of his learning, and to the earth the load of his body; and that patient one, by means of penance, attained to svarga.

That Digambara having gone to the skies, not his character and qualities alone remained here in the earth but his fame also, acquired by his penance, which destroyed the shower of arrows from the bent bow of the cruel and proud Manmatha.

From him sprung śrî *Chârukîrtti* muni, of unequalled greatness, his fame illuminating the points of the compass; who was severe in penance, patient in mind, commanding in character, lean in body

By the creeper of whose penance the tree of sin was shaken, who caused the three essences to be given to the world, besides the science of logic and others; good in disposition, a moon in raising the tide of the ocean of the science of language.

At the feet of which great yôgi always seeing Lakshmî, Vishṇu's body became black with jealousy; if not, how otherwise did his body became dark?

From the contact of the air which had but touched his body were cured diseases; was it much (then) that by his treatment he removed the complaint from which king *Ballâḷa* was suffering?

That excellent muni, by the power of his wisdom having inquired into the different modes of penance and embraced them, left a body exposed to all manner of troubles and entered a glorious and divine form.

After that sage had set (or died) . . . . was *Paṇḍita* yati, who like a moon dispersing by his rays the darkness of falsehood which covered the world, was praised by the good.

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[4] *praṇîta Jina-s'âsanaya.*

..................protector of the learned, destroyer of evil professors, having subdued all the senses,—him do ye serve, O ye wise.

...............the greatness of his penance caused the *Nagara Jinâlaya of Dhavaḷa-sarôvara.* (*i. e.* Beḷgoḷa) to be without an equal.

Whose two feet groups of kings made the ornament of their heads, the nectar of whose eloquence the assembly of the learned drinking live for ever, by whose fame the ocean-girdled earth was purified, by whose learning the group of sciences in the earth was illuminated.

That unequalled great one, having performed severe penance, and having acquired merit free from all trouble, as if he had given his mind to the enjoyment of the fruit thereof, that yôgi ascended to svarga.

He having gone, *Siddhânta* yôgi arose in the world, by his eloquence unfolding the siddha-śâstra as the sun in a cloudless sky by his rays causes the groups of lotus to awake from sleep.

Which learned one, by his eloquence, filled with the essence of all wisdom, split through the arguments of evil speaking opponents like Indra split the mountains in the earth with his cloud-born lightnings.

Whom, though his lotus feet were ever tinted with the rays from the crowns of bending kings, no substance and no woman, no clothing and no youthful pride, no strength and no wealth could tempt.

Which wise one, plunging into the ocean of science, secured the entire jewels of all its essence, so that those who came after him could get only single ones and not the whole.

That learned muni, of great acumen, obtained many celebrated disciples, whom he taught in order to purify the world and diffuse merit in all parts.

Who, putting faith in their guru, imbibed from him all learning as a calf sucking milk from the cow of plenty, and growing strong with that nourishment became celebrated everywhere.

Among his disciples, noted for his learning, distinguished by many qualities, was the one named *S'rutamuni*, (prominent) as mount Mandara with his jewelled crests above the (other) great mountains.

In descent, character, good qualities, wisdom, learning and form was he worthy, and having examined him he placed him in the rank of a sûri, considering him proficient.

And once on a time reflecting that of his own life but little remained, and thinking him to be able, he placed him over his own gaṇa, saying 'I will retire to do penance.'

The muni, an object of reverence, considering in his own mind, said as follows, calling to him (this) his son obedient to all the rules.

'This gaṇa which has descended in my line, do thou maintain its authority as I have done'—and thus saying, he delivered to him his gaṇa.

Grief at (the prospect of) separation from his guru made his face very thin, but with many words he comforted him: how can dust remain on the white lotus when blown by the gentle breath of woman.

And beloved of the learned, walking in the good ways, having overcome all evil sects, having subdued all faults, having conquered the power of Manmatha, a master of true learning, subservient to the fruits of merit, he went to the divine world.

He having gone, taking up the office of sûri, this great muni highly promoted his *saṅgha* by his qualities, his learning and his character, praising the lotus feet of his guru.

Doing what ought to be done, he protected his saṅgha, leaving what ought not to be done, this unequalled wise one; increasing blameless merit, he caused his guru's instructions to bear fruit.

This muni put an end to the greatest wordy disputes of the rough and proud evil sects by his pure words, resembling the successive waves of the ocean turned aside by the Mandara mountain.

'Say, who art thou, woman?' 'The fame of S'rutamuni'. 'What hast thou come for?' 'Brahman, I am seeking everywhere for a sage like my beloved.' 'Is there not Indra?' 'He destroyed the gôtra (otherwise, mountains)'. 'Is there not Dhanapati?' 'A Kinnara (otherwise, what sort of a man?)' 'S'êsha, where has he gone?' 'He is double-tongued (otherwise, a serpent).' 'Rudra?' He is a herdsman (otherwise, lord of gaṇas)?'

Ornaments to the mind of the speech goddess, like nectar from the flowers of the celestial mandara tree, rejoicing all people, his words pour ambrosia into the ears of poets.

Though *samanta* (everywhere) *bhadra* (fortunate) he is not Samantabhadra, though *pûjya* (worshipped) *pâda* (at his feet) he is not Pûjyapâda, though having *mayûra* (peacock's) *piñchchha* (feathers) he is not Mayûra-piñchchha: and still wonderful, though *viruddha* (stopped) by all he is not *viruddha* (offended.)

To this light of the race of munis, while greatly expounding the faith delivered by Jinêndra, a sickness was sent unseen, like a spy, by Kali to slay him.

As a bad man attaches himself to one of great goodness and in the end swallows him up, so, gradually entering his body, it caused him great trouble and could not be stopped.

. . . .

Learn ye by practice the penance to overcome such evil.

May the tomb long endure of S'rutamuni, a visit to which is a sacrifice that suffices to carry its performers to heaven.

In the S'aka year reckoned as arrows, arrows, flames and moon (1355), the year Paridhâvi, the 9th of the bright fortnight of the second Âshâḍha, Monday, under the constellation Viśâkha, was it set up.

He to whom all actions are directed, removed above all opposition, highly exalted, free from ignorance, without an equal, free from desire, of a glory beyond expression or thought, having subdued the power of the world, the highest,—may his glory dwell in my mind.

With narrative and harmony combined, fit to engage the affection of all people, the words of the poet *Maṅga Râja* are like (the notes of) the lute in the hands of Sarasvati.

109

(*Date about A.D.* 983.—*Size* 1' 9" × 1' 6".)[5]

A sun to the crest of the eastern mountain the Brahman and Kshatriya races; his fame a brilliant moon in raising the waters of the ocean the Brahman and Kshatriya races; a jewel to the garland the vine growing from the mountain filled with mines the Brahman and Kshatriya races; a strong wind to (raise) the flames the Brahman and Kshatriya races:—was *Châmuṇḍa Râjâ* born.

Mighty as the waters of the last deluge, when to conquer Vajvala Dêva, the younger brother of Pâtâla Malla, he raised his arm by order of Indra kshitîndra, in front of the lord, the king Jagadêkavîra, a victorious elephant at sight of whom all elephants flee, the forces broke and fled untouched like deer.

He, an elephant by whose tusks the rock the temples of the enemy's elephants were split as with a thunderbolt, marching in the van with the bravest, an elephant-goad to the evil beasts the hostile kings; he also, who was praised by his lord in the war with Nolamba Râja, saying—'By thee, what kings soever are there that will not fall as food to the black serpent my arrow?'

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[5] The remaining three sides of this important inscription appear to have been defaced in order to inscribe No. 110.

Of whom in the war with king Raṇa Siṅga he exclaimed—'So renowned, that though the milk ocean were the moat, the citadel the Trikûṭa mountain, the city Laṅka, the opposing king the enemy of the gods (Râvaṇa), yet would I not for a moment fear in the least to conquer them, by thy valour, O king Jagadêka-vîra.'

On whom the celestial nymphs invoke blessings on account of the royal rutting elephants translated to gods, saying—'To embrace the neck of this brave hero have we in many wars been consumed with thirst; now have we obtained the essence of joy from the water of the mouth of thy sword: may'st thou live to the end of the age, O victor over Raṇa-raṅga Siṅga'.

By whom, the design of Chaladaṅka Gaṅga, wishing to seize by force of arms the wealth of Gaṅga's empire, was rendered vain: who caused the cups made from the skulls of brave men, decorated with jewels, from which they were burning to drink, to brim over with the blood of heroes and thus filled with satisfaction the bands of Kôṇapas (or râkshasas).

110

(*Date ?about A.D.* 1180.—*Size* 1′ 9″×8″.)

For the pillar of gifts in front of śrî Gommaṭa Jinapa, he had a yaksha made—the filled with Digambara virtues, an Indra in enjoyment, the Heggaḍe Kaṇṇa.

111

(*Date A.D.* 1373.)

May the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

A moon in raising the waters of the ocean the śrî-Mûla-saṅgha, a sun in unfolding the buds of the lotus the Dêsika-gaṇa, was .... kîrtti-dêva of Vanavâsi; whose disciple was the Jinapati Dêvêndra Viśâlakîrtti-dêva, whose disciple was the bhaṭṭâraka S'ubhakîrtti-dêva, whose disciple was the omniscient bhaṭṭâraka of the Kali age, Dharmma-bhûshaṇa-dêva, whose disciple was Amalakîrtty-âchâryya, whose disciple was .... the great remover of ignorance Samaya Malla-dêva, for whom, by the moon in raising the waters of the ocean the *tatvârtha*, Varddhamâna-svâmi, was made ....

The S'aka year 1295, the year Paridhâvi, the ....of the bright fortnight of Vaiśâkha, Wednesday.

112

(*Date A.D.* 1375.)

The monument of Hêmachandrakirtti-dêva, disciple of S'â .... kirtti-dêva. Fortune to it.

113

(*Date ? A.D.* 1177.)

May the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. Entitled to the five great drums, adorned with the title of mahâ-maṇḍalâchârya, ... known for their sound instruction, in pure kêvala-jñâna having three eyes, of minds well versed in ananta-jñâna and darśana,.. .... their minds acknowledging only One

Spirit, able in the 2 naya, free from the 3 forms of pride, having forsaken the 3 kinds of sin, averters of the 4 kinds of injury, possessed of the 4 kinds of ...., removers of the 5 ...., skilled in the essence of the 5 âchâras, discerners of the differences in the 6 schools of philosophy, performers of the 6 religious acts, devoted to the 7 naya, versed in the 8 angas, having acquired the 8 kinds of jñânâchâra, being released from the 9 kinds of brahmacharya, patient through the comfort of the 10 dharmas, practising the 11 śrâvakâchâra and the instruction in vows, devoted to the 12 forms of penance, moons in throwing light on the 12 angas of the śruta, distinguished for the 13 âchâra virtues and fortitude, inquirers into the 84 lakhs of living beings, kind to all creatures, suns in the sky of the Koṇḍakundânvaya, ... of the Dêśi-gaṇa, Pustaka-gachcha and Koṇḍakundânvaya, the royal priest of the three worlds Bhânuchandra-siddhânta-chakravartti, Sômachandra-siddhânta-chakravartti, Chaturmukha-bhaṭṭâraka-dêva, Simhanandi-bhaṭṭâchârya, S'ânti-bhaṭṭârakâchârya, the bhaṭṭâraka-dêva to ..... kirtti-dore, Kanakachandra-Maladhâri-dêva, Nêmichandra-Maladhâri-dêva, the .... of all the four holy gaṇas, 50 munîndras the gaṇadharas of the Kali age, and their disciples, the nun Gauraśrî, the nun Sômaśrî, the nun .... śrî, the nun Dêvaśrî, the nun Kanakaśrî, together with 28 bands of disciples—in the year Hêbaṇandi, on the 8th of the bright fortnight of Phâlguṇa, celebrated a holy festival at the tîrtha of śrî Gommaṭa-Dêva. Fortune.

114

(*Date ? A.D.* 1376.)

Be it well. Padmanandi-dêva, disciple of Traividya-dêva of the śrî-Mûla-sangha, Dêśi-gaṇa, Pustaka-gachcha, and Koṇḍakundânvaya,—in the year Naḷa, the first of the bright fortnight of Chaitra, Monday, became a royal swan among the lotuses the hearts of the fair ones of svarga. Fortune ....

115

(*Date ? about A.D.* 1138.)

Be it well. The auspicious great minister, purifier of the blessed, ... a hero in the field of battle, *Mariyâne* daṇḍanâtha's younger brother, considered a sun in giving, *Bharatamayya* daṇḍanâyaka, had these images of Bharata and Bâhubali Kêvali, the basadis, and the side doors of that tîrtha made for beauty; had this *rangada happaḷige* (? painted hall or hall of assembly) and the flight of grand stairs laid out; had the *rangama happaḷige* set up around śrî Gommata Dêva: and besides that, wherever you look in this Gangavâḍi nâḍ, the famous chief, having erected eighty virgin (? new) basadis, and repaired two hundred (that were in ruins), he obtained glory, the general Bharata.

116

(*Date A.D.* 1680.)

(*Abstract*):—In the year 1602 of the S'âlivâhana era, the year Siddhârthi, *Banadâmbike*, wife of Nâgappayya, younger brother of Siddappayya, son of Venkappayya, younger brother of Honnappayya, dêśa-kulakarṇi of the Monigunda sîme, came and obtained a view: accompanied by S'ruta-sâgara Varṇi.

At the same time Bhishṭappa, cousin (*maidhuna*) of Nâgavva, wife of Dânappa Seṭṭi, son of Jaḍagappa Nâgavva of Mârligûr, obtained a view.

117

(*Date ? A.D.* 1669.)

In the year Saumya, on the 7th of the dark fortnight of the beautiful Âśvayuja.—Sômanâthapura was reckoned an immemorial village in Konga nâḍ. In that village....

118

(*Date A.D.* 1648.—*Size* 2′ 10″ × 1′ 8″.)

(*In Nâgari characters and the ? Hindvi language.*)

Principally names of certain persons who united (apparently) to make a donation to the Chauvisa Tîrthankara basti.

119

(*Date A.D.* 1062.)

(*In Nâgari characters.*)

In Samvat 1119, the year ...... the bright fortnight of Vaiśâkha, ... praised in the Kâshṭa-saṅgha ....

120

(*Date ? A.D.* 1214.)

........Siṅghara Nâyaka, son of Vîra Vîra-Pallava Râya of Arakere, ...

121

(*Date ? A.D.* 1739.)

In the year Siddhârthi, on the 2nd of the bright fortnight of Kârttika, Raṅgaiya, son of Giri-gauḍa of Hirisâre, presented the Brahma Dêva manṭapa.

122

(*Date ? about A.D.* 1180.—*Size* 14′ 9″ × 4′.)

(*Abstract*):—*Nâga Dêva* Heggaḍe, son of Bamma Dêva Heggaḍe, disciple of Nâyakîrtti siddhânta chakravartti of the Koṇḍakundânvaya, having constructed a tank called Nâgasamudra, and planted a garden; the disciples (named) of the mortgagers gave up the garden and land to Nâga Dêva Heggaḍe, who presented them to provide for the eight kinds of worship of śrî Gommaṭa Dêva.

123

(*Date ? about A.D.* 1820.—*Size* 7′ 8″ × 5′ 1″.)

Records that Channaṇṇa, son of Dêviramma the wife of Puttasâmi Seṭṭi, had the manṭapa and the Âdi-tîrtha pond made.[6]

INSCRIPTIONS IN THE TOWN.

124

(*Date A.D.* 1182.—*Size* 7′ 3″ × 3′ 10″.)

May the honourable supreme profound *syâd vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

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[6] The continuation of the inscription is ridiculous and shows how low the Jains had degenerated.

Fortune to the Jinêndra doctrine, the destroyer of sin, a sun in dispersing the clouds the darkness of the false teachers.

Be it well. A birthplace of fortune, of a glory like the unequalled submarine fire, an earth surrounded by a wide ocean, the quarter in which rises the moon of unspotted fame, a place for the growth of varied (precious) things, filled with glory (or, living creatures), profound, ever praised, thus like the ocean shone the *Hoysaḷa* family.[7]

In it, a kaustubha of precious quality, like the celestial elephant in majestic power, like the moon in the clustre of rays (or learning), in giving as distinguished as the pârijâta, uniting all these qualities in one, was it not? that he was born—the terror of his enemies, king *Vinayâditya.*

His humility rejoicing the wise, his great valour terrifying the forces of the enemy, thus shone king Vinayâditya, displaying the meaning of his name, distinguished for his pure fame.

That Vinayâditya's wife, like the spell of the god of love, a dwelling place of good disposition and qualities, enlightened with all learning, was *Keleyabarasi* by name.

To that pair was born a son, as to S'achî and Indra was formerly born Jayanta, of a mind removed from sorrow, the king *Ereyanga.*

He to the Châlukya king was a right hand, a discus-weapon in splitting through the lofty mountains the groups of proud kings, a rain cloud to the crops those who chant praises, the earth glittering with his great glory resembled the white lotus, the celestial elephant, the cloud of autumn or the jasmine buds.

The wife of that lord of the earth, Ereyanga, ornament of kings, was a monument of beauty, abounding in virtuous qualities—*Êchala Dêvi*, are there any like her in devotion?

To those two, thus celebrated, were sons famous throughout the world by the names *Ballâḷa*, king *Vishṇu* and *Udayâditya.*

Of them the middle one, stretching out at once in the earth so as to unite the eastern and western oceans, by the sole exercise of the power of his own arm, became the chief—the only abode of greatness, a head-jewel of kings, sun to the Yâdava lotus, the king Vishṇu.

Kôyatûr, *Talavanapura* and *Râyarâyapura*, celebrated in the earth as the strongest of royal forts, faded away in the moving growing flames of Vishṇu's glory.

So many inaccessible forts of the enemy did he capture forcing a quarrel on them, so many kings did he subdue in battle with the showers of his arrows, so many who submitted did he out of kindness raise to high station, that to describe them by number would assuredly bewilder even Brahma.

As the goddess Lakshmî to the glorious Vishṇu whose crest is the king of kites, so did *Lakshmâ Dêvi*, with a face like the moon, shine as the chief wife to Vishṇu.

To them was born a son, like the god of love in distracting the minds of women, (though) from the beauty of his features they call him Atanu (the god of love, otherwise, the great), yet he does not in the least retaliate by shooting at crowds of women (like the god of love), but the brave he shoots at in battle and subdues—the unequalled king *Narasiṃha.*

Of his army what word (*i. e.* need to speak)? to him who came and had audience (he was) an ocean of nectar, (but) to him who from pride spoke high words—what shall I say?—the deluge which comes bursting its bounds in the destruction of the world, Yama, a fierce discus-weapon, the fire of the last day, a thunderbolt, a lion, the flaming central eye of S'iva,—this Narasiṃha.

The fair one, his other half—

Soft of foot, *Êchala Dêvi*, with beautiful teeth, giver of supreme happiness to king Narasiṃha, being well fitted for the rank of crowned great queen, shone in the world.

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[7] All the epithets may be interpreted in two ways—one referring to the ocean, the other to the Hoysaḷa family.

As of old from their sport the flower-arrowed (god of love) was born to Vishṇu and to the beautiful Lakshmî his wife, so to king Narasiṃha and his wife Êchala Dêvî was born, virtuous in conduct, great in merit, destroyer of the race of powerful enemies, an arm of victory, the king *Ballâḷa*.

To hostile kings, like a lion to the elephants, a full moon to the group of lotuses, a violent mind dispersing the clouds, a thunderbolt to the mountains, a sun in destroying the darkness, a fire of the last day (to consume them)—uprose *Vîra Ballâḷa Dêva*.

Lâla lost his pleasure, Gurjjara was seized with a dangerous fever through excessive fight, Gauḷa was as if pierced with a spear, Pallava had his hands full of sprouts, Chôḷa dropped his clothes[8]—when he sounded his drum in the van of the battle, that fire of the last day to the ocean powerful hostile kings, Vîra Ballâḷa Dêva.

When with haste in the pride of his arm *Oḍeyarasa* stood ready to fight, king Ballâḷa marched forth, and surrounding and besieging him in Uchchangi, the peaks of which had been reduced to powder by the tusks of his great elephants, captured king *Pâṇḍya*, together with his beautiful women, the treasury of his country, his father and all his horses.

Laying siege to Uchchangi, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kâma Dêva*, the famous *Oḍeyarasa* (or, the king Sanda Oḍeyar), his treasury and women, his troops of horses, he seized them all—the king Ballâḷa.

Be it well. Entitled to the five great drums, mahâ-maṇḍalêsvara, lord of the good city of Dvârâvatî, a submarine fire to the ocean Tulava, a forest fire to rival heirs, an elephant to the lotus the Pâṇḍya family, gaṇḍa bhêruṇḍa, hunter of the chiefs, plunderer of the Chôḷa camp, fierce in battle, a Kâma of the Kali age, feeder of the groups of bards, delighting in all gifts, obtainer of a boon from the goddess Vâsantikâ, sun in the sky of the Yâdava family, a head-jewel on the crowns of kings, eager in fight, champion over the Malapas, Sanivâra-siddi, Giri-durga-Malla—while distinguished with these and other titles, the auspicious Tribhuvana-Malla, capturer of Talakâḍu, Kongu, Nangali, Noḷambavâḍi, Banavâse, and Hanungal, the mighty-armed Vîra Ganga, the valiant Hoysaḷa *Vîra-Ballâḷa-Dêva* was ruling the empire of the south in peace and wisdom, punishing the evil and protecting the good—

The dweller at his lotus feet.

(*Abstract*):—His god Hara, his king Vîra Ballâḷa Dêva, his father S'ambhu Dêva, his mother Akkavve—was the lord *Chandra-mauḷi*. He was a Brahman learned in all sciences and became minister to Vîra Ballâḷa.

His wife was Âchiyakka, a true Gangâ dêvi (the celestial Ganges), whose descent was as follows:—In Mâsavâḍi nâḍ there was a perfect S'râvaka (? a Jaina), the lord S'iveya Nâyaka; his wife was Chandavve. They had a son Vija Bamma Dêva heggaḍe; his brother was Vâveya Nâyaka; whose sister was Kâlavve. Her sister, wife of Hemmâḍi Dêva, king of Mâsavâḍi, was Achala Dêvi. Her brother was Sôvana Nâyaka, whose wife was Bâchavve. They had a son, the dêsiya daṇḍanâyaka Bammeya Nâyaka, whose wife was Dôbavve, daughter of Malli Seṭṭi and Mâbhave Seṭṭikavve. Bammeya Nâyaka's younger brother was Mâra, whose younger sister was Achala Dêvi, whose younger sister was Chandavve, whose younger brother was Kâma.

As to S'iri and Vishṇu was born Kusumâstra, and to S'ambhu and Pârvati was born Shaḍvadana (Shaṇmukha), so to the lord Chandramauḷi and Âchiyakka was born Sôma.

Her god Jina, her guru Nayakîrtti, her husband Chandra-mauḷi, who surpassed *Âchaḷa Dêvi* in this world in fame?

[8] All the expressions are plays on the names.

In the Belguḷa tîrtha did she cause to be made a beautiful dwelling for the Jinapati śrî Pârśva Dêva,—Âchala Dêvi, firm in devotion to the lotus feet of Bâlachandra muni, the chief disciple of the celebrated Nayakîrtti yôgîndra.

That guru's family was of the śrî-Mûla-saṅgha, the Dêśi-gaṇa, the Pustuka-gachcha, and Koṇḍakundânvaya. He was the son of Chandra-siddhânta-dêva. His disciples were Bhânukîrtti munipa, Prabhâchandra Dêva, Mâghanandi muni, Padmanandi vratîśa, and Nêmichandra muni. Praise of Bâlachandra munipa.

As Gauri by performing penance won Chandramauḷi (S'iva), so in former births did Âchale, by which she won (the lord) Chandramauḷi.

In the S'aka year 1104, the year Plava, on the 3rd of the dark fortnight of Pushya, Friday, at the time of the sun's going north,—

The lord Chandramauḷi, begging it for the Pârśva Dêva temple which his wife Âchala Dêvi had made in the Belguḷa tîrtha, the generous king Vira Ballâḷa made a gift of *Bammeyanahaḷḷi*, for as long as earth and ocean endure.

And the gift which that king had made, Âchale, worshipping the feet of Bâlachandra-muni, presented for Jinapati as long as the four oceans endure.

The boundaries of that village thus presented with pouring of water (here follow the details).

And she (also) gave *Bâmagaṭṭa* in the Bekka veḷkere, having purchased it from Bâcha, younger brother of the accountant Kôśiyaṇṇa: its boundaries (here follow the details).

And all the Dêsigas, Nâḍigas and Nagartas gave up for the eight kinds of worship of the god the following dues :—for a load of grain 1 baḷḷa, for a load of areca-nut 1 quarter baḷḷa, for a load of pepper (or chillies) 1 hâga, for a load of turmeric 1 hâga, for a bundle of cotton 1 hâga, for a bundle of women's cloths 1 hâga visa, for a load of betel leaves 600.

(Imprecatory verses.) Great good fortune.

125

(*Date A.D.* 1446.—*Size* 1' 5" × 5".)

In an evil year named Kshaya, in the second Vaiśâkha, on Tuesday which fell in the dark fortnight, the abode of valour, *Dêva Rây*, obtained death—alas, the unparallelled—on the 14th. How, O Yama, can fate be averted.

126

(*Date A.D.* 1404.—*Size* 1' 6" × 4".)

In the year Târaṇa, on the 10th of the dark fortnight of Bhâdrapada, Monday, *Harihara Râya* went to svarga.

127

(*Date A.D.* 1446.)

Commences in the same way as No. 125, but stops at the day of the week.

128

(*Date A.D.* 1266.—*Size* 2′ 7″ × 1′ 11″.)

(*Abstract*) :— Praise of Nayakîrtti vrati râja. His disciples were Bhânukîrtti siddhânta dêva' Bâlachandra dêva, Prabhâchandra dêva, Mâghanandi bhaṭṭâraka dêva, Padmanandi dêva, Nêmichandra paṇḍita dêva, and his disciple Nayakîrtti dêva.

Praise of the merchant citizens of Beḷguḷa tîrtha.

(*Translation*) :—The śâsana which Nayakîrtti dêva wrote for all the Nagartas of Gommaṭa-pura, in the presence of the senior treasurer Râma Dêva Nâyaka, minister of Sômêśvara Dêva, the son of the mighty emperor Vîra Ballâḷa Dêva :—

For (? each) house in Gommaṭa-pura, beginning with the year Akshaya, to continue as long as sun, moon and stars, the monied will pay 8 haṇa on their stock (or capital) and remain in peace.

Among the mills of the oil-mongers, whatever justice or injustice of the palace, (whatever) loss or expense may come, the âchâri of that place must himself pay and settle it ; there is no statement on account of families.

If, transgressing the regulations of this order, one or two among the citizens of this tîrtha, becoming leaders, give bad advice to the âchâri and, thinking together, make ? foul play and put it into the mind of the âchâri to ask for a reduction of the ? rate, they are traitors to the congregation and traitors to the king.

The guild of merchants will not cast lots, nor ? demolish the long established customary fees.

If, knowing this, the Nagartas disregard it, the Nagartas themselves are the destroyers of this charity : moreover the âchâri and wicked people are not its destroyers.

If one or two headmen, without the consent of the Nagartas, enter into the house of the âchâri or into the palace, they are traitors to the congregation. For free grants and remissions they will follow the old customs.

Whoso destroy this regulation are guilty of killing cows and Brahmans on the banks of the Ganges.

Whoso seizes a gift made by himself or by another will be born a worm in ordure for sixty thousand years.

129

(*Date A.D.* 1283.—*Size* 1′ 11″ × 1′ 2″.)

(*Abstract*) :—Praise of the Jina śâsana. Praise of Mâghanandi. Praise of the *Hoysaḷa* family.

In the S'aka year 1205, the year Chitrabhânu, the 10th of the bright fortnight of S'râvaṇa, on Thursday, *Bâlachandra dêva*, disciple of Nêmichandra paṇḍita dêva, râja guru and head of the Iṅguḷêśvara Dêśi-gaṇa of the śrî-Mûla-saṅgha, and all the merchant citizens, heads of the Balâtkâra gaṇa and adherents of Mâghanandi siddhânti chakravartti, râja guru to the Hoysaḷa king, made a grant of land at Râchênahaḷḷi to provide for the offerings to the god Âdi of the Nagara Jinâlaya.

130

(*Date A.D.* 1196.—*Size* 3′ 9″ × 1′ 7″.)

May the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. A birthplace of fortune, of a glory like the unequalled submarine fire, an earth surrounded by a wide ocean, the quarter in which rises the moon of unspotted fame, a place for the growth of varied (precious) things, filled with glory (or living creatures), profound, ever praised, thus like the ocean shone the *Hoysaḷa* family.[9]

In it, a kaustubha of precious quality, like the celestial elephant in majestic power, like the moon in the clustre of rays (or learning), in giving as distinguished as the pârijâta, uniting all these qualities in one, was it not? that he was born—the terror of his enemies, king *Vinayâditya.*

Vinayâditya's son was Eṛeyaṅga; and his son the famous Vishṇu; whose offspring was this Narasiṃha. His son—

Lâla lost his pleasure, Gurjjara was seized with a dangerous fever through excessive fright, Gauḷa was as if pierced with a spear, Pallava had his hands full of sprouts, Chôḷa dropped his clothes[10]—when he sounded his drum in the van of the battle, that fire of the last day to the ocean powerful hostile kings, Vîra Ballâḷa Dêva.

Laying siege to Uchchaṅgi, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kâma Dêva*, the famous *Oḍeyarasa*, his treasury and women, his troops of horses, he seized them all—the king Ballâḷa.

Be it well. Entitled to the five great drums, mahâ maṇḍalêśvara, lord of the good city of Dvârâvatî, a submarine fire to the ocean the Tuḷava army, a wild fire to his heirs, an elephant to the lotus the Pâṇḍya race, gaṇḍa-bhêruṇḍa, hunter of the chiefs, plunderer of the Chôḷa camp (or capital), terrible in war, a Kâma of the Kali age, satisfier of the desires of all the eulogists, delighting in all gifts, obtainer of a boon from the goddess Vâsantikâ, sun in the sky of the Yâdava race, a head-jewel on the crowns of chiefs, eager for war, champion over the Malapas, Sanivâra siddi, Giridurgga Malla, while with these and other titles, the auspicious Tribhuvana Malla, the capturer of Taḷakâḍu, Koṅgu, Naṅgali, Noḷambavâḍi, Banavase and Hânuṅgal, the mighty armed Vîra Gaṅga, the valiant emperor *Hoysaḷa Vîra Ballâḷa Dêva*, punishing the evil and protecting the good in the whole earth, was ruling the kingdom in peace and wisdom :-

Freed of all enemies by the blows of the end of the dreadful club in his hands, and fixed in the centre of the earth surrounded by the moat of the four oceans, adorned with the lotus feet of the southern Kukkuṭêśvara lord Jina, and shining with the residences of Kamaṭha Pârśva Dêva and various Jinas, was the auspicious Beḷuguḷa tîrtha : whose mahâ maṇḍalâchârya was Nayakîrtti vrati-râja (his praises).

Nayakîrtti vrati-râja's disciples were Dâmanandi-traividya-dêva, Bhânukîrtti-siddhânta-dêva, Bâlachandra-dêva, Prabhâchandra-dêva, Mâghanandi-bhaṭṭâraka-dêva, Mantravâdi-bhaṭṭâraka-dêva and Nêmichandra-paṇḍita-dêva.

An adherent of the mahâ maṇḍalâchârya Nayakîrtti chakravartti, the ornament of the śrî-Mûla-saṅgha, Dêśi-gaṇa, Pustaka-gachcha and Koṇḍakundânvaya, was—

(*Abstract*) :—*Nâga Dêva*, son of the minister Bamma Dêva. His wife was Chandavve, daughter of the paṭṭaṇa-sâmi Guṇa Malli Seṭṭi and Mâvavve. To Nâga Dêva and Chandavve was born a son the paṭṭaṇa-sâmi Malli Dêva.

To the lord Bamma Dêva and Jôgavve was born the paṭṭaṇa-sâmi Malli Dêva : to whom and to Kâmala Dêvi was born . . . . Nâga Dêva, the lord of Chandale.

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[9] See note p. 173. | [10] See note p. 174.

By *Nâga*, the Vîra-Ballâḷa-paṭṭaṇa-sâmi, were built the dancing hall and terrace of Pârśva Dêva. In memory of the departure of Nayakîrtti chakravartti he had made a residence and a tomb : and in front of the basadi of Kamaṭha Pârśva Dêva a stone pillar and a dancing hall. And thereafter he had made the Nagara Jinâlaya.

Praise of the merchant citizens of Beḷguḷa tîrtha, who made donations to that Jinâlaya.

In the S'aka year 1118, the year Râkshasa, the 1st of the bright fortnight of Bhâdrapada, Thursday, the modalêri garden in the voḷagere to left of the Nagara Jinâlaya ; 6 salage of paddy field ; below the pond before Uḍuka's house 10 koḷaga of dry land ; to the south of Kêti Seṭṭi's street north of the Nagara-Jinâlaya, two houses ; and in the row of shops . . . . for two oil mills and a house, 5 haṇa ; for a wholesale store in the town, 3 haṇa.

131 *a*

(*Date A.D.* 1280.—*Size* 2′ × 1′.)

Be it well. In the S'aka year 1203, the year Pramâdi, on the 10th of the bright fortnight of Mârgaśira, Thursday, the officiating priests of the Nakhara-Jinâlaya made with all the citizens of the Beḷuguḷa tîrtha an agreement as follows :—The wet and dry lands of the temple gifts to the god Âdi Dêva of the Nakhara-Jinâlaya will we cause to be cultivated, and devoting the produce to the eight kinds of worship of the god will make without fail the offerings appointed by the citizens. Whoso of our family to our children's children shall sell, mortgage or give on contract the wet and dry lands bestowed upon the god, is a traitor to the king and a traitor to the congregation. Thus have we agreed and written. In token of their acceptance, (signed) S'rî Gommaṭanâtha.

And Sôvaṇṇa of Huligere, for the daily anointing of the god Âdi Dêva of the Nagara-Jinâlaya of the Beḷuguḷa tîrtha, made a permanent gift of five gadyâṇa : this money is for 1¼ baḷḷa of milk.

131 *b*

(*Date A.D.* 1288.—*Size* 8″ × 1′.)

In the year Sarvadhâri, on the 5th of the bright fortnight of the second Bhâdrapada, Thursday, all the jewel-citizens of Jinanâthapura at the Beḷuguḷa tîrtha made an agreement among themselves as follows :—For the repairs of the temple of Âdi Dêva of the Nagara-Jinâlaya, and for other temple purposes, all the citizens of those two cities granted, for Âdi Dêva, with pouring of water, to continue as long as sun, moon and stars, at the rate of one gadyâṇa for every hundred gadyâṇa of ? profit obtained either from their own people or from foreigners.

Whoso secretly speaks against this, may his race be childless ; he is a traitor to the god, a traitor to the king and a traitor to the congregation.

In token of the agreement and approval of all the citizens, (signed) S'rî Gommaṭa.

132

(*Date about A.D.* 1390.—*Size* 1′ 5″ × 1′ 7″.)

Be it well. To the chaityâlaya named Bhuvana-chûḍâmaṇi, which the disciple of Abhinava Chârukîrtti paṇḍitâchâri, of the śrî-Mûla-saṅgha, Dêśi-gaṇa, Pustaka-gachcha and Koṇḍakundânvaya ; adorned with ornaments of agreeableness and many other qualities, a head-jewel of the royal favour, *Maigâyi* of Beḷuguḷa made—prosperity, happiness, fortune.

133

(*Date ? about A.D.* 1390.—*Size* 1′ 6″ × 1′ 6″.)

The lay-disciples of Paṇḍita-dêva,—Nâga goṇḍa, the son of Nâga Channa goṇḍa of Beḷuguḷa, and Kala goṇḍa of Muttuga Honnênahaḷḷi, with other gauḍas, presented to the basti which Maṅgâyi had had made, the wet and dry cultivation fields of the Doḍḍana kaṭṭe.

Whoso destroy this are sinners who have slain a thousand cows in Vâraṇâsi.

Great good fortune.

134

(*Date ? A.D.* 1532.)

Praise of the Jina śâsana and of Gommaṭêśa.

In the year Nandana, the 3rd of the bright fortnight of Pushya, Sunday, *Gummaṭaṇṇa*, the disciple of the Hiri Ayya of Gerasoppe, having written it in the presence of Gummaṭanâtha, built a small basti on the lower hill; repaired three bastis at the north gate, (and) the Maṅgâyi basti; repaired the Hagalaya[1] basti; made gifts for supplying food in one . . . .

135

(*Date ? A.D.* 1539.)

In the year Vikâri, the 1st of the bright fortnight of S′râvaṇa, śrîmatî Avvegaḷ of Gerasoppe, with the whole multitude of her company. . . .

136[2]

(*Date A.D.* 1368.—*Size* 3′ 4″ × 2′ 2″.)

Be it well. Possessed of every honour, the great fire of the mare-faced to the ocean of heretics, the original slave at the lotus-feet of śrî Raṅga Râja (or the king of S′rîraṅga[3]), donor of a path to the jewelled temple of the world of holy Vishṇu,—*Râmânuja* triumphs, the king of royal yatis.

In the S′aka year 1290, the year Kîlaka, the 1st of the bright fortnight of Bhâdrapada, Thursday, at the time when,—Be it well. The auspicious mahâ maṇḍalêśvara, the victor over hostile kings, the punisher of kings who break their word, the auspicious *Vîra Bukka Râya* was conducting the government of the world,—mutual strife having arisen between the Jainas and the *bhaktas*[4] (or faithful), the blessed

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[1] A village to the south of S′ravaṇa Beḷgoḷa.

[2] This inscription is commonly known as Râmânujâchârya's s′âsana. An erroneous version of it, made for Colonel Mackenzie, was published in 1809 in *Asiatic Researches*, Vol. IX, p. 270. The situation of the inscription is there said to be "on a stone, upon the Hill of Beḷgoḷa, in front of the Image." If this was correct, the stone must have been since removed to its present position, which is in the town and not on the hill.

[3] Srirangam near Trichinopoly. The king here referred to is the idol Sri Ranganâtha in the great temple there.

[4] From the tenor of the inscription this should mean the Vaishṇavas, and it has always been understood that it was their hostility to the Jains which was on this occasion put a stop to. But a S′rî Vaishṇava paṇḍit points out to me that the term *bhaktas* is never commonly applied to Vaishṇavas, but means S′ivabhaktas, which is a well-known term, in general use. In his view of the case, therefore, the object of the arrangement now made was to place the Jains under the protection of the S′rî Vaishṇavas against the attacks of the S′ivabhaktas. This is certainly plausible, but seems to be a forced interpretation; and such an arrangement would be more likely to excite a breach of the peace than prevent it.

people (*i. e.* the Jainas) of all the districts included within Ânegoṇḍi[5], Hosapaṭṭaṇa, Penagoṇḍe[6] and Kallehadapaṭṭaṇa, having made petition to that Bukka Râya of the injustice done by the *bhaktas*, the Mahârâya, under the hand[7] of the S'ri Vaishṇavas of the eighteen districts[8], especially of Kôvil Tirumale, Perumâḷ-Kôvil and Tirunârâyaṇapuram[9], including all the *âchâris*, all the *samayas*[10], all the respectable men, those living on alms[1], the (temple) servants of the holy trident-mark[2], of the holy feet[3], and the drawers of water, the four (thrones)[4] and the eight *tâtas*[5], the instructors of the true faith[6], the Tirukula and Jâmbavakula[7],—declaring that between the Vaishṇava *darśana*[8] and this Jaina *darśana* there was no difference whatever, the king, taking the hand of the Jainas and placing it in the hand of the Vaishṇavas, (decreed as follows) :—

In this Jaina darśana, according to former custom, the five big drums[9] and the kalaśa (or vase) will (continue to) be used. If to the Jaina darśana any injury on the part of the *bhaktas* should arise, it will be protected (in the same manner) as if injury to the Vaishṇavas had arisen.

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[5] Ânegunḍi on the Tuṅgabhadrâ, on the opposite side of the river to the former city of Vijayanagar.

[6] Penugoṇḍe, a well-known hill in the south-east of the Bellary district, and a royal city after the fall of Vijayanagar.

[7] *kaiyyallu*; from this it would appear that a written agreement was taken from them.

[8] A term used in other inscriptions with reference to the S'rî Vaishṇavas.

[9] Kôvil is S'rîraṅga or S'riṅgam; Tirumale is Tripati in Kadapa district; Perumâḷ-Kôvil is Kañchi or Conjeveram, Tirunârâyaṇapuram is Mêlukôṭe in Mysore, to the north of Seringapatam.

[10] The *samaya* were *dâsaris* or Vaishṇava religious mendicants, invested with authority as censors of morals. No religious ceremony or marriage could be undertaken without gaining their consent by payment of fees, &c. Under the former Râjas the office was farmed out in all the large towns, and credited in the public accounts as *samayâchâra*. An important part of the profits arose either from the sale of women accused of incontinency, or from fines imposed on them for the same reason. The unfortunate women thus put up for sale were popularly known as Sarkâr wives. "The rules of the system" says Wilks, "varied according to the caste of the accused. Among Brahmans and Kômatis females were not sold but expelled from their caste and branded on the arm as prostitutes; they then paid to the *ijârdâr* (or contractor) an annual sum as long as they lived, and when they died all their property became his. Females of other Hindu castes were sold without any compunction by the ijârdâr, unless some relative stepped forward to satisfy his demand. These sales were not, as might be supposed, conducted by stealth, nor confined to places remote from general observation; for in the large town of Bangalore itself, under the very eyes of the European inhabitants, a large building was appropriated to the accommodation of these unfortunate women; and so late as the month of July 1833, a distinct proclamation of the Commissioners was necessary to enforce the abolition of this detestable traffic."

[1] *mushṭikaru*,—taken as meaning those who subsist on *mushṭi*, a handful of grain given as alms.

[2] The *nâma* or *trinâma*, the symbol of the Vaishṇavas.

[3] *Tiruvaḍi* for *tiruvaḍi*.

[4] The word following *nâl* or four is not very clear, but it seems to refer to the occupants of four thrones, or *simhâsanâdhipatis* appointed by Râmânujâchâri, namely, Tirumalay, Kandâḍi, Bhaṭṭâchâr and Nallân-chakravarti.

[5] *Tâta*, literally grandfather. Certain Vaishṇava teachers of the priestly order are called *tâtâchâri*, and are representatives of eight principal ones, appointed by Râmânujâchâri, who were called the *ashṭa-dig-gaja*.

[6] This term is not clear, and one copy makes it *sâmantajôvakkalu* (?). It probably refers to an inferior class of religious teachers under the *tâtaingaḷu*.

[7] The Tiru-kula and Jâmbava-kula are two tribes of Holeyas or outcastes, still so called. They are credited with having assisted Râmânujâchâri in recovering the image of Krishṇa, called Shelva-pulle Râya, at Mêlukôṭe, from Delhi, whither it had been carried off by the Muhammadans. Hence they have the privilege of entering the temple once a year to pay their devotions. The following is Buchanan's account of the image and of its rescue :—"Although the image represents *Krishṇa*, it is commonly called *Chilla-pulla Râya*, or the darling prince; for *Chillapulla* is a term of endearment which mothers give to their infants, somewhat like our word darling. The reason of such an uncommon appellation being given to a mighty warrior is said to be as follows. On Râmânuja's going to Mêlukôṭe, to perform his devotions at that celebrated shrine, he was informed that the place had been attacked by the *Turc* king of *Delhi* who had carried away the idol. The *Brahman* immediately set out for that capital; and on his arrival he found that the king had made a present of the image to his daughter; for it is said to be very handsome, and she asked for it as a plaything. All day the princess played with the image; at night the god assumed his own beautiful form, and enjoyed her bed; for *Krishṇa* is addicted to such kinds of adventures. This had continued for some time when *Râmânuja* arrived, and called on the image, repeating at the same time some powerful *mantrams*; on which the idol immediately placed itself on the *Brahman's* knee. Having clasped it in his arms, he called it his *Chillapulla* and they were both instantaneously conveyed to Mêlukôṭe. The princess, quite disconsolate for the loss of her image, mounted a horse and followed as fast as she was able. She no sooner came near the idol than she disappeared, and is supposed to have been taken into its immediate substance; which in this country is a common way of the gods disposing of their favourites. A monument was built for the princess; but as she was a *Turc*, it would have been improper to place this building within the walls of the holy place; it has therefore been erected at the foot of the hill, under the most abrupt part of the rock."

[8] From what follows it is evident that *darśana* is not used here in the sense of doctrine or religious system, but in the sense of religious procession to visit a god or shrine.

[9] The *pañcha mahâ s'abda* commonly included among the attributes of great chieftains.

In (the matter of) this custom, the S'rî Vaishṇavas will set up the decree in all the *bastis* throughout the kingdom. As long as sun and moon endure, the Vaishṇava *samaya* will continue to protect the Jaina darśana. The Vaishṇavas cannot (be allowed to) look upon the Jainas as in a single respect different.

The *tâtas* of holy Tirumale, by consent of the blessed people of the whole kingdom,—the Jainas throughout the whole kingdom having given according to their doors house by house one *fanam* a year (to provide) for the personal protection of the god[10] at the tirtha of Beḷguḷa—will with the gold so raised appoint month by month twenty servants for the personal protection (or as a body-guard) of the god; and with the remainder of the gold will cleanse and purify the ruined Jinâlayas: and as long as sun and moon endure, allowing no failure in this custom, and giving (the money) year by year, will acquire fame and merit.

This rule now made whoso transgresses is a traitor to the king, a traitor to the assembly (*sangha*) and to the congregation (*samudâya*).[1] Be he devotee, or be he village headman, that destroys this work of merit, they incur the guilt of killing a cow or a Brahman on the bank of the Ganges. Whoso takes away land given by himself or by another is born a worm in ordure for sixty thousand years.

Subsequent addition at the top.

. . . . dvi Seṭṭi of Kalleha and Busuvi Seṭṭi having made application to Bukka Râya, the *tâtas* of Tirumale came and had the . . . . . . repaired. And both parties uniting bestowed on Busuvi Seṭṭi the title of Singha-nâyka.

137 *a*

(*Date about A.D.* 1160.—*Size* 4′ 10″ × 3′ 1″.)

The first part corresponds word for word with No. 124 (omitting the 2nd verse) down to "the flaming central eye of S'iva—this Narasimha." Then continues—To the flames of the wild-fire the rising pride of hostile kings, a cloud of the last deluge; to the lamp hostile kings, a blinding dust-storm; to the serpents hostile kings, a kite; to the groups of lotuses hostile kings, an elephant; to the mountains hostile kings, a discus weapon; to the elephants hostile kings, a lion—was Nṛisiṃha.

Be it well. Entitled to the five great drums, mahâ maṇḍalêśvara, lord of the chief city Dvârâvatî, a submarine fire to the ocean the Tulava forces, a wild-fire to rival heirs, an elephant to the lotus the Pâṇḍya family, gaṇḍa-bhêruṇḍa, hunter of the chiefs, plunderer of the Chôḷa camp (or capital), fierce in war, a Kâma of the Kali age, satisfier of the desires of all the eulogists, rejoicing in all gifts, obtainer of a boon from the goddess Vâsantikâ, sun in the sky of the Yâdava family, head-jewel on the crowns of chiefs, eager for war, champion over the Malapas,—while, distinguished with these and other titles, the auspicious Tribhuvana Malla, capturer of Talakâḍu, Kongu, Nangali, Noḷambavâḍi, Banavâse and Hânungal, the mighty-armed Vîra Ganga the valiant *Hoysaḷa Nârasiṃha Dêva*, punishing the evil and protecting the good in the region of the South, was ruling the kingdom in peace and wisdom.

The dweller at the lotus-feet of his father king Vishṇu:—

(*Abstract*):—*Hulla* chamûpa was mantri to king Nârasiṃha. His father was Yaksha Râja of the Vâchi-vaṃśa; his mother . . . . ; his god Aruhan; his lord, the jewel of Yadu kings, Nârasiṃha. (Praises of the treasurer Pullapa or Hullana.) If it be asked who from the beginning were firm promoters of the Jina doctrine,—Râya, the minister of king Râcha-Malla; after him, Ganga, the minister

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[10] That is, the colossal image of Gommaṭêśvara.

[1] As *sangha* refers to the Jainas, *samudâya*, which has the same meaning, probably refers to the Vaishṇavas.

of king Vishṇu ; and after him, Hulla, the minister of king Nṛisiṃha Dêva. His guru was the jagad-guru Kukkuṭâsana Maladhâri dêva.

The great Jina temple at Bankâpura, built by ? the Uppaṭṭayta[2] , which was completely in ruins, he caused to be rebuilt anew.

Moreover in the same place—The Jinâlaya erected by Kaliviṭa[3] , so called because formerly he was given to robbery (*kalitana*) and adultery (*viṭatva*), which was completely ruined, he rebuilt, raising it as high as Kailâsa.

And in the great tîrtha of Kopana he made permanent grants of land and money for the sangha of 24 Jina munis.

And in that celebrated original tîrtha Kellangere[4] , formerly erected by the Gangas, of which by lapse of time only the name remained, he caused to be made a splendid abode for Jina, from the ground to the kalaśa, so as to stand to the end of time. And in Kellangere he (also) made five large bastis and five beautiful ponds.

Hulla chamûpa's good qualities it is impossible to describe, for who can say how much water there is in the ocean ?

He also built an abode (or temple) for the 24 tîrthakaras in this chief tîrtha of Beḷguḷa. And he built a large Jina temple, which, like Gommaṭa, was an ornament to Gommaṭapura. Together with its cloisters, a dancing hall, a Jina house of stone on either side, a palace with royal gates adorned with all manner of carving, and an abode for the 24 tîrthakaras.

Praises of Nayakîrtti siddhânta dêva, disciple of Guṇachandra siddhânta dêva, ornament of the śri-Mûla-sangha, Pustuka-gachcha, and Koṇḍakundânvaya.

On his coming from a tour of victory in all quarters, king Narasiṃha seeing him, presented with great joy for the Jinas Gommaṭa and Pârśvanâtha, and for this abode of the 24 images, the village of Savanêra, to continue without fear to the end of the world.

And appointed the mahâ maṇḍalâchârya Nayakîrtti siddhânta chakravartti as the âchâri thereof.

King Nârasiṃha, approving of this Jaina mansion which the ocean of good qualities Hulla daṇḍâdhipa had erected, on his begging for it, presented the village of Savanêra, to endure as long as ocean, sun, moon and the globe of the earth continue. (Boundaries of the village.)

The money obtained from this place will be used for repairing the âchâri's and other dwellings and the basadis, for the worship and decoration of the god, and for gifts of food to the people visiting the basadi and to the assembly of ṛishis. (Imprecatory verse.)

May Supârśva Dêva bless the minister Hulla Râja and his wife Padmâvatî with health, long life, glory and prosperity. (Praises of Padmalâ Dêvî. Praises of Bhânukirtti vratîndra.)

The sênâpati Hullapa made over the village of Savanêra, with pouring of water, to Bhânukîrtti yatipati, son of Nayakîrtti munîśvara.

137 *b*

(*Date A.D.* 1278.—*Size* 2′ × 10″.)

Be it well. In the year 1200 of the victorious S'âlivâhana S'aka, the year Bahudhânya, the 1st of the bright fortnight of Chaitra, Friday, for the daily anointing of śri-Vallabha-dêva, the god of

[2] *Uppaṭṭa*, according to the dictionary, means anything given to quiet a child. There is a fine old Jaina temple at Bankâpur called the Arvattu-kambhada basti or Sixty column temple (see Dharwar Gazetteer, p. 653.)

[3] The mahâ-sâmanta Kali-Vitta, of the Chellaketana family, had the government of the Banavâsi province, as a feudatory under the Ratta king Kannara, in 945 A.D. (Inscription at Kyâsanûr in Dharwar. See Fleet's *Kan. Dyn.* 37.)

[4] Apparently near Kollâpura, see No. 40.

Bhaṇḍâri Ayya's basadi, as a permanent endowment, Munichandra dêva, disciple of the mahâ maṇḍalâchârya Udâyachandra dêva, presented ½ a gadyâṇa and 2½ fanams for 2 measures of milk : Padumanandi dêva, disciple of Chandraprabha dêva, gave 7 pa 1 da : Padumaṇṇa, son of Sâtaṇṇa, younger brother of the mahâ maṇḍalâchârya Nêmichandra dêva, gave 2 ga 2 pa : Pârisa Dêva, younger brother of Bommo Seṭṭi, 1 ga 2½ pa : Mâdaiya, sênabôva of Jannavera, 1 ga 2½ pa : his younger brother Pârisa dêvaiya, 1 ga 2½ pa : Chikkaṇṇa, son of Padumaṇṇa, 1¼ ga 1 pa : Nemmadiyakka, (daughter) of Bhâratiyakka 8 pa for an offering.

137 *c*

(*Date A.D.* 1296.—*Size* 2′ 6″ × 10″.)

The assembly of the śrî-Mûla-saṅgha, who were mahâ-maṇḍalâchâryas and râja-gurus, in the year Durmukhi, the 5th of the bright fortnight of Âshâḍha, saying " Keep whatever you have obtained from the paddy lands and dry fields, together with the waste land, the firewood, leaves, decay of the basadi house and so forth, belonging to the endowments of Gommaṭa dêva, Kamaṭha Pârśva dêva, śrî-Vallabha dêva of Bhaṇḍâraiya's basadi, and principal basadis,"—letting that go, all the jewel-citizens of the Beḷuguḷa tîrtha, the farmers and subjects of Kabbâhu-nâtha . . . . . . ordained that the five gadyâṇa which Sambhu-dêva had unlawfully disposed of to śrî Vallabha-dêva's Hâduvarahaḷḷi, should be expended on the festivals of those gods and Vallabha-dêva, and that the eight rights of possession, with the petty taxes, whatever they might be, of that village should be expended on the festivals of those gods and Vallabha-dêva.

138

(*Date A.D.* 1160.—*Size* 5′ 10″ × 2′ 9″.)

(*Abstract*) :—Praise of the Jina śâsana.

Be it well to the Hoysaḷa family, sprung from Yadu. In it was born *Vinayâditya* : whose wife was Keliya Dêvî, formed by Brahma of all the beautiful things in the three worlds. Their son was *Ereyaṅga* : his praises.

Who is able to describe the sports of the valour of the arm of king Ereyaṅga : in a moment he burnt Dhârâ, the city of the ruler of Mâḷava ; he speedily struck fear into the camp (or city) of Chôḷa, who was scratching his arm in auxiety for war[5] ; he laid waste Chakragoṭṭa, and broke the king of Kaliṅga.

His wife was Êchala ; her praises. She bore to the king (a son) *Vishṇu* ; his praise.

Koyatûr[6] was cut in pieces, Koṅga Râyarâyapura[7] was burnt, the door of the Ghâṭs was closed, the city of Kañchi was made to tremble—by that king Vishṇu.

Moreover—With the tramp of his mighty army he trod to dust the fortress of the king of Virâṭa[8] , he made Vanavâsi a true forest abode (*vanavâsa*)—the king Vishṇu—and shook the great Vallûr.

Moreover—With the dust of his army of foot-soldiers he covered up the river Malaprahâriṇi[9] , and made his sword blunt with the blood of kings slain by him—king Vishṇu.

Moreover —To king Narasiṃha-varuma[10] like an axe to a tree or Paraśu-Râma to Sahasrabhuja, this wonderful king Vishṇu became the destroyer a hundred times of the Kshatriyas.

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[5] A sign of impatience to engage in contest on the part of Jeṭṭis or wrestlers.

[6] Coimbatore, south of the Nilagiris.

[7] Taḷa Mâlingi on the Kâvêri, opposite to Talakâḍ.

[8] Hângal, 50 miles south of Dhârwâḍ.

[9] The Malpurba, a tributary of the Krishṇa, flowing through the Kaladgi district.

[10] A Chôḷa feudatory, see No. 90.

Râhu to (eclipse) the sun the great bravery of Adiyama[1]; a discus-weapon in smiting through the great mountain Veṅgiri; the wealth of Talavana-pura[2] he also seized, along with the victory over his enemy— that Vishṇu.

Moreover—The ocean of the army sent (against him) by the Emperor (*Chakri*) under Jagad-Dêva, the king of Mâḷava, and others, he drank up (like Agastya) in his might, taking them up in his hand, powerful as Death: and then with his sword he subdued the earth from the east to the west as far as the Kṛishṇa-vêṇî—Vishṇu—by the power of whose arms the Vindhya mountains were reduced to powder.

Moreover—A mighty lion to the king Iruṅgôḷa; an axe in cutting down the group of trees the Kadamba kings; so great fame did he gain by his actions and valour that this king Vishṇu's qualities cannot be compassed by words.

His wife was Lakshmî Dêvi: and to them was born Narasiṃha.

Barbbara, quit your pride; Chôḷa, make up your money into heaps; Chêra, seek for safety; Gauḍa, represent your case from a distance:—thus do the heralds at the court of the great king Narasiṃha continually proclaim, with shouts louder than thunder.

Further praises of Narasiṃha, who had the second name of Bhujabala Vîra Gaṅga, the valiant Hoysaḷa, who protects the four orders as the sea preserves its bounds. His wife was Êchala Dêvî.

By his (Narasiṃha's) own treasurer (*bhaṇḍâri*),—when, having destroyed all the race of enemies, he was returning from a tour of victory like the sun rising over the mountain of the east glittering with gems; having done obeisance at the two feet of the southern Kukkuṭêsvara Jina—was this treasury established for the promotion of the kingdom.

By his sarvvâdhikâri, who in management of affairs was superior to Yôgandha Râya, in knowledge of politics superior to Bṛihaspati; by the son of Lôkâmbikâ, the son of Jakki Râya, their eld st—a tree of plenty for the nourishment of the world:—

By the worshipper of the feet of Maladhâri svâmi, a sun in the sky of the Vâji-vaṃsa, a moon to the ocean in gifts to all the Jina temples in the Gaṅga country, &c., &c:—

By *Hullapa*, [illegible] jewelled crown of ministers, was erected an abode for the twenty-four Jinêndras, looking that it should like the Malaya mountain produce sandal trees of lasting merit.

And to him, who on account of his having the qualities of a perfect head-jewel, bore the second name of Bhavya-chûḍâmaṇi, was further given—

To provide for offerings for the enjoyment of the holy munis of the Bhavya-chûḍâmaṇi Jina basti, for its repair, for the eight kinds of worship of the Jinêndra therein, of Pârsva-svâmi, of his lord Kukkutêsa, the lord of the three worlds—and in order to contract a marriage with the maiden the lady merit, and confirm it with a sealed document:—

The S'aka year 1081 having passed, in the year Pramâdi, in the bright fortnight of the month Pushya, Friday, the 14th, the time of the sun's going north; placing it under the Mûla-saṅgha, Dêsi-gaṇa and Pustaka-gachcha:—

Narasiṃha, as a Himâdri, caused to flow from the deep cavern of his uplifted kalasa (otherwise peak) a Ganges stream, which meandering over the hand of Hulla, ran to the middle of the lake the feet of his own twenty-four Jinas.

The king gave S'ravanêra. Its boundaries.

Imprecatory verses.

Further praises of Hullapa.

[1] The Chôḷa governor of Talakâḍ, see No. 90.

[2] Talakâḍ, the capital of the Gaṅgas, on the Kâvêri, in the south of Mysore.

139

(*Date A.D.* 1119.—*Size* 4' 2" × 1' 3".)

(*Abstract*) :—Praise of the Jina śâsana.

In the spreading doctrine of Varddhamâna arose *Koṇḍakunda*, who moved about four inches (above the ground).[3] In his line was born, in the famous Dêśika-gaṇa, the able *Dêvêndra*-siddhânta-dêva, revered by Dêvêndra. In his race, in the Pustaka-gachchha and Dêsi-gaṇa, was *Divâkara-nandi*: his praises. His disciple was *Maladhâri-dêva*; whose disciple was *S'ubhachandra-dêva.*

Divâkara-Nandi, the guru to these, bestowed *dîkshe* upon śrîmati *Ganti*: her praises.

In the S'aka year 1041, the year Viḷambi, the 5th of the bright fortnight of Phâlguṇa, on Wednesday, śrîmati *Ganti*, expired with the vows of a sannyâsi and attained to the world of gods.

And Mânkabbe Ganti had erected a tomb for her guru. Praises of Divâkara-nandi.

140

(*Date A.D.* 1634.)

Be it well. In the year 1556 of the S'âlivâhana śaka, the year Bhâva, the 13th of the bright fortnight of Âshâḍha, Saturday, at the Brahma yôga—

The auspicious great king of kings, supreme lord of kings, a spear to the heads of hostile kings, a cage of adamant to those who claim his protection, a brother to the wives of others, marked with the signs of valour and virtuous renunciation, lord of the earth, establisher of the golden kalaśa, imperial lord of the six dharmmas,—the lord of the city of Mahisûr, *Châma Râja Voḍeyar Ayya*—

The priests, on account of their various troubles, having mortgaged to the merchant-householders the endowments made for the worship of Gummaṭa-nâtha svâmi of Beḷguḷa of the gods,—and the mortgage-holders having enjoyed possession of the same for a long time—

Châma Râja Voḍeyar Ayya, having inquired (into the matter), sent for the merchant-householders who held the mortgages and were in enjoyment of the property, and said "The loans which you have made to the priests we will pay and discharge."

On which the merchant-householders spoke the following words—"The loans which we have made to the priests, in order that merit may accrue to our fathers and mothers, we will make a gift of, with pouring of water."

All having spoken thus,—to the priests, at the hands of the merchant-householders, in the presence of Gummaṭa-nâtha svâmi, the god and the guru being witnesses, saying "as long as sun and moon endure do ye perform the worship of the god and be in peace"—was this dharmma-śâsana given as a release (from the debt).

In future whoso of the priests of Beḷguḷa shall mortgage the endowments, or whoso shall grant a mortgage thereon, is excommunicated from religion, and has no claim to place and property.

Should any, transgressing even this (warning), either give or receive in mortgage, the kings who shall rule this kingdom will have the rights of this god maintained according to the former custom.

To kings who, not knowing to do this, disregard it, will accrue the sin of slaying a thousand cows and Brahmans in Vâraṇâsi.

Such was the dharmma-śâsana which was written and given. Great prosperity. Fortune.

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[3] That is, he left this space between himself and the earth, see No. 105.

141

(*Date A.D.* 1830.)

(*Abstract*) :—The illustrious *Kṛishṇa Râja*, son of Châma Râja, seated on the throne of Mahisûr the glory of the Karṇâṭaka country,—2493 years after the Jina named śrî Varddhamâna went to final beatitude, in the year 1888 of Vikramâṅka, the year 1752 of the S'âlivâhana era, the year Vikṛiti, the month S'râvaṇa, the 5th of the dark fortnight, Monday,—for the worship of Gommaṭêśa and the other Jina temples of the hill equal to the Vindhya mountain in the southern Kâśi named Beḷguḷa ; and for the temple of Pârśvêśa on Hêmâdri, with the 32 temples ; for the Jinêndra-pañcha-kalyâṇa and car festival ; for the maṭha of śrî Chârukîrtti yôgîndra ; for the gifts of food, shelter, medicine and learning :—gave the chief village of Beḷguḷa, adorned with the Vindhya and Chandra mountains, with a tank which was a mirror to the Earth goddess, and with Jinâlayas and gôpuras ; Hosahaḷḷi to the north-east ; Uttanahaḷḷi to the west ; and Kabbâḷu, a village of cowherds. These four villages, which formerly *Pûrṇṇâryya*[4] had given when the king was a minor, *śrî Kṛishṇa bhûpâla* bestowed on Chârukîrtti Paṇḍita, occupant of the throne of the Dilli, Hêmâdri, Sudhâ, Saṅgîta, Svêtapura, Kshêmavênu[5] and Beḷguḷa saṃsthânas.

142

(*Date A.D.* 1643.—*Size* 4′ 9″ × 3′ 9″.)

In the S'aka year 1565, śrîmat *Chârukîrtti-paṇḍita-yati*, in the year Sôbhânu, in the month Pushya, on the 14th of the dark fortnight, that great one, at midday, under the constellation Mûla and ? karaṇa, on Friday, in the Dhṛiva yôga, went to the city of svarga,—the learned traividya chakrêśvara.

143

(*Date about A.D.* 1130.—*Size* 4′ 6″ × 3′.)

Be it well. While the capturer of Taḷakâḍu, the mighty Vîra-Gaṅga Poysaḷa Dêva and the Hiriya-Daṇḍanâyaka's kingdom was increasing on every side.

Having seen Daseyahaḷḷi on the right of śrî Gommaṭêśvara Dêva, Mâchi Seṭṭi, son of Râvabbe, the wife of Beṭṭi Seṭṭi, son of Chaladaṅka Râva Hedejaya Gavare Seṭṭi, with pleasure .... and the sons of .... Seṭṭi........ ...... these—for a load carried on the head.............

144

(*Date about A.D.* 1135.—*Size* 6′ × 3′.)

(*Abstract*) :—Praise of the Jina śâsana.

While the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja, paramêśvara, parama-bhaṭṭâraka, tilaka of the Satyâśraya kula, ornament of the Châḷukyas, śrîmat Tribhuvana-Malla Dêva's royal kingdom was increasing, to endure as long as sun, moon and stars :—

The king Vinayâditya was the sun in the sky of the Poysaḷa race, famed as walking the path of Manu.

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[4] The Dewan Pûrṇaiah.

[5] Dilli is Delhi ; Hêmâdri is Maleyûr in the Mysore district. Sudhâ is Sôde in North Kanara ; Saṅgîta, ura, said to be Hâḍuvalli in the same direction, or perhaps Yênur in South Kanara ; Svêtapura is Biḷigi, and Kshêma-vêṇu is Mûḍu Bidari, both in South Kanara.

His son,—Ereyanga Poysala, having defeated all the hostile kings, ruled the kingdom in peace.

That king Eraga's son, was king Ballâla.

His younger brother:—Bringing into subjection the Konga Seven and the Male Seven, he extended his possessions as far as Lôkigundi[6] —the king Vishnu-varddhana.

While, entitled to the five great drums, the mahâ mandalêśvara, lord of the good city of Dvârâvati, sun in the sky of the Yâdava race, a jewel of perfection, champion over the Malapas, having captured Talakâdu, Kongu, Nangali, Koyatûr, Tereyûr, Uchchangi, Taleyûr, Pombuchcha, these and many other hill fortresses, was protecting the Gangavâdi Ninety-six Thousand and ruling the kingdom in peace:—

The dweller at his lotus feet:—Nâga-varmma was a promoter of the Jina dharmma; his son was Mâramayya; and his son was Êchi Râja, of the Kaundinya gôtra, whose wife was Pôchikabbe. To them were born Bamma chamûpa and Ganga dandâdhipa.

(Praise of Ganga Râja's liberality.)

As he had re-captured Talekâd, so he took Konga, put to flight ......, by the strength of his arms split in pieces Bengiri, made the abode of Yama a home for Narasinga[7], and standing erect, brought the Ganga mandala under the orders of king Vishnu.

His elder brother,—Bamma, had for wife Bâganabbe, whose guru was Bhânukirtti-dêva. She bore a son Êcha dandâdhiśa.

He caused to be made Jinêndra temples in Kopana and other tîrthas, and in Belgola one with richly sculptured walls that drew the hearts of all who beheld it.[8]

After living for some time in happiness, rejoicing in bestowing gifts, and in promoting the Jina dharmma, he quitted his body in the manner of a sannyâsi and became a dweller in the world of gods.

Meanwhile, putting to flight hostile kings, driving out the Kongas, and bringing foreign countries into subjection to his lord, Boppa dandâdhipa, the eldest son of the brave Ganga, increased in greatness.

Boppa Dêva dandanâyaka (titles given in full), on the death of his elder brother[9] Êchi Râja dandanâyaka, had a tomb set up for him; and for the basadi which he had made, for repairs of the building and distribution of food, presented in Gangasamudra 10 khanduga of paddy land, a flower garden, a small tank east of the basadi, and the dry lands of the Bekka tank, with pouring of water, making them over to Mâdhavachandra-dêva, disciple of Subhachandra-siddhânta-dêva, of the śri-Mûla-sangha, Dêsiga-gana and Pustaka-gachcha.

(Imprecatory verse).

Praises of Êchi Râja's wife Êchikabbe. She, a lay-disciple of Subhachandra-siddhânta-dêva, with her mother-in-law Bâganabbe, set up the śâsanam, and having performed a great worship and bestowed large gifts, became ....

6 In Dhârwâd district.

7 Probably the Narasinga-varmma of Nos. 90 and 188.

8 See No. 64.

9 Properly first cousin, as he was the son of his father's brother.

TEXT: *in Kannada Characters.*

ಚಿಕ್ಕಬೆಟ್ಟದ ಶಾಸನಗಳು.

—:o:—

ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಯಿಂದ ದಕ್ಷಿಣದಿಕ್ಕಿಗೆ, ಬಂಡೆಯಮೇಲೆ.

1

[1]ಸ್ವಸ್ತಿ ॥ ಜಿತಮ್ಭಗವತಾಶ್ರೀಮದ್ಧರ್ಮ್ಮತೀರ್ತ್ಥವಿಧಾಯಿನಾ (।) ವರ್ದ್ಧಮಾನೇನಸಮ್ಪ್ರಾಪ್ತಸಿದ್ಧಿಸೌಖ್ಯಾಮೃತಾತ್ಮನಾ (॥) ಲೋಕಾ
ಲೋಕದ್ವಯಾಧಾರವಸ್ತುಸ್ಥಾಸ್ನುಚರಿಷ್ಣುವಾ (।) ಸಚ್ಚಿದಾಲೋಕಶಕ್ತಿಸ್ಸ್ವಾವ್ಯಶ್ನುತೇಯಸ್ಯಕೇವಲಾ (॥)

[2]ಜಗತ್ಯಚಿನ್ತ್ಯಮಾಹಾತ್ಮ್ಯಪೂಜಾತಿಶಯಮೀಯುಷಃ (।) ತೀರ್ತ್ಥಕೃನ್ನಾಮಪುಣ್ಯೌಘಮಹಾರ್ಹನ್ತ್ಯಮುಪೇಯುಷಃ (॥) ತದನು
ಶ್ರೀವಿಶಾಲೇಯಞ್ಜಯತ್ಯದ್ಯಜಗದ್ಧಿತಂ (।) ತಸ್ಯಶಾಸನಮವ್ಯಾಜಂಪ್ರವಾದಿಮತಶಾಸನಂ (॥)

[3]ಅಥಖಲುಸಕಲಜಗದುದಯಕರಣೋದಿತಾತಿಶಯಗುಣಾಸ್ಪದೀಭೂತಪರಮಜಿನಶಾಸನಸರಸ್ಸಮಭಿವರ್ದ್ಧಿತಭವ್ಯಜನಕಮಲವಿಕಸನವಿ
ತಿಮಿರಗುಣಕಿರಣಸಹಸ್ರಮಹೋತಿಮಹಾವೀರಸವಿತರಿಪರಿನಿರ್ವೃತೇ

[4]ಭಗವತ್ಪರಮರ್ಷಿಗೌತಮಗಣಧರಸಾಕ್ಷಾಚ್ಛಿಷ್ಯಲೋಹಾರ್ಯ್ಯಜಮ್ಬುವಿಷ್ಣುದೇವಾಪರಾಜಿತ ಗೋವರ್ದ್ಧನಭದ್ರಬಾಹುವಿಶಾಖಪ್ರೋ
ಷ್ಠಿಲಕ್ಷತ್ರಿಕಾರ್ಯ್ಯಜಯನಾಮಸಿದ್ಧಾರ್ತ್ಥಧೃತಿಷೇಣಬುದ್ಧಿಲಾದಿಗುರುಪರಮ್ಪರೀಣಕ್ರಮಾಭ್ಯಾಗತ

[5]ಮಹಾಪುರುಷಸನ್ತತಿಸಮವದ್ಯೋತಿತಾನ್ವಯಭದ್ರಬಾಹುಸ್ವಾಮಿನಾ ಉಜ್ಜಯಿನ್ಯಾಮಷ್ಟಾಙ್ಗಮಹಾನಿಮಿತ್ತತತ್ವಜ್ಞೇನತ್ರೈಕಾಲ್ಯದ
ರ್ಶಿನಾನಿಮಿತ್ತೇನದ್ವಾದಶಸಂವತ್ಸರಕಾಲವೈಷಮ್ಯಮುಪಲಭ್ಯಕಥಿತೇಸರ್ವ್ವಸ್ಸಙ್ಘಉತ್ತರಾಪಥಾದ್ದಕ್ಷಿಣಾ

[6]ಪಥಮ್ಪ್ರಸ್ಥಿತಃ ಆರ್ಷೇಣೈವಜನಪದಮನೇಕಗ್ರಾಮ ಶತಸಂಖ್ಯಮುದಿತಜನಧನಕನಕಸಸ್ಯಗೋಮಹಿಷಾಜಾವಿಕಲಸಮಾಕೀರ್ಣ್ಣ
ಮ್ಪ್ರಾಪ್ತವಾನತಃಆಚಾರ್ಯ್ಯಃಪ್ರಭಾಚನ್ದ್ರೋನಾಮಾವನಿತಲಲಲಾಮಭೂತೇಥಾಸ್ಮಿನ್ಕಟವಪ್ರನಾಮ

[7]ಕೋಪಲಕ್ಷಿತೇವಿವಿಧತರುವರಕುಸುಮದಲಾವಲೀವಿರಚನಾಶಬಲವಿಪುಲಸಜಲಜಲದನಿವಹನೀಲೋಪಲತಲೇವರಾಹದ್ವೀಪಿವ್ಯಾಘ್ರರ್ಕ್ಷತರ
ಕ್ಷುವ್ಯಾಳಮೃಗಕುಲೋಪಚಿತೋಪತ್ಯಕಾಕನ್ದರದರೀಮಹಾಗುಹಾ

[8]ಗಹನಭೋಗವತಿಸಮುತ್ತುಙ್ಗಶೃಙ್ಗೇಶಿಖರಿಣಿಜೀವಿತಶೇಷಮಲ್ಪತರಕಾಲಮವಬುದ್ಧ್ಯಾಧ್ವನಃ ಸುಚಕಿತಃತಪಸ್ಸಮಾಧಿಮಾರಾಧಯಿತು
ಮಾಪೃಚ್ಛ್ಯನಿರವಶೇಷೇಣಸಙ್ಘಂವಿಸೃಜ್ಯಶಿಷ್ಯೇಣೈಕೇನಪೃಥುಲಕಾಸ್ತೀರ್ಣ್ಣ

[9]ತಲಾಸುಶಿಲಾಸುಶೀತಲಾಸುಸ್ವದೇಹಂಸನ್ನ್ಯಸ್ಯಾರಾಧಿತವಾನ್ಕ್ರಮೇಣಸಪ್ತಶತಮೃಷೀಣಾಮಾರಾಧಿತಮಿತಿಜಯತುಜಿನಶಾಸನಮಿತಿ ॥

2

[1]ಅದೆಯಾಚಿನಾಡಚಿತ್ತೂರಮೌನಿಗುರವಡಿಗಳ್ ನಿಷಿತ್ತಿಯರ
[2]ನಾಗಮತಿಗನ್ತಿಯರ್ಮೂಱುತಿಙ್ಗಳ್ನೋನ್ತುಮುಡಿಪ್ಪಿದರ್

3

[1]ಶ್ರೀದುರಿತಾಭ್ಯದ್ಧಮಮಾನ್ಸ್ಕಿಞ್ಞಲಚಿಪೊದೆದಜ್ಞಾನಸ್ಯೆಲೇನ್ದ್ರಮಾನ್ಸೊಟೆ
[2]ದಾರಮಿಥ್ಯಾತ್ವಪ್ರಮೂಱಸ್ನಿರೆಧರನ್ವಪಾನ್ಸೈದ್ಧಿಗಸ್ಟೆಧಮಯ್ದ್ಞಸ
[3]ಸಮವಿದ್ಯಾವಣ್ಟಭೇನ್ದ್ರಾಸುರವರಮುನಿಭಿಸ್ತುತ್ಯಕಲ್ಪನಾಮೋ
[4]ಚಾರಿತ್ರಮಾನಮ್ಯಯಂ . . . ಮುನೀನ್ದ್ರರೆಗಳ್ಪ್ರೆನ್ತುಸಾಲ್ಯನ್ಧನಾದ್ಯಸ

2

4

........ಗಳನ್ನೋನ್ತುಮುಡಿಪ್ಪಿದರ್

5

ಸ್ವಸ್ತಿಶ್ರೀಜಮ್ಬೂನಾಯ್ಗಿರ್ತಿಗಳ್ನೋನ್ತುಮುಡಿಪ್ಪಿದರ್

6

[1]ಶ್ರೀನೇದುಪಊಂಜಿಯುವಮೌನದ

[2]ಭಟಾರನ್ನೋನ್ತುಮುಡಿಪ್ಪಿದರ್

7

[1]ಶ್ರೀಕಿತ್ತೂರಪೆಳ್ಮಾಟದಧರ್ಮ್ಮಸೇನಗುರವಡಿಗಳಶಿಷ್ಯರ್

[2]ಬಲದೇವಗುರವಡಿಗಳ್ಸನ್ಯ್ಯಾಸನಂನೋನ್ತುಮುಡಿಪ್ಪಿದಾರ್

8

[1]ಶ್ರೀಮಾಳನೂರಪಟ್ಟಿನಿಗುರವಡಿಗಳಶಿಷ್ಯರ್ಉಗ್ರಸೇನ

[2]ಗುರವಡಿಗಳ್ಒನ್ದುತಿಙ್ಗಳ್ಸನ್ಯಸನಂನೋನ್ತುಮುಡಿಪ್ಪಿದಾರ್

9

[1]ಶ್ರೀಅಗಳಿಯುಮೌನಿ

[2]ಗುರುವರಶಿಷ್ಯಕೊಟ್ಟೂರದಗು

[3]ಣಸೇನಗುರವನ್ನೋನ್ತುಮುಡಿಪ್ಪಿದರ್

10

[1]ಶ್ರೀಪೆರುಮಾಳಗುರವಡಿಗಳಶಿಷ್ಯಧಣ್ಣೆ

[2]ಕುತ್ತಾರೇಚಿಗುರವಿ........ಡಿಪ್ಪಿದರ್

11

ಶ್ರೀಉಟ್ಟಿಕ್ಕಲ್ಗೊರವಡಿಗಳ್ನೋನ್ತು..... .ದರ್

12

ಶ್ರೀತೀರ್ತ್ಥದಗೊರವಡಿಗಳ್......

13

[1]ಶ್ರೀಕಾಲೋಚಿಗುರವಡಿಗಳ

[2]ಶಿಷ್ಯರ್ಕಳಬಕಾಡಪೆಟ್ಟಡಿಯು

4

[2]ರ . . . . . . ಹಾರಿಕಾವರಾರಕಿನಚ್ಚಿಕೆವ್ವೆಕಾಮ

[3]ಸ್ಥಿರವರಳಿನುತ್ತ ಪೆಗುರಮುಸುರಲೋಕವಿಭೂತಿಎಯ್ದಿದಾರ್

21

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಗುಣಭೂಷಿತಮಾದಿಉದ್ಗ ಡೆಗ್ಗ್ದೀರಸಿದಾಸನದಿಗೆ

[2]ಸದ್ಧರ್ಮ್ಮಗುರುಸಂತಾನಸಸಾದ್ವಿಗಗಣತಾನಯಾನ್

[3]ಗಿರಿತಲದಾಮೇಲ . . . . ಸ್ಥಲವಾಸತೀರದಾಣವಾಕೆಳಗೆಸೆಲದಿಮಾನದಿ

[4]ಸದ್ಧರ್ಮ್ಮದಗೀಱಸಸಾನದಿಪತಸ್

22

ಶ್ರೀಅಭಯನನ್ದಿಪಣ್ಡಿತರಗುಡ್ಡ ಕೊತ್ತಯ್ಯಬನ್ದಲ್ಲಿಸಾವಿರ . . ನ್ದಿಸಿದ

23

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಅನುಜಾಗ್ರಾಜೆಕ್ಕಗವಾಸಗುರವರ

[2]
. . . .

[3]ಕಾಬ್ಬಿಪ್ಪುಬೆಟ್ಟವೆನ್ಮೀಲ್ಕಾ ಲಂಕೆಯ್ದಾರ್

24

[1]ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಪಡದಕ್ಕೆ

[2] . . ಸಾಮ್ಯ . ಮಹಾಮಹಾಸಾಮಂತಾಧಿಪತಿ ಶ್ರೀಬಲ್ಲಭ

[3] . . . . . . ವೇಶ್ವರಮಹಾರಾಜರಮಗನ್ದಿರನೊವಲೋಕಶ್ರೀಕಂಪ್ಯೆಯ ಸಪೃಥುವೀರಾಜ್ಯಂಗೆಯ್ಯೆ

[4]ಬ . ಸಸಕ್ಕೆ ಟ್ವಪ್ಪ . . ವೆ . . ಟ್ಟಿಪ್ಪಿನಾಪೊಲದಿನ್ನ ದದುಕೊಟ್ಟದು

[5] . . ಸೇನಅದಿಗಳ್ಗೆ ಮನಸಿಜರಾ . . ಗನಾಅರಸಿಪನವತ್ತಿ ಪೊನಮುಜ್ಜ ಮಿಸುವಲ್ಲಿಕೊಟ್ಟದುಪೊಲಮೇರೆತಟ್ಟಗ್ಗೆ ಬೆಯಕೇಱ್ಕೆ ಬೆಪೋಗೆಆಜ್ಞ
ರಕಲ್ಲಮೇಗೆಅಲ್ಲಿನ್ದಾ ವಸಲೋ

[6]ಕಗ್ಗಕಲ್ಲೂರಮಸಲ್ಲುಪರಿಯಅಲ . ನವಾರಿಮರದ್ದುಣ್ಯಸಪರ . . . . ಬೆಯುಅಗಪಮೆರೆದುವಟ್ಟಗೆನೀಱುಕಲ್ಲಾಕೊಪಲ್ಡ ಟಾಪಿರಿಯಪಲದು
ಅಲ್ಲಿ ಕೊಡಿತ್ತು ಅರ

[7]ಸರಾಶಿ ಶ್ರೀಕರಣಿವುಂ . . . . ಗಾದಿಯರದಿಣ್ಡ ಗಾವುಣ್ಡ ರುಂಮೆನ್ನು ಪೆರುಂಕರುವಂಗರವಲ್ಲಭಗಾವುಂಡರುಂ ಕಣ್ಡ ಮಚ್ಚ್ಛರರ
ಣ್ಡ ಮಾರಮ್ಮ ಸುಕಾದಲೂರಶ್ರೀವಿಕ್ರಮಗಾಮುಂಡರುಕೊಂಡುಗೆಗಾಮುಂಡರುಂ

[8]ಅಗದಿಪೊ . . . . ಯರರ . . ನಾಪಾರಗಾಮುಂಡರುಂಆಗಮಸಲೂತ್ತಮಗಾಮುಂಡರುಂನವಿಲೂರನಾಱ್ಗ ಮುಂಡರುಪೆಳ್ಗ ಳ
ದಗೋವಿನ್ದಪಾದಿಯಉದ್ದಾಮನ್ದಂಸಳ್ಗ ಳದಾಮಜಿ

[9]ಗೋವಿನ್ದಪಾದಿಗೆ ಕೊಟ್ಟದು ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಃತಸ್ಯತಸ್ಯತದಾಫಲಂಸ್ವದತ್ತಾಂಪ
ರದತ್ತಾಂವಾಯೋಹರೇತವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ

25*

[1]ಶ್ರೀಮತ್ ....ದ್ಯ

[2]ಶಿಷ್ಯರ್ಅರಿಟ್ಟನೇಮಿ

[3]ಮಾಡಿಸಿದರ್ಸಿದ್ಧಂ

ಶಾಸನಬಸ್ತಿಯಿಂದಪೂರ್ವ್ವದಿಕ್ಕಿಗೆ, ಬಂಡೆಯಮೇಲೆ.

26

[1]ಸುರಚಾಪಂಬೋಲೆವಿದ್ಯುಲ್ಲತೆಗಳತೆಱವೊಲ್ಮಂಜುವೊಲ್ತೋಱಿಬೇಗಂ

[2]ಪಿರಿದುಂಶ್ರೀರೂಪಲೀಲಾಧನವಿಭವಮಹಾರಾಶಿಗಳ್ನಿಲ್ಲವಾರ್ಗ್ಗಂ

[3]ಪರಮಾರ್ತ್ಥಂಮೆಚ್ಚಿನಾನೀಧರಣಿಯುಳಿರವಾನೆನ್ದುಸನ್ಯಾಸನಗ

[4]ಯ್ದುರುಸತ್ವನ್ನಿಸೇನಪ್ರವರಮುನಿವರನ್ದೇವಲೋಕಕ್ಕೆಸನ್ದಾನ್

27

[1]ಶ್ರೀಶುಭಾನ್ವಿತಶ್ರೀನವಿಲೂರಸಂಘದಾಪ್ರಭಾವ........ವಿಪ್ರ

[2]..ಪ್ರಭಾಖ್ಯಃಇೞೀಪರ್ವ್ವತದುಳ್....ವಾವಸದ್ವಿದ್ಯ..ಕಾರಿಪುರೇ

[3]ಗ್ರಾಮೇಮಯೂರಸಂಘಸ್ಯಅಯ್ಯಿಕಾದಕ್ಷಿತಾಪತಿ

[4]ಕಟವಪ್ರಗಿರಿಮಧ್ಯಸ್ಥಾಸಾಧಿತಾವಸಮಾಧಿತಾ

28

[1]ಶ್ರೀತಪಮಾನ್ದ್ಯಾದಿಭಿದಾವಿಧಾನಮುನಿಳ್ಕೆಯ್ದೇವೃತಾದಾಗ್ರಿಮೇ

[2]ಚಪಲಿಲ್ಲಾನವಿಲೂರಸಂಘದಮಹಾನನ್ತಮತಿಗನ್ತಿಯು

[3]ವಿಪುಲೇಶ್ರೀಕಟವಪ್ರನನ್ಗಿರಿಯಮೇಲ್ನೋನ್ತುಳುಸನ್ಯಾಸಗ್ಗದಿ

[4]ಉಪವಿಶ್ವಾಸುರಲೋಕಸಾಖ್ಯದೆಡೆಯಾನ್ತಮೆಯ್ದಿ ಇಟ್ದಾಳ್ನಮಃ

29

[1]ಶ್ರೀ..ವ..ದಿ..ರ........ಕಿತ್ತಿ....

[2]ಮಯೂರಗ್ರಾಮಸಂಘಸ್ಯಸಾನ್ದಯ್ಯಾಅಯ್ಯಾನಾಮಿಕಾ

[3]ಕಟವಪ್ರಗಿರಿಕ್ಕೈಲೇವಸಾಧಿತಸ್ಯಸಮಾಧಿತ

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*ಛಿನ್ನವಾದ ಪ್ರತಿಕೃತಿಯು ದತ್ತಿಲಾ.

30

[1]ಶ್ರೀಅನಶನಾಮನನೇಕಗುಣಕೀರ್ತ್ತಿಗರಿ

[2]ರಾಕಾರಭಕ್ತಿವಶದೀಕ್ಷೆಯದಿಲ್ಲಿಳ

[3]ಪೊಟ್ಟುವಿತ್ತಿಗಿರಿ . . . .

31

[1]ನವಿಲೂರಶ್ರೀಸಂಘದುಳ್ಳ ಗುರವನನ್ದಿ ನಿಯಾಪಕಾರಿಯರ

[2]ಅವರಶಿಷ್ಯರನಿನ್ದಿತಗುಣ . . ವೃಷಭನನ್ದಿ ಮುನೀಶ

[3]ಸ್ವಸ್ತಿ ಶ್ರೀಅವರಜ್ಜೆ ಸಾಧಿಸಿಸ್ವರ್ಗ್ಗಲೋಕ . . . .

32

[1]ತನಗೆವೃತ್ತ್ಯವಕ್ಕು ವಾನಱಿವುದುಸುಖಾಪೇಕ್ಷಿತ

[2]ಅನೇಕಶೀಲಗುಣಮಾಲಿಂಗಳನೆನಿದೊಡಿದೊನ್

[3]ವಿನಯದೇವಸೇನನಾಮಮಹಾಮುನಿನೋನ್ತುಪಿ . . .

[4]ಜನೆದೆಱೆಬ್ದು ಪೆಳತಜ್ಕ ದೇವ್ರೋದಿವಮೇಱಿದಾನ್

33

[1]ಎಡೆಪೆಯೆಡೆಕೆಯ್ದು ತಪಸಯ್ಯಗವೊಳ್ಕಳತೂರಸಂಘ

[2]ನಡೆಕೆಱದಿನ್ಮೊರನಾಱ್ದು ದರಿದಿನ್ನೆ ನಾಗೇನ್ದ್ರಸಮಾಧಿಕೋಟಿ . .
. . . .

34

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಅನವದ್ಯನ್ಮ ಹಿಮ್ಪ್ರದುಗ್ಧ ಪ್ರಥಿತಯಶದಾ. . . . ತ್ತನ್ದು ಱಿಗೊಸ

[2]ವಿನೆಯಅವಪ್ರಭಾವತ್ತ ಪದಿಗ್ಗಧಿಕನವಮನ್ಯ . . . . . .

[3]ಉದಿತಶ್ರೀಕಟ್ವಪ್ಪಿನುಳ್ಳ ರಿಷಿಗಿರಿನಿಲಾಮಲೋಕ್ಯತನ್ದೇಹಲೇಱ . .

[4]ನಿರವದ್ಯನ್ನ ಱಸ್ವರ್ಗ್ಗವನಿಲಾಪಡೆವಿದಱನೋಥುಂಗಪೂಜ್ಯವಾಸ . . . .

35

[1]ನೆಱದಾದುಧುರಶೀಲನಿತ್ಯಗುಣದೊಳಾಧ್ಯಾಯಸಮ್ಪತ್ತಿಸಮ

[2]ಕಱದೇಗೀತಿಪದವಾದಿನಸುಮ್ಮರ್ಶಶ್ರೀಗನ್ತಿ ಯಿಟ್ಟನ್ದ ಮಥ

[3]ಸೇರ್ದ್ದಱಿದೋಯಿಪ್ಯಮುಖಸ್ತ್ಯಕಾಪೆನುರತಾನೇನೆದ್ದು ಕಟ್ಬಪ್ಪರದ

[4]ಪೊಱದಾರಾಧನೆಕೀರ್ತ್ತ್ಯರ್ಶೀತ್ತಗಿರಿಮೇಲ್ಸ್ವರ್ಗ್ಗಕ್ಷಯಕ್ಕೇಱಿದಾರ್

ಕಂಬದ ದೊಣೆಗೆ ಹೋಗುವ ದಾರಿಯ ಬಂಡೆಮೇಲೆ.

36

ಶ್ರೀಜಿಯಗವೆಕದಪ್ಪದಲೊ . .

37

[1] ಶ್ರೀಮತುಗರುಡಕೇಸರಿರಾಜಸ್ಥಿರಂಜೀ
[2] ಯಾತು

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ಕೂಗೆ ಬ್ರಹ್ಮದೇವ ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣ ಮುಖ).

[1] ಸ್ವಸ್ತಿ ಸ . . . . ಸಮುದದಿಙ್ಕೃತ್ಯಾವದಿಂಮೇದಿನೀ , .
[2] ಚಕ್ರ . . . . ಧರ್ಮ್ಮೋಪಭುಂಜನ್ಭುಜಾಸೇರ್ಬ್ಬಳಾತ್ । . .
[3] ಸುಶ್ರೀಜಗ . . . . . . ಪತೇರ್ಗ್ಗಙ್ಗಾನ್ವಯಕ್ಷ್ಮಾಭುಜಾಂಭೂಷಾ
[4] ರತ್ನಮ . . . . . . ವನಿತಾವಕ್ತ್ರೇನ್ದುಮೇಘೋದಯಃ ॥
[5] ಗದ್ಯಂ । ತಸ್ಯಸಕಳಜಗತ್ತ್ರಿತಳಲೋತ್ತುಂಗಗಂಗಕುಳಕುಮುದ
[6] ಕೌಮುದಿಮಹಾ . . . . ಯಮಾನಸ್ಯ । ಸತ್ಯವಾಕ್ಯಕೊಂಗುಣಿವ
[7] ರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಸ್ಯ । ಕೃಷ್ಣರಾಜೋತ್ತರದಿಗ್ವಿಜಯ
[8] ವಿದಿತಗೂರ್ಜ್ಜರಾಧಿರಾಜಸ್ಯ । ವಂಗೞಮಲ್ಲಪ್ರತಿಮಲ್ಲಬಳವ
[9] ದ್ದಲ್ಲದರ್ಪ್ಪದಳನಪ್ರಕಟೀಕೃತವಿಕ್ರಮಸ್ಯ । ಗಣ್ಡಮಾರ್ತ್ತಣ್ಡಪ್ರತಾ
[10] ಪಪರಿರಕ್ಷಿತಸಿಂಹಾಸನಾದಿಸಕಳರಾಜ್ಯಚಿಹ್ನಸ್ಯ । ವಿಂಧ್ಯಾಟ
[11] ವಿನಿಕಟವರ್ತ್ತಿ . . . . ಕಣ್ಟಕಕಿರಾತಪ್ರಕರಭಂಗಕರಸ್ಯ ।
[12] ಭುಜಬಳಕಲಿ . . . . ಮಾನ್ಯಖೇಟಪ್ರವಾಸಿತಚಕ್ರವರ್ತ್ತಿಕಟ
[13] . . . . ವಿಕ್ರಮ . . . . ಶ್ರೀಮದಿನ್ದ್ರರಾಜಪಟ್ಟಬನ್ಧೋತ್ಸವಸ್ಯ ।
[14] . . . . ಸಮುತ್ಸಾಹಿತಸಮರಸಜ್ಜವಜ್ಜಳ
[15] . . . . ಭೌ . . . . ನಸ್ಯ । ಭಯೋಪನತವನವಾಸಿದೇಶಾಧಿ
[16] . . . . ಕುಣ್ಡಳಮಧ್ಯಾಪಾದಿತಸಮಸ್ತವಸ್ತ್ರಾಗ್ರಿ
[17] . . . . ಸಮರಲಬ್ಧಸಂಕೀರ್ತ್ತನಸ್ಯ । ಪ್ರಣತಮಾತುರವಂಶಜ
[18] . . ಜಾತಸಾತಭುಜಬಳಾವಲೇಪಗಜನಾಟಾಖ್ಯೋಪಗರ್ವ್ವಮರ್ದ್ದ
[19] ನಸ್ಯ ನೊಳಂಬಾಧಿರಾಜಸಮರವಿಧ್ವಂಸಕಸ್ಯ । ಸಮುನ್ನ
[20] ತರಾಷ್ಟ್ರಕಣ್ಟಕಸ್ಯ । ಸಂಘಾತಚ್ಚಿರ್ಗ್ಗಜಕ್ಷ್ಮಗಿರಿದುರ್ಗ್ಗಸ್ಯ । ಸಂಹೃ
[21] [illegible]ರಾಜ್ಯಸ್ಯ । ಪ್ರ[illegible]
[22] [illegible]ಸ್ಯ । ಪ್ರತಿಪಕ್ಷ[illegible]ಸ್ಯ ।

[23] . . . . . . ಟ್ಲೋಧ್ವಜಸ್ಯ । ಖಳವದಾನ್ಯವದ್ರವಿಣಾಪಹರಣ
[24] . . . . ಕೃತಮಹಾದಾನಸ್ಯ । ಪರಿಪಾಳಿತಸತ್ಯಾಬನ್ಧಿನ್ಯೈ
[25] . . . . ರುಸಂಬನ್ಧವಸುಂಧರಾತಳಸ್ಯ ೀನೊಳಂಬಕು
[26] [ಲಾನ್ತ] ಕದೇವಸ್ಯ । ಶೌರ್ಯ್ಯಶಾಸನಂಧಮ್ಮ್ಮಶಾಸನಂಚಸಂಚರ
[27] ತುದಿಗ್ಭಿತ್ತಿ ಜಾನ್ತರಮಾಕಳ್ಪಾನ್ತರಮಾಚನ್ದ್ರತಾರಂ ॥

(ಪಶ್ಚಿಮ ಮುಖ).

[1] . . . . ಮಾಕ್ಯೈರಪ್ಯುಪಾಯದಾನ್ತ . .
[2] . . . . ತ್ಯತಿಃಖಾಶೇಖರ .
[3] . . . . ಮಾನ್ಯವೇನ್ದ್ರೋಧ್ಯತೋ
[4] . . . . ಸ್ತಿಜಗಂಗಚೂಡಾಮಣಿ
[5] . . . . ದಯ್ಯಬಾಣಿ
[6] . . . . ಪಲ್ಲವ . . . . ಮಾ . . . . ಯಸಾತೀಪ್ತ
[7] . . . . . . ಭೂದೇವದೇವಂಮುಖ . . ಗತ್ವಾ . . ಗಂಸ್ವಯಂ
[8] . . ಗುತ್ತಿಯಗಂಗಭೂಪತಿ . . . . ಸೊಲಂಬಾನ್ತಕಃ ॥
[9] . . . . . . ಯಿಯು . . . . ಸನ್ಮ್ಯಬಂ
[10] . . . . ಸ್ಯದಿ . . . . ಗಾದಸ್ಯಯು
[11] . . . . . . ಪ್ರತಿಗಜ . . . . . . ವಿಕ್ರಮಂ ॥
[12] . . . . ಪರಮಿವ . . . . ನೊಳಂಬಾನ್ತ . .
[13] . . . . ಭೂಳೋಕಾದನೇಕದ್ರ . . . . . . ಬನ್ಧಾನ್ಧಕ . .
[14] . . . . . . ಪಲ್ಲವ . . . . ಕಾನನ್ತಹೇತೋರಪ . .
[15] . . . . ಶ್ರೀವಾರಸಿಂಹಕ್ಷಿ . . . . ತಿಳಕಕ್ಷತ್ರಚನ್ದ್ರಸ್ಯ . .
[16] . . . . ನ್ದ್ರ . . . . ದೇವ . . . . ರ್ಯ್ಯ . .
[17] . . . . ದರ್ಪ್ಪಂ
[18] . . . .
[19] . . . . ಗಂಸಂ . . . . ರಗಂ
[20] . . . . ಹ . . . . ರಃ ॥
[21] . . . . ಣಾ
[22] . . ಹಾವಜಯೋತ್ಸವೇ . . . . ಸಿಂಹಾಸನೋರ್ವ್ವಿಧರ
[23] ಇತ್ಯಾವಿಷ್ಕೃತವೀರಸಂಗರಗಿರಿಃಖಾಳುಕ್ಯಚೂಡಾಮಣೀ . .
[24] ರಾಜಾದಿತ್ಯಹರೇದ್ಧರವಾಗ್ನಿ ರಜನಿಶ್ರೀಗಂಗಚೂಡಾಮಣಿ
[25] ಜೈತ್ರೈರನ್ಧ್ರಪ್ರಮ್ಕಭುಜೈರ್ಭಟಭರಜ್ಞತಿಭಿರ್ಧ್ವಸ್ತೈವಮ್ಮಾರಧ್ವ

[26]ಶಿವಮಾಚರಣರಭಿರತ್ನ ದೆಯ್ತಿ ಶಮಿಶಿಕ್ಯಾತಂಕಶಂಕಾಶ್ಯ . .

[27] . . ಸ್ನ ಗರಗಣಸುರನ್ಯದಸುಧಾನನ್ನ ಕ್ರವಿಶ್ರೈ . .

[28] . . ರಕರೋತ್ರ ರಾಗವವನೀಚಕ್ರನೋಱಬಾನ್ತ ಕಃ

(ಉತ್ತರ ಮುಖ.)

. . . .

[16] . . . . ಲಸತಿಮಹ . . . .

[17] . . . . ಶ್ರೀ ರಾಜ . . . .

[18] . . . . ಯಕಕ್ಷತ್ರ . . . .

[19] . . . . . ಶ್ರೀಗಂಗಚೂಡಾಮಣಿರಿತಿ . . . . ಧರಣಿಸ್ತುತಿಯ

[20] . . . . . . ಪ್ರತಿಮಲ್ಲಸಿಂಹನೃಪತೀನ್ನಿಕ್ರಾನ್ತಕ . . . .

[21] . . . . ಮಹಾಸಾಮನ್ತ ಮತ್ತ . . . .

[22] . . . .

[23] . . . .

. . . .

(ಪೂರ್ವ ಮುಖ.)

[1]ಬಗೆಪಗಳೆಂಬವಪ್ಪಬಲ್ಲಪಲ್ಲನಂಕಡಿಸಿಗೆಲ್ದ ಪೊಯ್ಸಳ ವಂ

[2]ಪೊಗೞ್ವನೋಧಾತ್ರಿಯೊಳ್ಗೆಗಲ್ದ ಪೃಥ್ವಲನಂಬಿಜಯಟ್ಟಕೀರ್ತ್ತಿಗಯಂ

[3]ಪೊಗೞ್ವನೊಪಲ್ಲವಾಧಿಪಕ . . ಹಮಂತವೆಕೊನ್ದ ಬೀರಮಂಪೊ

[4]ಗೞ್ವನೊಪೆಱಮೆಪ್ಪೊಗೞ್ವನೆನ್ದು ಆಱಿಯೆಂಚಲದುತ್ತರಂಗನಂ ॥

[5]ಳೀಳೆಯಕೊನ್ದ ಪಲ್ಲವರಪನ್ದ ಲೆಯೆಲ್ಲವನೆಯ್ದೆ ದೊಟ್ಟಿಕಾ

[6]ಪಾಳಿಕರೂಱಿಸಾಱಿಪರಮಣ್ಡಳಿಕರ್ಕ್ಕಳನಮ್ಮ ನೀಪ್ರಱಿಯೊ

[7]ಳಗನಿರ್ಮ್ಮಪನ್ದ ಲೆಗಳೆಂಬರಲೀಯವೇಕಣ್ಡು ಬಾಱ್ವು . . ದೋಳಿಯೊ

[8]ಳೆಂಬಿನಂನೆಗೞ್ದ ಪ್ರಾಟ್ಟಪಿಮಣ್ಡಳಿಕತ್ರಿಣೇತ್ರನಾ ॥ ತಂಗಪ

[9]ರಾಕ್ರಮಂಡಲವೃಕಾಲಮಗುಷ್ವಿಗಸೆಸುತ್ತ ಮುತ್ತಿ ಬಿಟ್ಟಂಗಡಕಾ

[10]ದಿವಟ್ಟ ಕೊಳಲಾಱದೆ . . ಮುಸ್ನ ಮೆನಿಪ್ಪ ಪೇಱಿನುಚ್ಚಂಗಿಯಕೋ

[11]ಟೆಯುಂಜಗಮಸುಂಗೊಳ್ಕೊಣ್ಡ ನಾಗತ್ತ ಮೂಱುಲೋಕಂಗಳೊಳಂ

[12]ಪೊಗೞ್ತೆಗೆಡೆಯಾದುದುಗುತ್ತಿಯಗಂಗಭೂಪನಾ ॥ ಕನ್ದಂ ॥

[13]ಕಾಳನೊ ರಾವಣನೋ ಶಿಶುಪಾಳನೊ ತಾನೆನಿಸಿನೆಗೞ್ದ ನರಗನೆತವೆ

[14]ತನ್ನಾಳಾದಕಯ್ಗ ವನ್ನ ದುಪೇಳಾಸಾಧ್ಯದೊಳ್ ಗಂಗಚೂಡಾಮಣಿಯಾ ।

[15]ನುಳಿದನಕಾವುದನೇಎೞಿದ್ದ ಗಿಡದಿಗ್ಗ ಜವನಿಟ್ಟರಕ್ಕೆ ವಿನಾಗೀವ್ರದನೇನಿ

[16]ಳಿದನೆಎಲದುಕ್ಕೆಯ್ದುದನ್ನ ಳಿದುದುತಪ್ಪಗುಱೆಗಂಗಚೂಡಾಮಣಿಯಾ ॥

[17]ಅಸ್ತು ವಿಂಧ್ಯಾಟವೀನಿಕಟಟಾಟಪುರಂ । ಮಾನ್ಯಖೇಟಪುರವರ

[18]ಪುರಂ । ಗೋವನೂರು । ಮುಚ್ಚಂಗಿಯಾಂ । ಬನವಾಸಿದೇಶಪುರಂ । ಪಾಱಿರಿ

[19]ಸಯಿಸಲಿಯು . . . ಮರಾಗೆಸಲವೆಷ್ಷೊಳಮಾ

[20]ಯಕಂಬಿರದುರುವಂಕಾದಿಗೆಲ್ದು ಪಲವೆಡೆಗಳೊಳಂ ಮಹಾತೀ

[21]ರ್ಥಮನೆತ್ತಿಸಿ ಮಹಾದಾನಂಗೆಯ್ದು ನೆಗಳ್ದ ಗಂಗವಿದ್ಯಾಧರಂ । ಗಂಗ

[22]ರೊಳ್ ಗಣ್ಡಂ । ಗಂಗರಸಿಂಗಂ । ಗಂಗಚೂಡಾಮಣಿ । ಗಂಗಕನ್ದರ್ಪ್ಪಂ । ಗಂಗ

[23]ವಜ್ರಂ । ಚಲದುತ್ತರಂಗಂ । ಗುತ್ತಿಯಗಂಗಂ । ಧರ್ಮ್ಮಾವತಾರಂ । ಜಗ

[24]ದೇಕವೀರಂ । ನುಡಿದಂತೆಗಣ್ಡಂ । ಅಹಿತಮಾರ್ತ್ತಣ್ಡಂ । ಕದನಕರ್ಕ್ಕಶಂ ।

[25]ಮಣ್ಡಳಿಕತ್ರಿಣೇತ್ರಂ । ಶ್ರೀಮನ್ನೊಳಂಬಕುಳಾನ್ತಕದೇವಂ ಪಲವೆ

[26]ಡೆಗಳೊಳಂ ಬಸದಿಗಳುಮಂ ಮಾನಸ್ತಂಭಂಗಳುಮಂ ಮಾಡಿಸಿದಂ । ಮಂಗಳಂ ॥

[27]ಧರ್ಮ್ಮಂಗಳಂ ನಡೆಯಿಸಿ ಪಿರಿಯವೊನ್ದು ವರ್ಷಂ ರಾಜ್ಯಮಂ ಪೊತ್ತು ವಿಟ್ಟು ಬಂಕಾ

[28]ಪುರದೊಳಜಿತಸೇನಭಟ್ಟಾರಕರ ಶ್ರೀಪಾದಸನ್ನಿಧಿಯೊಳಾರಾಧನಾವಿಧಿಯೊಳ್ . . . .

[29] . . . . . . ಸಮಾಧಿಯಂ ಸಾಧಿಸಿದಂ । ವೃತ್ತ ॥ ಎಲೆಚೋಳಕ್ಷಿತಿಪಾಳಸನ್ದಣಿಯನೀಂ ಕೋಳಮಂನಿ

[30]ನ್ನ ಮಂಗಲೆಪನಾಣ್ತಿ ತ್ತಿ ರುಪಾಣ್ಡ್ಯ ಪಲ್ಲವಭಯಂಗೊಣ್ಡೋಡಬನ್ನಿ ರ್ಗನ್ನ ಮಣ್ಡಳದಿಂ

[31]ದೇಗದೆ ಸಿಲ್ಕಿತೆಗನ್ದೆಪನಿನ್ನು ತ್ತ ಸಿಂಕಗಂಗ ಮಣ್ಡ ಳಿಕಂ ದೇವನಿವಾಸದತ್ತ ವಿಜಯಂಗೆಯ್ದಂ ನೊಳಂಬಾನ್ತಕಂ ॥

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ಮಹನವ್ಮಿ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ।

[2]ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ ॥

[3]ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಸ್ತುತ್ಯನಿತ್ಯನಿರವದ್ಯವಿದ್ಯಾವಿಭವಪ್ರ

[4]ಭಾವಪ್ರಹ್ವರುಹ್ವರಿಪಾಳಮೌಳಿಮಣಿಮಯೂಖಶೇ

[5]ಖರೀಕೃತಪ್ರಾತಪದನಖಪ್ರಕರರುಂ । ಜಿತವೃಜಿನಜನಪತಿ

[6]ಮತಪಯಃಪಯೋಧಿಲೀಲಾಸುಧಾಕರರುಂ । ಚಾರ್ವ್ವಾಕಾಖರ್ವ್ವ

[7]ಗರ್ವ್ವದುರ್ವ್ವಾರೋರ್ವ್ವೀಧರೋತ್ಪಾಟನಪಟಿಷ್ಠನಿಷ್ಠುರೋಪಾಲಂಭದಂಭೋಳಿ

[8]ದಂಡರು । ಮಕುಂಠಕಂಠಕಂಠೀರವಗಭೀರಭೂರಿಧ್ವಾನಮಧ್ವಾನನಿರ್ದ್ದಳಿತ

[9]ದುರ್ದ್ದರಮದ್ಧಬೌದ್ಧಮದವೇದಂಡರು । ಸುಪ್ರತಿಪತಪ್ರಸರದಸಮ

[10]ಲಸದುಪನ್ಯಸನನಿತ್ಯನೈಸಿತ್ಯಪಾತ್ರದಾತ್ರದಳಿತನೈಯಾಯಿ

[11]ಕನಯನಿಕರನಳರುಂ । ಚಪಳಕಪಿಳವಿಪುಳವಿಪಿನದ

[12]ಹನದಾಹನಳರುಂ । ಕುಂಭದಂಭೋದನಾದನೋದಿತವಿತ

[13]ತವೈಶೇಷಿಕಪ್ರಕರಮಹಮಾಳರುಂ । ಶರದಮಳಶಶ

[14]ಧರಕರನಿಕರನೀಹಾರಹಾರಾಕಾರಾನುವರ್ತ್ತಿಕೀರ್ತ್ತಿವಲ್ಲೀವೇ

[15]ಲ್ಲಿತದಿಗಂತರಾಳರು ಮಪ್ಪ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾ

[16]ಚಾರ್ಯ್ಯರು ಶ್ರೀಮದ್ದೇವಕೀರ್ತ್ತಿಪಣ್ಡಿತದೇವರು ॥ ಕುಮ್ದ್ದಿ

[17]ನಮಃ ಕಪಿಳವಾದಿವನೋಗ್ರವಹ್ನಯೇ ಚಾರ್ವ್ವಾಕತಮಾಧಿಪಾ

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[18]ಕರಾಕರಬಾಣವಾಗ್ಮಿಯೇ । ಬೌದ್ಧೋಗ್ರವಾದಿ ತಿಮಿರ

[19]ಪ್ರವಿಭೇದಭಾನವೇ ಶ್ರೀದೇವಕೀರ್ತ್ತಿಮುನಯೇ ಕವಿ

[20]ವಾದಿವಾಗ್ಮಿನೇ ॥ ಸಂಕಲ್ಪಂ ಜಲ್ಪವಲ್ಲೀಂ ವಿಲಯಮುಪನ

[21]ಯಂಖಂಡವೃತಂಡಿಕೋಕ್ತಿಶ್ರೀಖಂಡಂ ಮೂಲಖಂಡಂ ಝುಡಿತಿವಿ

[22]ಘಟಯನ್ಸ್ಯಾದವೇಕಾಂತಭೇದಂ। ನಿಷ್ಪಿಂಡಂ ಗಂಡಶೈಲಂ ಸಪದಿ

[23]ವಿದಳಯನ್ನೂತ್ಕೃತಿಪ್ರೌಢಗರ್ಜ್ಜತ್ತೂರ್ಣ್ಣಂಗರ್ಜ್ಜನ್ತ್ರೀವಾಮದೋರ್ಜ್ಜ

[24]ಜಯತುವಿಜಯತೇದೇವಕೀರ್ತ್ತಿದ್ವಿಪೇಂದ್ರಃ ॥

[25]ಚತುರ್ಮ್ಮುಖಚತುರ್ವ್ವಕ್ತ್ರನಿರ್ಗ್ಗಮಾಗಮದುಸ್ಸಹಾ । ದೇ

[26]ವಕೀರ್ತ್ತಿಮುಖಾಂಭೋಜೇ ನೃತ್ಯತೀತಿ ಸರಸ್ವತೀ ॥ ಚತುರತೆ

[27]ಸತ್ಕವಿತ್ವದೊಳಭಿಜ್ಞತೆ ಸಟ್ಕಳಾಪದೊಳ್ ಪ್ರಸನ್ನತೆಮ

[28]ತಿಯೊಳ್ ಪ್ರವೀಣತೆ ನಯಾಗಮತರ್ಕ್ಕವಿಚಾರದೊಳ್

[29]ಸುಪೂಜ್ಯತೆ ತಪದೊಳ್ ಪವಿತ್ರತೆ ಚರಿತ್ರದೊಳೊಂದಿವಿ

[30]ರಾಜಿಸಲು ಪ್ರಸಿದ್ಧತೆಮುನಿದೇವಕೀರ್ತ್ತಿವಿಬುಧಾಗ್ರಣಿಗೊಪ್ಪು

[31]ವುದೀಧರಿತ್ರಿಯೊಳ್ ॥ ಶಕವರ್ಷಸಾಸಿರದ ಎಂಭತ್ತಯ್ದ

[32]ನೆಯ ॥ ವರ್ಷೇ ಖ್ಯಾತ ಸುಭಾನುನಾಮನಿ ಸಿತೇ ಪಕ್ಷೇ ತದಾಷಾ

[33]ಢಕೇ ಮಾಸೇ ತನ್ನವಮೀತಿಥೌ ಬುಧಯುತೇ ವಾರೇ ದಿನೇಶೋದ

[34]ಯೇ । ಶ್ರೀಮತ್ತಾರ್ಕ್ಕಿಕಚಕ್ರವರ್ತ್ತಿದಶದಿಗ್ವರ್ತ್ತಿರ್ದ್ಧಕೀರ್ತ್ತಿಪ್ರಿಯೋಜಾ

[35]ತಸ್ಸ್ವರ್ಗ್ಗವಧೂಮನಃಪ್ರಿಯತಮಃ ಶ್ರೀದೇವಕೀರ್ತ್ತಿಬ್ರತೀ ॥ ಜಾತೇ

[36]ಕೀರ್ತ್ತ್ಯವಶೇಷಕೇ ಯತಿಪತೌ ಶ್ರೀದೇವಕೀರ್ತ್ತಿಪ್ರಭೌ ವಾದೀಭೇಭ

[37]ಧರಾಜಿನೇಶ್ವರಮತಕ್ಷೀರಾಬ್ಧಿತಾರಾಪತೌ । ಕ್ವಸ್ಥಾನಂ ವರವಾಗ್ವಧೂ

[38]ರ್ಜ್ಜನಮುನಿಬ್ರಾತಂ ಮಮೇತಿ ಸ್ಫುಟಂ ಚಾಕ್ರೋಶಂ ಕುರುತೇ ಸಮಸ್ತ

[39]ಧರಣೌ ದಾಕ್ಷಿಣ್ಯಲಕ್ಷ್ಮೀರಪಿ ॥ ತಚ್ಛಿಷ್ಯೌ ಸುತಲಖ್ಖಣಂದಿ

[40]ಮುನಿಪಃ ಶ್ರೀಮಾಧವೇಂದುವ್ರತೀ ಭವ್ಯಾಂಭೋರುಹಭಾಸ್ಕರಸ್ತ್ರಿಭುವನಾಖ್ಯೋ

[41]ತ್ಸ್ಸಯೋಗೀಶ್ವರಃ । ಏತೇತೇ ಗುರುಭಕ್ತಿತೋ ಗುರುನಿಷದ್ಯಾಯಾಂ ಪ್ರತಿಷ್ಠಾ

[42]ಮಿಮಾಂಭೂತ್ಯಾಕಾನುಮಕಾರಯನ್ನಿ ಜಯಶಸ್ಸಂಪೂರ್ಣ್ಣದಿಗ್ಮಂಡಳಾಃ ॥

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(ದಕ್ಷಿಣಮುಖ.)

[1]ಭದ್ರಂ ಭೂಯಾಜ್ಜಿನೇಂದ್ರಾಣಾಂ ಶಾಸನಾಯಾಘನಾ

[2]ಶಿನೇ । ಕುತೀರ್ತ್ಥಧ್ವಾಂತಸಂಘಾತಪ್ರಭಿನ್ನಘನಭಾ

[3]ನವೇ ॥ ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನ

[4]ವರಾನೀಕಸಾಧೋರುವಾರ್ದ್ಧಿಃ ಪ್ರಧ್ವಸ್ತಾಘ

[5]ಪ್ರಮೇಯಪ್ರಚಯವಿಷಯಕೈವ

[6]ಲ್ಯಬೋಧೋರುವೇದಿಃ । ಶಸ್ತಸ್ಯಾತ್ಕಾರಮುದ್ರಾಶ

[7]ಬಳಿತಜನತಾನಂದನಾದೋರುಘೋಷಸ್ಸ್ಥೇಯಾ

[8]ದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾ

[9]ವೀರ್ಯ್ಯವೀಚಿನಿಕಾಯಃ ॥ ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರ

[10]ತ್ನವರ್ಗ್ಗಾಶ್ಶ್ರೀಗೌತಮಾದ್ಯಾಃಪ್ರಭವಿಷ್ಣವಸ್ತೇ ।

[11]ತತ್ರಾಂಬುಧೌಸಪ್ತಮಹರ್ದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತತೌಬೋಧ

[12]ನಿಧಿರ್ಬ್ಬಭೂವ ॥ ಶ್ರೀಭದ್ರಸ್ಸರ್ವ್ವತೋಯೋಹಿಭದ್ರಬಾಹು

[13]ರಿತಿಶ್ರುತಃ । ಶ್ರುತಕೇವಲಿನಾಥೇಷುಚರಮಃಪರಮೋ

[14]ಮುನಿಃ ॥ ಚಂದ್ರಪ್ರಕಾಶೋಜ್ವಳಸಾಂದ್ರಕೀರ್ತ್ತಿಶ್ಶ್ರೀಚಂದ್ರ

[15]ಗುಪ್ತೋಜನಿತಸ್ಯಶಿಷ್ಯಃ । ಯಸ್ಯಪ್ರಭಾವಾದ್ವನದೇವತಾಭಿ

[16]ರಾರಾಧಿತಸ್ಸ್ವಸ್ಯಗಣೋಮುನೀನಾಂ ॥ ತಸ್ಯಾನ್ವಯೇಭೂವಿ

[17]ದಿತೇಬಭೂವಯಃಪದ್ಮನಂದಿಪ್ರಥಮಾಭಿಧಾನಃ । ಶ್ರೀಕೊಂ

[18]ಡಕುಂದಾದಿಮುನೀಶ್ವರಾಖ್ಯಸ್ಸತ್ಸಂಯಮಾದುದ್ಗತಚಾರ

[19]ಣರ್ದ್ಧಿಃ ॥ ಅಭೂದುಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸಾವಾಚಾರ್ಯ್ಯಶ

[20]ಬ್ದೋತ್ತರಗೃದ್ಧ್ರಪಿಂಛಃ । ತದನ್ವಯೇತತ್ಸದೃಶೋಸ್ತಿನಾನ್ಯಸ್ತಾ

[21]ತ್ಕಾಳಿಕಾಶೇಷಪದಾರ್ತ್ಥವೇದೀ ॥ ಶ್ರೀಗೃದ್ಧ್ರಪಿಂಛಮುನಿ

[22]ಪಸ್ಯಬಳಾಕಪಿಂಛಃಶಿಷ್ಯೋಜನಿಷ್ಟಭುವನತ್ರಯವರ್ತ್ತಿಕೀ

[23]ರ್ತ್ತಿಃ । ಚಾರಿತ್ರಚಂಚುರಖಿಳಾವನಿಪಾಳಮೌಳಿಮಾಲಾಶಿಲೀಮು

[24]ಖವಿರಾಜಿತಪಾದಪದ್ಮಃ ॥ ಏವಂಮಹಾಚಾರ್ಯ್ಯಪರಂಪರಾಯಾಂ

[25]ಸ್ಯಾತ್ಕಾರಮುದ್ರಾಂಕಿತತತ್ವದೀಪಃ । ಭದ್ರಸ್ಸಮಂತಾದ್ಗುಣತೋ

[26]ಗಣೀಶಸ್ಸಮಂತಭದ್ರೋಜನಿವಾದಿಸಿಂಹಃ ॥ ತತಃ ॥ ಯೋ

[27]ದೇವನಂದಿಪ್ರಥಮಾಭಿಧಾನೋಬುದ್ಧ್ಯಾಮಹಾತ್ಮಾಸಜಿನೇಂ

[28]ದ್ರಬುದ್ಧಿಃ । ಶ್ರೀಪೂಜ್ಯಪಾದೋಜನಿದೇವತಾಭಿರ್ಯ್ಯ

[29]ತ್ಪೂಜಿತಂಪಾದಯುಗಂಯದೀಯಂ ॥ ಜೈನೇಂದ್ರಂನಿಜ

[30]ಶಬ್ದಭಾಗಮತುಳಂಸರ್ವ್ವಾರ್ತ್ಥಸಿದ್ಧಿಃಪರಾಸಿದ್ಧಾಂತೇನಿಪು

[31]ಣತ್ವಮುದ್ಧಕವಿತಾಂಜೈನಾಭಿಷೇಕಸ್ಸ್ವಕಃ । ಛಂದಸ್ಸೂ

[32]ಕ್ಷ್ಮಧಿಯಂಸಮಾಧಿಶತಕಸ್ಸ್ವಾಸ್ಥ್ಯಂಯದೀಯಂವಿದಾಮಾ

[33]ಖ್ಯಾತೀಹಸಪೂಜ್ಯಪಾದಮುನಿಪಃಪೂಜ್ಯೋಮು

[34]ನೀನಾಂಗಣೈಃ ॥ ತತಶ್ಚ ॥

(ಪಶ್ಚಿಮಮುಖ.)

[1]ಅಜನಿಷ್ಟಾಕಳಂಕಂಯಜ್ಜಿನಶಾಸನಮಾದಿತಃ । ಅಕಳಂಕಬಭೌ

[2]ಯೇನಸೋಕಳಂಕೋಮಹಾಮತಿಃ ॥ ಇತ್ಯಾದ್ಯದ್ಭುತಮು

[3]ನೀಂದ್ರಸಂತತಿನಿಧೌಶ್ರೀಮೂಲಸಂಘೇತತೋಜಾತೇನಂದಿಗಣ

[4]ಪ್ರಭೇದವಿಲಸದ್ದೇಶೀಗಣೇವಿಶ್ರುತೇ । ಗೊಲ್ಲಾಚಾರ್ಯ್ಯಇ

[5]ತಿಪ್ರಸಿದ್ಧಮುನಿಪೋಭೂದ್ಗೊಲ್ಲದೇಶಾಧಿಪಃಪೂರ್ವ್ವಂಕೇನ

[6]ಚಹೇತುನಾಭವಭಿಯಾದೀಕ್ಷಾಂಗೃಹೀತಸ್ಸುಧೀಃ ॥

[7]ಶ್ರೀಮತ್ತ್ರೈಕಾಲ್ಯಯೋಗೀಸಮಜನಿಮಹಿಕಾಕಾಯ

8 ಲಗ್ನಾ ತನುತ್ರಯಸ್ಯಾಭೂದ್ವೃಷ್ಟಿಃ ಧಾರಾನಿಶಾಕರಗ

9 ಣೋಗ್ರೀಷ್ಮಧಾಮಾರ್ತ್ತಂಡಬಿಂಬಂ । ಚಕ್ರೇಸದ್ವೃತ್ತಚಾಮಾಕರತ

10 ಯತಿವರಸ್ಯಾಭಶತಸ್ಯಶ್ರೀಮೇತುಂಗೋಲ್ಲಾಚಾರ್ಯ್ಯಗಸ್ಯ

11 ಶಿಷ್ಯಸ್ಸಜಯತುಭುವನೇಭವ್ಯಸತ್ಕೈರವೇಂದುಃ ॥ ತಚ್ಛಿಷ್ಯ

12 ಸ್ಯ ॥ ಆವಿದ್ಧಕರ್ಣಾದಿಕಪದ್ಮನಂದಿಸ್ಸಿದ್ಧಾಂತಿಕಾಖ್ಯೋಜನಿ

13 ಯಸ್ಯಲೋಕೇ । ಕೌಮಾರದೇವವ್ರತಿತಾಪ್ರಸಿದ್ಧಿರ್ಜ್ಜೀ

14 ಯಾತ್ತು ಸೋಜ್ಞಾನನಿಧಿಸ್ಸಧೀರಃ ॥ ತಚ್ಛಿಷ್ಯಃ ಕುಳ

15 ಭೂಷಣಾಖ್ಯಯತಿಪಶ್ಚಾರಿತ್ರವಾರಾಂನಿಧಿಸ್ಸಿದ್ಧಾ

16 ನ್ತಾಂಬುಧಿಪಾರಗೋನತವಿನೇಯಸ್ತತ್ಸಧರ್ಮ್ಮೋಮ

17 ಹಾನ್ । ಶಬ್ದಾಂಭೋರುಹಭಾಸ್ಕರಃಪ್ರಥಿತತರ್ಕ್ಕಗ್ರ

18 ನ್ಥಕಾರಃಪ್ರಭಾಚಂದ್ರಾಖ್ಯೋಮುನಿರಾಜಪಂಡಿತ

19 ವರಃಶ್ರೀಕುಂಡಕುಂದಾನ್ವಯಃ ॥ ತಸ್ಯಶ್ರೀಕುಳ

20 ಭೂಷಣಾಖ್ಯಸುಮುನೇಶ್ಶಿಷ್ಯೋವಿನೇಯಸ್ತುತಸ್ಸ

21 ದ್ವೃತ್ತಃಕುಳಚಂದ್ರದೇವಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತವಿದ್ಯಾನಿ

22 ಧಿಃತಚ್ಛಿಷ್ಯೋಜನಿಮಾಘನನ್ದಿಮುನಿಪಃಕೊಲ್ಲಾ

23 ಪುರೇತೀರ್ತ್ಥಕೃದ್ರಾದ್ಧಾನ್ತಾರ್ಣ್ಣವಪಾರಗೋಚ

24 ಳಧೃತಿಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಃ ॥ ಎಳೆಯಮಾವಿಂಬ

25 ನವಬ್ಜದಿಂತಿಳಿಗೊಳಂಮಾಣಿಕ್ಯದಿಂಮಂಡನಾವ

26 ಳಿತಾರಾಧಿಪನಿಂನಭಂಶುಭದಮಾಗಿರ್ಪ್ಪನ್ತಿರಿದ್ಧರ್ತ್ತು

27 ನಿವರ್ಮ್ಮಳವೀಗಳ್ಕುಳಚಂದ್ರದೇವಚರಣಾಂಭೋಜಾತಸೇ

28 ವಾವಿಶಿಷ್ಟಳಸ್ಸಿದ್ಧಾಂತಿಕ ಮಾಘನಂದಿಮುನಿಯಿಂಶ್ರೀ

29 ಕೊಂಡಕುನ್ದಾನ್ವಯಂ ॥ ಹಿಮವತ್ಕುತ್ಕೀಳಮುಕ್ತಾಫಳತ

30 ರಳತರತ್ತಾರಹಾರೇಂದುಕುಂದೋಪಮಕೀರ್ತ್ತಿವ್ಯಾಪ್ತದಿಗ್ಮಂ

31 ಡಳನವನತಭೂಮಂಡಳಂಭವ್ಯಪದ್ಮೋಗ್ರಮರೀಚೀಮಂ

32 ಡಳಂ ॥ ಪಂಡಿತತತಿವಿನತಂಮಾಘನಂದ್ಯಾಖ್ಯವಾಚಂಯಮಿ

33 ರಾಜಂವಾಗ್ವಧೂಟೀನಿಟಿಳತಟಪಟನ್ಮೋತ್ನಸದ್ರತ್ನಪ

34 . . . . ತಮಂದರಪನ್ನೀಕುಳಮಂಭರದಿನಿಬ್ಧೈದಿಸಲಿಕೇ

35 ಸರಿಯುನಿಪಂವರಸಖ್ಯಮಾಳ್ಕಿಚಂದ್ರಂಧರೆಯೊಳ್ ॥

36 ಮಾಘನಂದಿಸ್ಸಿದ್ಧಾಂತೀತಿ । ತಚ್ಛಿಷ್ಯಸ್ಯ ॥

37 ಅವರಗುಡ್ಡುಗಳುಸಾಮಂತಕೇದಾರನಾಕರಸದಾನಶ್ರೇಯಾಂಸನಾ

38 ಮನ್ತನಿಂಬದೇವಜಾಗದಾಬ್ಬೆಗಂಡಸಾಮನ್ತಕಾಮದೇವ ॥

(ಉತ್ತರದವುಖ.)

1 ಗುರುಸ್ಸಿದ್ಧಾನ್ತಿಕಮಾಘನನ್ದಿಮುನಿಪಶ್ರೀಮಚ್ಚಮಾ

2 ವಲ್ಲಭಂಭರತಂಭಾತ್ರನವಾರಿಜಸ್ಸಿನಿಧಿಗಳ್ಶ್ರೀಭಾ

3 ಸುಕೀರ್ತ್ತಿಪ್ರಭಾಸ್ಫುರಿತಾಳಂಕೃತದೇವಕೀರ್ತ್ತಿಮುನಿಪ
4 ಕೀರ್ತ್ತ್ಯುರ್ಜ್ಜಗನ್ಮಂಡನದ್ಧೊರೆಯೋಗಂಡವಿಮುಕ್ತದೇವನಿನಗಿಂ
5 ನಿನ್ನಾವಸ್ಯೆದ್ಧಾನ್ತಿಕರ ॥ ಕ್ಷೀರೋದಾವಿವಚಂದ್ರಮಾಮ
6 ಣಿರಿವಪ್ರಖ್ಯಾತರತ್ನಾಕರಾತ್ಸಿದ್ಧಾಂತೇಶ್ವರಮಾಘನ
7 ನ್ದಿಯಮಿನೋಜಾತೋಜಗನ್ಮಂಡನಃ । ಚಾರಿತ್ರೈಕನಿಧಾ
8 ನಧಾಮಸುವಿನಮ್ರೋದೀಪವರ್ತ್ತಿಸ್ಸ್ವಯಂಶ್ರೀಮದ್ಗಂ
9 ಡವಿಮುಕ್ತದೇವಯತಿಪಸ್ಸೈದ್ಧಾಂತಚಕ್ರಾಧಿಪಃ ॥ ಅವ
10 ರಸಧರ್ಮ್ಮರ । ಅರ್ಹಂನಾದಿಕಥಾತ್ರಯಪ್ರವೀಣದೊ
11 ಳವಿದ್ವಜ್ಜನಂಮೆಚ್ಚೆವಿದ್ಯಾವಷ್ಟಂಭಮನಪ್ಪುಕೆಯ್ದುಪರವಾ
12 ದಿಕ್ಷೋಣಿಭೃತ್ಪಕ್ಷಮಂದೇವೇಂದ್ರಂಕಡಿವಂದದಿಂಕಡಿದೆಲೆ
13 ಸ್ಯಾದ್ವಾದವಿದ್ಯಾಸ್ತ್ರದಿಂತ್ರೈವಿದ್ಯಶ್ರುತಕೀರ್ತ್ತಿದಿವ್ಯಮುನಿಪ್ರೋ
14 ಲ್ಲವಿಖ್ಯಾತಿಯಂತಾಳ್ದಿದೊಂ ॥ ಶ್ರುತಕೀರ್ತ್ತಿತ್ರೈವಿದ್ಯವ್ರತಿರಾಘವ
15 ಪಾಂಡವೀಯಮಂವಿಬುಧಚಮತ್ಕೃತಿಯೆನಿಸಿಗತಪ್ರತ್ಯಾಗತದಿಂಪೇ
16 ಳ್ದಮಳಕೀರ್ತ್ತಿಯಂಪ್ರಕಟಿಸಿದಂ ॥ ಅವರಗ್ರಜರು ॥
17 ಯೋಬೌದ್ಧಕ್ಷಿತಿಭೃತ್ಕರಾಳಕುಳಿಶಶ್ಚಾರ್ವ್ವಾಕಮೇಘಾನಿಳೋಮಿ
18 ಮಾಂಸಾಮತವರ್ತ್ತಿವಾದಿಮದವನ್ಮಾತಂಗಕಂಠೀರವಃ । ಸ್ಯಾದ್ವಾದಾಬ್ಧಿ
19 ಶರತ್ಸಮುದ್ಗತಸುಧಾಶೋಚಿಸ್ಸಮಸ್ತೈಸ್ಸ್ತುತಸ್ಸಶ್ರೀಮಾನ್ಭುವಿಭಾ
20 ಸತೇಕನಕನನ್ದಿಖ್ಯಾತಯೋಗೀಶ್ವರಃ ॥ ವೇತಾಳೋಮುಕ್ತೀಕೃತಾಂಜ
21 ಪುಟಸ್ಸಂಸೇವತೇಯತ್ಪದೇಶ್ಯೋಟ್ಟಂಗಃಪ್ರತಿಹಾರಕೋನಿವಸತಿದ್ವಾ
22 ರೇಚಯಸ್ಯಾನ್ತಿಕೇ । ಯೇನಕ್ರೀಡತಿಸಂತತಂನುತತಪೋಲಕ್ಷ್ಮ್ಯೈಯರ್ಯ್ಯ
23 ಕಃಶ್ರೀಪ್ರಿಯಸ್ಸೋಯಂಶುಭತಿದೇವಚಂದ್ರಮುನಿಪೋಭಟ್ಟಾರಕಾ
24 ಘಾಗ್ರಣೀಃ ॥ ಅವರಸಧರ್ಮ್ಮರ್ಮ್ಮಾಘನನ್ದಿತ್ರೈವಿದ್ಯದೇವರುವಿದ್ಯಾ
25 ಚಕ್ರವರ್ತ್ತಿಶ್ರೀಮದ್ದೇವಕೀರ್ತ್ತಿಪಂಡಿತದೇವರಶಿಷ್ಯರುಶ್ರೀಶುಭಚಂ
26 ದ್ರತ್ರೈವಿದ್ಯದೇವರುಂಗಂಡವಿಮುಕ್ತವಾದಿಚತುರ್ಮ್ಮುಖರಾಮಚಂ
27 ದ್ರತ್ರೈವಿದ್ಯದೇವರುಂ ॥ ವಾದಿವಜ್ರಾಂಕುಶಶ್ರೀಮದಕಳಂಕತ್ರೈವಿದ್ಯ
28 ದೇವರುಮಾಪರಮೇಶ್ವರನಗುಡ್ಡುಗಳುಮಾಣಿಕ್ಯಭಂಡಾರಿಮರಿ
29 ಯಾನೆದಂಡನಾಯಕರುಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವ್ವಾಧಿಕಾರಿಭರಿ
30 ಯದಂಡನಾಯಕಂ ಭರತಿಮಯ್ಯಂಗಳುಂ ಶ್ರೀಕರಣದಹೆಗ್ಗಡೆಭೂ
31 ಚಿಮಯ್ಯಂಗಳುಂಜಗದೇಕದಾನಿಹೆಗ್ಗಡೆಕೋರಯ್ಯನುಂ ॥ ಅಕಳಂಕಂಪಿತೃ
32 ವಾಜಿವಂಶತಿಳಕಂಶ್ರೀಯಕ್ಷರಾಜಂನಿಜಾಂಬಿಕೆಲೋಕಾಂಬಿಕೆಲೋಕವಂ
33 ದಿತೆಸುಶೀಲಾಚಾರದೈವಂಡವೀಶಕದಂಬಸ್ತುತಪಾದಪದ್ಮನರುಹಂ
34 ನಾಥಂಯದುಕ್ಷೋಣಿಪಾಳಕಚೂಡಾಮಣಿನಾರಸಿಂಗನೆಸಲೇನ್ನೋಂ
35 ಪುಕ್ಷನೋಹುಳ್ಳಪಂ ॥ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವ್ವಾಧಿಕಾರಿಹಿರಿಯಭಂ
36 ಡಾರಿಅಭಿನವಗಂಗದಂಡನಾಯಕಂಶ್ರೀಹುಳ್ಳರಾಜಂತಮ್ಮಗುರುಗಳ್
37 ಶ್ರೀಕೊಂಡಕುಂದಾನ್ವಯದಶ್ರೀಮೂಲಸಂಘದದೇಸಿಯಗಣದಪುಸ್ತಕಗ

[38]ಷ್ಟದಶ್ರೀಕೊಲ್ಲಾಪುರದಶ್ರೀರೂಪನಾರಾಯಣನಬಸದಿಯಪ್ರತಿವಿ
[39]ಧ್ಧದಶ್ರೀಮತ್ಕ್ಷುಲ್ಲಗೆಜೆಯಪ್ರತಾಪಪುರವಂಪ್ರನಟ್ಟ್ರರಣವಂಮಾಡಿಸಿ
[40]ಜಿನನಾಥಪುರದಲ್ಲಾಕಲ್ಲದಾನಶಾಲೆಯಂಮಾಡಿಸಿದಶ್ರೀಮನ್ಮಹಾಮಂಡ
[41]ಳಾಚಾರ್ಯ್ಯರ್ದೇವಕೀರ್ತ್ತಿಪಂಡಿತದೇವಗ್ಗೆಪರೋಕ್ಷವಿನಯವಾಗಿನಿಸಿಧಿಯಂಮಾ
[42]ಡಿಸಿದಅವರಶಿಷ್ಯರ್ಲ್ಲಕ್ಷ್ಮಣಂದಿಮಾಧವತ್ರಿಭುವನದೇವರ್ಮ್ಮಹಾದಾನಪೂಜಾ
[43]ಭಿಷೇಕಂಮಾಡಿಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿದರುಮಂಗಳಮಹಾ ॥ ಶ್ರೀಶ್ರೀಶ್ರೀ ॥

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ಅದೇ ಮಂಟಪದಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಸ್ಯಾದ್ವಾದಮುದ್ರಾಂಕಿತಮತುಲಮಹೀನೇಂದ್ರಚಕ್ರೇಶ್ವರೇಡ್ಯಂಜೈನೀ
[2]ಯಂಶಾಸನಂವಿಶ್ರುತಮಖಿಳಹಿತಂದೋಷದೂರಂಗಭೀರಂ ।
[3]ಜೀಯಾತ್ಕಾರುಣ್ಯಜನ್ಮಾವನಿರಮಿತಗುಣೈರ್ವ್ವರ್ಣ್ಯನೇಕಪ್ರವೇಕೈ
[4]ಸ್ಸಂಸೇವ್ಯಂಮುಕ್ತಿಕನ್ಯಾಪರಿಣಯಕರಣಪ್ರಾಥಮ್ಯತ್ತ್ರಿಲೋಕ್ಯಾಂ ॥
[5]ಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯೇ । ಗುರುಕುಲ
[6]ಮಿಹಕಥಮಿತಿಚೇದ್ಬ್ರವೀಮಿಸಂಕ್ಷೇಪತೋಭುವನೇ ॥ ಯಃಸೇವ್ಯಸ್ಸರ್ವ್ವಲೋ
[7]ಕೈಃಪರಹಿತಚರಿತಂಯಂಸಮಾರಾಧಯಂತೇಭವ್ಯಾಯೇನಪ್ರಬುದ್ಧಂ
[8]ಸ್ವಪರಮತಮಹಾಶಾಸ್ತ್ರತತ್ವಂನಿತಾಂತಂ । ಯಸ್ಮೈಮುಕ್ತ್ಯಂಗನಾಸಂಸ್ಪೃಹಯತಿಮರಿತಂಭೀ-
[9]ತಾಂಯಾತಿಯಸ್ಮಾದ್ಯಸ್ಯಾಜ್ಞಾನಾಸ್ತಿಯಸ್ಮಿಂಸ್ತ್ರಿಭುವನಮಹಿತೋವಿದ್ಯತೇಶೀಲರಾಶಿಃ ॥ ತಸ್ಮೈ
[10]ಶ್ರೀಚಂದ್ರಕೀರ್ತ್ತಿಪ್ರವಿಷ್ಟ್ಯೋರಾದ್ಧಾಂತವೇದೀಲೋಕಪ್ರಸಿದ್ಧಃಶ್ರೀವೀರಣಂದೀಮೋ
[11]ಕ್ಷಸ್ತದಂತೇವಾಸೀಗುಣಾಬ್ಧಿಃಪ್ರಾಸ್ತಾಂಘ್ರಜನ್ಮಾ ॥ ಯಃಸ್ಯಾದ್ವಾದರತ
[12]ಸ್ಯಾವಾದನಿಪುಣೋಗಣ್ಯಾಪ್ರಭಾವೋಜನಾನಂದಃಶ್ರೀಮದನಂತಕೀರ್ತ್ತಿಮುನಿ
[13]ಪಟ್ಟಾರಿಪ್ರಭಾಸ್ವತ್ತನುಃ । ಕಾಮೋಗ್ರಾಹಿಗರುಡ್ವಿಜಾಪಹರಣೇರೂಪೋನರೇಂದ್ರೋ
[14]ಭವತ್ತಚ್ಛಿಷ್ಯೋಗುರುಪಂಚಕಸ್ಮೃತಿಪದಸ್ವಚ್ಛಂದಸನ್ಮಾನಸಃ ॥ ಮಲ
[15]ಧಾರಿದಾಮಚಂದ್ರೋಯಮಾತದೀಯಪ್ರಶಿಷ್ಯಶಿಷ್ಯೋನಾ । ಯಚ್ಚ
[16]ರಣಯುಗಳಸೇವಾಪರಿಗತಜನತೃತಿಚಂದ್ರಕಾಂಜಗತೀ ॥ ಪರಪರಿಣತಿಮೊರೆ
[17]ಧ್ಯಾತ್ಮಸತ್ವಾರಧೀರೋವಿಷಯವಿರತಿಭಾವೋಚ್ಚೈನಮಾರ್ಗ್ಗಪ್ರಭಾವಃ । ಕುಮತ
[18]ಘನಸಮೀರೋಧ್ವಸ್ತಮಾಯಾಂಧಕಾರೋನಿಖಿಳಮುನಿವಿನೂತೋರಾಗಕೋ
[19]ಪಾದಿಘಾತಃ ॥ ಚಿತ್ತೇಮುಕ್ತಿವನಾಂಚೈನೀಂವಾಕ್ಯೇಪಂಚನಮಸ್ಕ್ರಿಯಾಂ । ಕಾಯೇ
[20]ವ್ರತಸಮಾರೋಪಂಕುರ್ವ್ವನ್ಸಧ್ಯಾತ್ಮವಿನ್ಮುನಿಃ ॥ ಪಂಚತ್ರಿಂಶತ್ಸಂಯುತಶ
[21]ತದ್ವಯಾಧಿಕನಸಹಸ್ರಮಿತವರ್ಷೇಷು । ವೃತ್ತೇಷುಶಕನೃಪಸ್ಯತುಕಾಲೇವಿಸ್ತೀರ್ಣ್ಣವಿ
[22]ಕಸದಸ್ಸರ್ವಮೇಮಾ । ಪ್ರಮಾದಿವತ್ಸರೇಮಾಸೇಶ್ರಾವಣೇತಸುಜ
[23]ತ್ಯಜಿತಾ । ದರ್ಶ್ರೇಕೃಷ್ಣಚತುರ್ದ್ದಶ್ಯಾಂಶುಭಚಂದ್ರೋಮಹಾಯತಿಃ ॥ ಅಮರಪು
[24]ರಮುಪಾಗಮತ್ಸಂತಶ್ಚ ತಪಸಲಕ್ಷ್ಮ್ಯಾಶ್ಚೈಶ್ಯಭವನಾನಾಂ । ದರ್ಶನಕುಮಾರ
[25]ಶ್ರೀಮಾನುಧಾಮಲೋಯಯಾಜ್ಞತ್ತಾಶಿದ್ಧರಣಾಮಃ ॥ ಕಷ್ಟಿಷ್ಪ ॥ ದುರಿತಾಂ

[26]ಧಕಾರರವಿಹಿಮಕರರೊಗೆದಪ್ಪ್ಯದ್ಮಣಂದಿಪಂಡಿತದೇವರ್ವ್ವರಮಾಧವೇಂದುಸ
[27]ಮಯಾಭರಣರ್ಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣದೊಳ್ ॥ ಗುರುರಾಮಚಂದ್ರ
[28]ಯತಿಪನವರಶಿಷ್ಯಶುಭೇಂದುಮುನಿಯನಿಸ್ತಿಗೆಯಂವಿಸ್ತರದಿಂಮಾಡಿಸಿದಂಪೆಳು
[29]ಕರೆಯಧಿಪಂರಾಯರಾಜಗುರುಗುಂಮಟಂ ॥ ಶ್ರೀವಿಜಯಪಾರ್ಶ್ವಜಿನವರಚರ
[30]ಣಾರುಣಕಮಳಯುಗಳಯುಜನರತಃ । ಜೋಗಾಜರಾಜನಾಮಾತವ್ಯೈಯಾ
[31]ಪ್ರತ್ಯತೋಹಿಶುಭಚಂದ್ರಃ ॥ ಹೇಯಾದೇಯವಿವೇಕತಾಜನತಯಾ
[32]ಯಸ್ಮಾತ್ಸದಾದ್ರೀಯತೇತಸ್ಯಶ್ರೀಕುಲಭೂಷಣಸ್ಯವರಶಿಷ್ಯೋಮಾ
[33]ಘನಂದಿಬ್ರತೀ । ಸಿದ್ಧಾಂತಾಂಬುಧಿತೀರಗೋವಿಶದಕೀರ್ತ್ತಿಸ್ತಸ್ಯಶಿ
[34]ಷ್ಯೋಭವತ್ತ್ರೈವಿದ್ಯಶುಭಚಂದ್ರಯೋಗಿತಿಲಕಸ್ಸ್ಯಾದ್ವಾವಿ
[35]ದ್ಯಾಂಚಿತಃ ॥ ತಚ್ಛಿಷ್ಯಶ್ಚಾರುಕೀರ್ತ್ತಿಃಪ್ರಥಿತಗುಣಗಣಃಪಂಡಿ
[36]ತಸ್ತಸ್ಯಶಿಷ್ಯಾಜಾತಃಶ್ರೀಮಾಘನಂದಿಬ್ರತಿಪತಿನುತಭಟ್ಟಾರಕಸ್ತಸ್ಯಶಿಷ್ಯಃ ।
[37]ಸಿದ್ಧಾಂತಾಂಪೋಧಿಸೀತದ್ಯುತಿರಭಯಶಕೀತಸ್ಯಶಿಷ್ಯೋಮಹೀಯಾನ್ಬಾಳೇಂದುಃ
[38]ಪಂಡಿತಸ್ತತ್ಪದನುತಿರಮಳೋರಾಮಚಂದ್ರೋಮಳಾಂಗಃ ॥ ಚಿತ್ರಂಸಂಪ್ರತಿಪದ್ಮನಂ
[39]ದಿನಿಶಕೃತ್ತಂತಾವಕೀನಂತಪಃಪದ್ಮಾನಂದ್ಯಪಿವಿಶ್ರುತಾಪ್ರಮದಯಿತ್ಯಾಕೀಸತಾಂನ
[40]ಮ್ರತಾಂ । ಕಾಮಂಪೂರಯಸೇಶುಭೇಂದುಪದಭಕ್ತ್ಯಾಸಕ್ತಚೇತಃಸದಾಕಾಮಂದೂರ
[41]ಯಸೇನಿರಾಕೃತಮಹಾಮೋಹಾಂಧಕಾರಾಗಮ ॥ ಕಾಮವಿದಾರೋದಾರಃಕ್ಷ
[42]ಮಾವೃತೋಪ್ಯಕ್ಷಮೋಜಗತಿಭಾಸಿ । ಶ್ರೀಪದ್ಮನಂದಿಪಂಡಿತಪಂಡಿತಜನಕೃದಯ
[43]ಕುಮುದಶೀತಕರ ॥ ಪಂಡಿತಸಮುದಯವತಿಶುಭಚಂದ್ರಪ್ರಿಯಶಿಷ್ಯಭವತಿ
[44]ಸುದಯಾಸ್ತಿ । ಶ್ರೀಪದ್ಮನಂದಿಪಂಡಿತಯವಿಶಭವದಿತರಮುನಿಘನಾಲೋಕೇ ॥
[45]ಶ್ರೀಮದಧ್ಯಾತ್ಮಿಶುಭಚಂದ್ರದೇವಸ್ಯಸ್ವಕೀಯಾಂತೇವಾಸಿನಾಪದ್ಮನಂದಿಪಂಡಿತದೇವೇನಮಾ
[46]ಧವಚಂದ್ರದೇವೇನಚಪರೋಕ್ಷವಿನೆಯನಿಮಿತ್ತಂನಿಷದ್ಯಕಾಕಾರಯೇತಾ ॥ ಭದ್ರಂಭವತು
[47]ಜಿನಶಾಸನಾಯ ॥

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ಆ ಮಂಟಪದ ಎಡಭಾಗದ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ.)

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ
[2]ಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ
[3]ಜಿನಶಾಸನಂ ॥ ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನ
[4]ವರಾನೀಕಸೌಧೋರುವಾರ್ಧಿಃಪ್ರಧ್ವಸ್ತಾಘಪ್ರಮೇಯಪ್ರಚಯ
[5]ವಿಷಯಕೈವಲ್ಯಬೋಧೋರುವೇದಿಃ । ಶಸ್ತಸ್ಯಾತ್ಕಾರಮುದ್ರಾಶಬ
[6]ಳಿತಜನತಾನಂದನಾದೋರುಘೋಷಃಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪ
[7]ರಮಸುಖಮಹಾವೀರ್ಯವೀಚೀನಿಕಾಯಃ ॥ ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋ
[8]ತ್ತಮರತ್ನವರ್ಗ್ಗಾಶ್ರೀಗೌತಮಾದ್ಯಾಪ್ರಭವಿಷ್ಣವಸ್ತೇ । ತತ್ರಾಂಬುಧೌ

[9]ಸಪ್ತ ಮಹರ್ದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತತೌ ನಂದಿಗಣೇ ಬಭೂವ ॥ ಶ್ರೀ
[10]ಪದ್ಮನಂದೀತ್ಯನವದ್ಯನಾಮಾಹ್ಯಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಕೊಂಡಕುಂದಃ ।
[11]ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಚ್ಚರಿತ್ರಸಂಜಾತಸುಚಾರಣ
[12]ರ್ದ್ಧಿಃ ॥ ಅಭೂದುಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸಾವಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತ
[13]ರಗೃದ್ಧ್ರಪಿಂಛಃ । ತದನ್ವಯೇ ತತ್ಸದೃಶೋಸ್ತಿ ನಾನ್ಯಸ್ತಾತ್ಕಾಲಿಕಾಶೇಷ
[14]ಪದಾರ್ತ್ಥವೇದೀ । ಶ್ರೀಗೃದ್ಧ್ರಪಿಂಛಮುನಿಪಸ್ಯ ಬಲಾಕಪಿಂ
[15]ಚ್ಛಶ್ಶಿಷ್ಯೋಜನಿಷ್ಟ ಭುವನತ್ರಯವರ್ತ್ತಿಕೀರ್ತ್ತಿಃ । ಚಾರಿತ್ರಚುಂಚು
[16]ರಖಿಲಾವನಿಪಾಲಮೌಳಿಮಾಲಾಶಿಲೀಮುಖವಿರಾಜಿತಪಾ
[17]ದಪದ್ಮಃ ॥ ತಚ್ಛಿಷ್ಯೋ ಗುಣನನ್ದಿಪಂಡಿತಯತಿಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಸ್ತ
[18]ರ್ಕ್ಕವ್ಯಾಕರಣಾದಿಶಾಸ್ತ್ರನಿಪುಣಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾ
[19]ಪತಿಃ । ಮಿಥ್ಯಾವಾದಿಮದಾನ್ಧಸಿನ್ಧುರಘಟಾಸಂಘಟ್ಟಕ
[20]ಣ್ಠೀರವೋ ಭವ್ಯಾಂಭೋಜದಿವಾಕರೋ ವಿಜಯತಾಂ ಕಂದರ್ಪ್ಪ
[21]ದರ್ಪ್ಪಾಪಹಃ ॥ ತಚ್ಛಿಷ್ಯಾಸ್ತ್ರಿಶತಾ ವಿವೇಕನಿಧಯಶ್ಶಾಸ್ತ್ರಾ
[22]ಬ್ಧಿಪಾರಂಗತಾಸ್ತೇಷೂತ್ಕೃಷ್ಟತಮಾದ್ವಿಸಪ್ತತಿಮಿತಾಸ್ಸಿದ್ಧಾನ್ತ
[23]ಶಾಸ್ತ್ರಾರ್ತ್ಥಕ । ವ್ಯಾಖ್ಯಾನೇ ಪಟವೋ ವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷು
[24]ಪ್ರಸಿದ್ಧೋ ಮುನಿರ್ನ್ನಾನಾನೂನನಯಪ್ರಮಾಣನಿಪುಣೋ ದೇ
[25]ವೇಂದ್ರಸೈದ್ಧಾಂತಿಕಃ ॥ ಅಜನಿ ಮಹಿಪಚೂಡಾರತ್ನರಾರಾಜಿತಾಂಘ್ರಿ
[26]ರ್ವ್ವಿಜಿತಮಕರಕೇತೂದ್ದಂಡದೋರ್ದ್ದಂಡಗರ್ವ್ವಃ । ಕುನಯನಿಕರಭೂ
[27]ಧ್ರಾನೀಕದಂಭೋಳಿದಂಡಸ್ಸಜಯತು ವಿಬುಧೇನ್ದ್ರೋ ಭಾರತೀಭಾಳಪ
[28]ಟ್ಟಃ ॥ ತಚ್ಛಿಷ್ಯಃ ಕಳಧೌತನನ್ದಿಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ ಪಾ
[29]ರಾವಾರಪರೀತಧಾರಿಣಿಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತ್ತೀಶ್ವರಃ । ಪಂ
[30]ಚಾಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭದಳನಪ್ರೋತ್ಸೃಕ್ತಮುಕ್ತಾಫಳಪ್ರಾಂಶು ಪ್ರಾಂ
[31]ಚಿತಕೇಸರೀ ಬುಧನುತೋ ವಾಕ್ಕಾಮಿನೀವಲ್ಲಭಃ ॥ ಅವರ್ಗ್ಗರವಿಚಂದ್ರಸಿದ್ಧಾ
[32]ನ್ತವಿದಸ್ಸಂಪೂರ್ಣ್ಣಚಂದ್ರಸಿದ್ಧಾನ್ತಮುನಿಪ್ರವರರವರ್ಗ್ಗಶಿಷ್ಯಪ್ರವ
[33]ರಶ್ರೀದಾಮನನ್ದಿ ಸನ್ಮುನಿಪತಿಗಳ್ ॥ ಜಿತೋದಿತಭವ್ಯರಸಮದನಮ್ಮ
[34]ದವಜ್ಜಿತಶುದ್ಧಮಾನಸಶ್ರೀಧರದೇವರೆಂಬರವರ್ಗ್ಗತನೂಭ
[35]ವರುದಯಶ್ರೀಧರರ್ಗ್ಗಶಿಷ್ಯರವರೊಳ್ನೆಗಳ್ದ ಮಲಧಾರಿ
[36]ದೇವರುಂ ಶ್ರೀಧರದೇವರುಂ ನತನರೇಂದ್ರತಿರೀಟತಟಾರ್ಚ್ಚಿತಕ್ರಮ
[37]ರ್ ॥ ಅನವಾಪ್ರವನಿಪಾಳಜಾಳಕಶಿರೋರತ್ನಪ್ರಭಾಭಾಸುರ
[38]ಶ್ರೀಪಾದಾಮ್ಬುರುಹದ್ವಯೋ ವರತಪೋಲಕ್ಷ್ಮೀಮನೋ
[39]ರಂಜನಃ । ಮೋಹವ್ಯೂಹಮಹೀದ್ರದುರ್ದ್ಧರಪವಿಃ
[40]ಶ್ಚಾರಿತ್ರಗಾತ್ರಃ ಶ್ರೀಧರದೇವಪಾದಮುನಿಪೋ ಭಾ
[41]ಭಾತಿ [illegible] ॥ ತಚ್ಛಿಷ್ಯರ್ ॥ ಭವ್ಯಾಂಬೋರುಹ
[42][illegible] ಕರೋತ್ಕರಪ್ರಚಾರದಸ್ಫುರತ್ಕೀರ್ತ್ತಿಶ್ರೀ
[43][illegible] ಹತಃ ।

(ದಕ್ಷಿಣಮುಖ.)

[1]ಭಾತಿಶ್ರೀಜಿನಪುಂಗವಪ್ರವಚನಾಮ್ಭೋರಾಶಿರಾಕಾಶಶೀ

[2]ಭೂಮಾವಿಶ್ರುತಮಾಘನಂದಿಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇ

[3]ಶ್ವರಃ ॥ ತಚ್ಛಿಷ್ಯರ್ ॥ ಸಚ್ಛ್ರೀಳಶ್ಶರದಿನ್ದುಕುಂದವಿಶದಪ್ರೋದ್ಯದ್ಯ

[4]ಶಶ್ಶ್ರೀಪತಿದ್ದೃರ್ಪ್ಪಸ್ಪರ್ದ್ಧಿಸ್ಪರ್ಶದರ್ಪ್ಪದಾವದಹನಜ್ವಾಳಾ

[5]ಳಿಕಾಳಾಮ್ಬುದಃ । ಶ್ರೀಜೈನೇಂದ್ರವಚಃಪಯೋನಿಧಿಕರತ್ನಂ

[6]ಪೂರ್ಣ್ನಚಂದ್ರಃಕ್ಷಿತೌಭಾತಿಶ್ರೀಗುಣಚಂದ್ರದೇವಮುನಿ

[7]ಪೋರಾದ್ಧಾನ್ತಚಕ್ರಾಧಿಪಃ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ಉದ್ಭೂತೇನುತಮೋ

[8]ಘಚಂದ್ರಕನಿಪ್ರೋದ್ಯದ್ಯಶಶ್ಚಂದ್ರಿಕೇಸಂವರ್ದ್ಧಿತತದಸ್ತುನಾ

[9]ಮನಿತರಾಂರಾದ್ಧಾಂತರತ್ನಾಕರಃ । ಚಿತ್ರಂತಾವದಿದಂಪಯೋಧಿಪ

[10]ರಧಿಕ್ಷೋಣೀಶಸಮುದ್ವೀಕ್ಷ್ಯತೇಪ್ರಾಯೋಣಾತ್ರವಿಜೃಂಭತೇ

[11]ಭರತಶಾಸ್ತ್ರಾಂಭೋಜನಿಸ್ಸನ್ತತಂ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ಚಂದ್ರಾಯಿವಧ

[12]ವಳಕೀರ್ತ್ತಿರ್ದ್ಧವಳೀಕುರುತೇಸಮಸ್ತಭುವನಂಯಸ್ಯ । ತಚ್ಚಂದ್ರಕೀರ್ತ್ತಿಸ್ಸ್ಯೈ

[13]ಣ್ಣಾಭಟ್ಟಾರಕಚಕ್ರವರ್ತ್ತಿನೋಸ್ಯವಿಭಾತಿ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ನ್ಯೆಯಾ

[14]ಯಿಕೇಭಸಿಂಹೋಮೀಮಾಂಸಕತಿಮಿರನಿಕರನಿರಸನತಪನಃ ।

[15]ಬೌದ್ಧವನದಾವದಹನೋಜಯತಿಮಹಾನುದಯಚಂದ್ರಪಂ

[16]ಡಿತದೇವಃ ॥ ಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಶ್ರೀಗುಣಚಂದ್ರವ್ರತೀಶ್ವರಸ್ಯ

[17]ಬಭೂವ । ಶ್ರೀನಯಕೀರ್ತ್ತಿಮುನೀಂದ್ರೋಜಿನಪತಿಗದಿತಾ

[18]ಖಿಳಾರ್ತ್ಥವೇದೀಶಿಷ್ಯಃ ॥ ಸ್ವಸ್ತ್ಯನವರತವಿನತಮಹಿಪಮಕು

[19]ಟಮೌಕ್ತಿಕಮಯೂಖಮಾಳಾಸರೋವರಂಡನೀಭೂತಚಾರು

[20]ಚರಣಾರವಿಂದರುಂ । ಭವ್ಯಜನಹೃದಯಾನಂದರುಂ । ಕೊಂಡಕುಂದಾ

[21]ನ್ವಯಗಗನಮಾರ್ತ್ತಂಡರುಂ । ಲೀಲಾಮಾತ್ರವಿಜಿತೋದ್ದಂಡಕುಸುಮ

[22]ಕಾಣ್ಡರುಂ । ದೇಶಿಯಗಣಗಜೇಂದ್ರಸಾಂದ್ರಮದಧಾರಾವಭಾಸರುಂ ।

[23]ವಿತರಣವಿಳಾಸರುಂ । ಪುಸ್ತಕಗಚ್ಛಸ್ವಚ್ಛಸರಸೀಸರೋಜರುಂ । ವಂ

[24]ದಿಜನಸುರಭೂಜರುಂ । ಶ್ರೀಮದ್ಗುಣಚಂದ್ರಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿ

[25]ಚಾರುತರಚರಣಸರಸಿರುಹಷಟ್ಚರಣರುಂ । ಅಶೇಷದೋಷ

[26]ದೂರೀಕರಣಪರಿಣತಾನ್ತಃಕರಣರುಮಪ್ಪಶ್ರೀಮನ್ನಯಕೀರ್ತ್ತಿಸಿ

[27]ದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳೆನ್ತಪ್ಪರೆಂದೊಡೆ ॥ ಸಾಹಿತ್ಯಪ್ರಮದಾಮುಖಾ

[28]ಬ್ಜಮುಕುರಶ್ಚಾರಿತ್ರಚೂಡಾಮಣಿಶ್ಶ್ರೀಜೈನಾಗಮವಾರ್ದ್ಧಿ

[29]ವರ್ದ್ಧನಸುಧಾಶೋಚಿಸ್ಸಮುದ್ಭಾಸತೇ । ಯಶ್ಶಲ್ಯತ್ರಯಗಾರವ

[30]ತ್ರಯಬಲಸದ್ದಂಡತ್ರಯಧ್ವಂಸಕಸ್ಸಶ್ರೀಮಾನ್ನಯಕೀರ್ತ್ತಿದೇವಮು

[31]ನಿಪಸ್ಸೈದ್ಧಾನ್ತಿಕಾಗ್ರೇಸರಃ ॥ ಮಾಣಿಕ್ಯನಂದಿಮುನಿಪಶ್ಶ್ರೀನ

[32]ಯಕೀರ್ತ್ತಿವ್ರತೀಶ್ವರಸ್ಯಸಧರ್ಮ್ಮಾ । ಗುಣಚಂದ್ರದೇವತನಯೋ

[33]ರಾದ್ಧಾಂತಪಯೋಧಿಪಾರಗೋಭುವಿಭಾತಿ ॥ ಹಾರಕ್ಷೀರಹರಾ

[34]ಟ್ಟಹಾಸಹಳಭೃತ್ಕುಂದೇಂದುಮನ್ದಾಕಿನೀಕರ್ಪ್ಪೂರಸ್ಫಟಿಕಸ್ಫುರ

[35]ದ್ವಿಪಯಶೋಧೌತತ್ರಿಳೋಕೋದರಃ । ಉತ್ಕಂಠಸ್ಮರಭೂರಿಭೂ
[36]ಧರಪವಿಃಖ್ಯಾತೋಬಭೂವಕ್ಷಿತೌಸಶ್ರೀಮಾನ್ನಯಕೀರ್ತ್ತಿ
[37]ದೇವಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ ॥ ಶಾಕೇರಂಧ್ರನವದ್ಯುಚಂ
[38]ದ್ರಮಸಿದುರ್ಮ್ಮುಖ್ಯಾಖ್ಯಸಂವತ್ಸರೇವೈಶಾಖೇಧವಳೇಚ
[39]ತುರ್ದ್ದಶದಿನೇವಾರೇಚಸೂರ್ಯ್ಯಾತ್ಮಜೇ । ಪೂರ್ವ್ವಾಹ್ಣೇಪ್ರಹ
[40]ರೇಗತೇರ್ದ್ಧಸಹಿತೇಸ್ವರ್ಗ್ಗಂಜಗಾಮಾತ್ಮವಾನ್ವಿಖ್ಯಾತೋನ
[41]ಯಕೀರ್ತ್ತಿದೇವಮುನಿಪೋರಾದ್ಧಾಂತಚಕ್ರಾಧಿಪಃ ॥ ಶ್ರೀಮ
[42]ಜ್ಜೈನಮತೋಬ್ಧಿವರ್ದ್ಧನವಿಧುಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾನಿಧಿಸ್ಸರ್ಪ್ಪ

(ಪಶ್ಚಿಮಮುಖ.)

[1]ದ್ದರ್ಪ್ಪಕಹಸ್ತಿಮಸ್ತಕಲುಠತ್ಪ್ರೋತ್ಕಣ್ಠಕಣ್ಠೀರವಃ । ಸಶ್ರೀಮಾಘ
[2]ಣಿಚಂದ್ರದೇವತನಯಸ್ಸೌಜನ್ಯಜನ್ಯಾವನಿಸ್ಥೇಯಾತ್ ಶ್ರೀನ
[3]ಯಕೀರ್ತ್ತಿದೇವಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ ॥ ಗುರುವಾದಂಬು
[4]ಧರಾಧಿಪಂಗೆಬಲಿಗಂದಾನಕ್ಕೆ ಬಿಣ್ಪಿಂಗೆತಾಂಗುರುವಾದಂಸುರಭೂಧ
[5]ರಕ್ಕೆನೆಗಳ್ದ ಕೈಳಾಸಶೈಳಕ್ಕೆ ತಾಂಗುರುವಾದಂವಿನುತಂಗೆರಾಜಿಸುವಿರುಂ
[6]ಗೋಳಂಗೆಲೋಕಕ್ಕೆ ಸದ್ಗುರುವಾದಂನಯಕೀರ್ತ್ತಿದೇವಮುನಿಪಂರಾದ್ಧಾನ್ತ
[7]ಚಕ್ರಾಧಿಪಂ ॥ ತಚ್ಛಿಷ್ಯರ್ ॥ ಹಿಮಕರಕರವಭ್ರಕ್ಷೀರಕಲ್ಲೋಳಜಾಳ
[8]ಸ್ಫಟಿಕಸಿತಯಶಶ್ಶ್ರೀಶುಭ್ರದಿಕ್ಚಕ್ರವಾಳಃ । ಮದನಮದತಮಿಸ್ರ
[9]ಶ್ರೇಣಿತೀವ್ರಾಂಶುಮಾಲೀಜಯತಿನಿಖಿಳವಂದ್ಯೋಮೇಘಚಂದ್ರವ್ರತೀಂ
[10]ದ್ರಃ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ಕಂದರ್ಪ್ಪಹವಕಲ್ಪಿತೋದ್ಧುರತನುತಾಪೋ
[11]ಪಮೋರಸ್ಥಳೀಚಂಚದ್ಭೂರಮಳಾವಿನೇಯಜನತಾನೀರೇಜನೀಭಾನವಃ । ತ್ಯ
[12]ಕ್ತಾಶೇಷಬಹಿರ್ವ್ವಿಕಲ್ಪನಿಚಯಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಾಶುಂಭಂತ್ಯ
[13]ತ್ರಿತಟಾಕವಾಸಿಮಲಧಾರಿಸ್ವಾಮಿನೋಭೂತಳೇ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥
[14]ಷಟ್ಕರ್ಮ್ಮವಿಷಯಮಂತ್ರೀನಾನಾವಿಧರೋಗಹಾರಿವೈದ್ಯೋಚ । ಜಗ
[15]ದೇಕಸೂರರೇಷಶ್ರೀಧರದೇವೋಬಭೂವಜಗತಿಪ್ರವಣಃ ॥ ತತ್ಸ
[16]ಧರ್ಮ್ಮರ್ ॥ ತರ್ಕ್ಕವ್ಯಾಕರಣಾಗಮಸಾಹಿತ್ಯಪ್ರಭೃತಿಸಕಳಶಾ
[17]ಸ್ತ್ರಾರ್ತ್ಥಜ್ಞಃ । ವಿಖ್ಯಾತದಾಮನಂದಿತ್ರೈವಿದ್ಯಮುನೀಶ್ವರೋಧರಾ
[18]ಗ್ರೇಜಯತಿ ॥ ಶ್ರೀಮಜ್ಜೈನಮತಾಬ್ಜಿನೀದಿನಕರೋನೈಯಾಯಿ
[19]ಕಾಭ್ರಾನಿಳಶ್ಚಾರ್ವ್ವಾಕಾವನಿಭೃತ್ಕರಾಳಕುಳಿಶೋ ಬೌದ್ಧಾಬ್ಧಿಕುಂ
[20]ಭೋದ್ಭವಃ । ಯೋಮೀಮಾಂಸಕಗನ್ಧಸಿನ್ಧುರ ಶಿರೋನಿರ್ಭೇದಕ
[21]ಣ್ಠೀರವಸ್ತ್ರೈವಿದ್ಯೋತ್ತಮದಾಮನಂದಿಮುನಿಪಸ್ಸೋಯಂಭುವಿ
[22]ಭ್ರಾಜತೇ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ದುಗ್ಧಾಬ್ಧಿಸ್ಫಟಿಕೇಂದುಕುನ್ದಕುಮುದ
[23]ವ್ಯಾಭಾಸಿಕೀರ್ತ್ತಿಪ್ರಿಯಸ್ಸಿದ್ಧಾಂತೋದಧಿವರ್ದ್ಧನಾಮೃತಕರಃ
[24]ಪಾರಾರ್ತ್ಥ್ಯರತ್ನಾಕರಃ । ಖ್ಯಾತಶ್ರೀನಯಕೀರ್ತ್ತಿದೇವಮುನಿಪಶ್ರೀ
[25]ಪಾದಪದ್ಮಪ್ರಿಯೋಭಾಸ್ವತ್ಸ್ವಾಂಭುವಿಭಾನುಕೀರ್ತ್ತಿಮುನಿಪ
[26]ಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರಾಧಿಪಃ ॥ ಉರಗೇಂದ್ರಕ್ಷೀರನೀರಾಕರರಜತಗಿರಿ

[27]ಶ್ರೀಸಿತಚ್ಛತ್ರಗಂಗಾಹರಹಾಸ್ಯೈರಾವತೀಭಸ್ಫಟಿಕವೃಷ
[28]ಭಕುಭ್ರಾಭ್ರನೀಹಾರಹಾರಾಮರರಾಜಶ್ವೇತಪಂಕೇರುಹ
[29]ಹಲಧರ ವಾಕ್ಯಂಖಹಂಸೇಂದುಕುನ್ದೋತ್ಕರಚಂಚತ್ಕೀರ್ತ್ತಿಕಾನ್ತಂಧರ
[30]ಯೊಳೆಸೆದನೀಭಾನುಕೀರ್ತ್ತಿವ್ರತೀಂದ್ರಂ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ಸದ್ವೃ
[31]ತ್ತಾಕೃತಿಶೋಭಿತಾಖಿಳಕಳಾಪೂರ್ಣ್ಣಸ್ಸ್ಮರಧ್ವಂಸಕಃಶಶ್ವದ್ವಿ
[32]ಶ್ವವಿಯೋಗಿಸ್ಸತ್ಸುಖಕರಶ್ರೀಬಾಳಚಂದ್ರೋಮು
[33]ನಿಃ । ವಕ್ರೋಽಸೋನಕಳೇಽಕಾಮಸುಕೃದಾಚಂಚದ್ವಿಯೋಗಿ
[34]ದ್ವಿಷಾಲೋಕೇಸ್ಮಿಂನುಪಮಾಯತೇ ಕಥಮಸಾತೇನಾಥಬಾಳೇಂದು
[35]ನಾ ॥ ಉಚ್ಚಂಡಮದನಮದಗಜನಿರ್ಭೇದನಪಟುತರಪ್ರತಾಪ
[36]ಮೃಗೇಂದ್ರಃ । ಭವ್ಯಕುಮುದೌಘವಿಕಸನಚಂದ್ರೋಭು
[37]ವಿಭಾತಿಬಾಳಚಂದ್ರಮುನೀಂದ್ರಃ ॥ ತಾರಾದ್ರಿಕ್ಷೀರಪೂರ
[38]ಸ್ಫಟಿಕಸುರಸರಿತ್ತಾರಹಾರೇಂದುಕುಂದಶ್ವೇತೋದ್ಯತ್ಕೀ
[39]ರ್ತ್ತಿಲಕ್ಷ್ಮೀಪ್ರಸರಧವಳಿತಾಶೇಷದಿಕ್ಚಕ್ರವಾಳಃ । ಶ್ರೀಮತ್ಸಿ
[40]ದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರನುತನಯಕೀರ್ತ್ತಿವ್ರತೀಶಾಂಘ್ರಿಭಕ್ತಃ

(ಉತ್ತರಮುಖ.)

[1]ಶ್ರೀವರ್ಮ್ಮಭಟ್ಟಾರಕೋಽಸೋಜಗತಿವಿಜಯತೇಸೋಽಭಚಂದ್ರ
[2]ಬ್ರತೀಂದ್ರಃ ॥ ಗಾಂಭೀರ್ಯ್ಯೇಮಕರಾಕರೋವಿತರಣೇ
[3]ಕಲ್ಪದ್ರುಮಸ್ತೇಜಸಿಪ್ರೋಚ್ಚಂಡದ್ಯುಮಣಿಃಕಳಾಸ್ವಪಿ
[4]ಶೀಧೈರ್ಯ್ಯೇಪುನರ್ಮ್ಮಂದರಃ । ಸರ್ವ್ವೋರ್ವ್ವೀಪರಿಪೂರ್ಣ್ಣನಿ
[5]ರ್ಮ್ಮಳಯಶೋಲಕ್ಷ್ಮೀಮನೋರಂಜನೋಭಾತ್ಯಸ್ಯಾಂಭುವಿಮಾಘ
[6]ನನ್ದಿಮುನಿಪೋಭಟ್ಟಾರಕಾಗ್ರೇಸರಃ ॥ ವಸುಪೂರ್ಣ್ಣಸಮಸ್ತಾಶಃ
[7]ಕ್ಷಿತಿಚಕ್ರೇವಿರಾಜತೇ । ಚಂಚತ್ಕುವಳಯಾನನ್ದಪ್ರಭಾಚಂದ್ರೋ
[8]ಮುನೀಶ್ವರಃ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ಉಚ್ಚಂಡಗ್ರಹಕೋಟಿಮೋಸಿಮು
[9]ಪಿತಾಸ್ತಿಷ್ಠನ್ತಿಯೇಸಕ್ಷಿತೌಯದ್ವಾಗ್ಜಾತಸುಧಾರಸೋಽಖಿಳ
[10]ವಿಷವ್ಯುಚ್ಛೇದಕಶ್ಶೋಭತೇ । ಯತ್ತಂತ್ರೋದ್ಧವಿಧಿಸ್ಸಮಸ್ತಜನ
[11]ತಾರೋಗ್ಯಾಯಸಂವರ್ತ್ತತೇಸೋಽಯಂಶುಂಭತಿಪದ್ಮನಂದಿಮುನಿ
[12]ನಾಥೋಮಂತ್ರವಾದೀಶ್ವರಃ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ಚಂಚಚ್ಚಂದ್ರಮರೀಚಿ
[13]ಶಾರದಘನಕ್ಷೀರಾಬ್ಧಿತಾರಾಚಳಪ್ರೋದ್ಯತ್ಕೀರ್ತ್ತಿವಿಕಾಸಪಾಂಡುರತ
[14]ರಬ್ರಹ್ಮಾಂಡಭಾಂಡೋದರಃ । ವಾಕ್ಕಾನ್ತಾಕಠಿನಸ್ತನದ್ವಯತ
[15]ಟೀಹಾರೋಗಭೀರಸ್ಥಿರಸ್ಸೋಽಯಂಸನ್ನುತನೇಮಿಚಂದ್ರಮುನಿಪೋ
[16]ವಿಭ್ರಾಜತೇಭೂತಳೇ ॥ ಭಂಡಾರಾಧಿಕೃತಸ್ಸಮಸ್ತಸ
[17]ಚಿವಾಧೀಶೋಜಗದ್ವಿಶ್ರುತಶ್ರೀಹುಳ್ಳೋಽಸ್ಯಯಕೀರ್ತ್ತಿದೇವಮು
[18]ನಿಪಾದಾಂಭೋಜಯುಗ್ಮಪ್ರಿಯಃ । ಕೀರ್ತ್ತಿಶ್ರೀನಿಳಯಃಪ
[19]ರಾತ್ಪರಚರಿತೋನಿತ್ಯಂವಿಭಾತಿಕ್ಷಿತೌಸೋಽಯಂಶ್ರೀಜಿನಧರ್ಮ್ಮರ
[20]ಕ್ಷಣಕರಃಸವ್ಯಕ್ತರತ್ನಾಕರಃ ॥ ಶ್ರೀಮಚ್ಛ್ರೀಕರಣಾಧಿಪಸ್ಸ

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[21]ಭುವನಾಥೋವಿಶ್ವವಿದ್ವನ್ನಿಧಿಶ್ಚಾತುರ್ವ್ವರ್ಣ್ಣಮಹಾನ್ನದಾನಕರ
[22]ಣೋತ್ಸಾಹಿಕ್ಷಿತಿಶೋಭತೇ । ಶ್ರೀನೇಮೀಜಿನಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಮ
[23]ನಾಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾಪ್ರಿಯಸ್ಸಾಜನ್ಯೈಕನಿಧಿಶ್ಶಶಾಂಕವಿಶದ
[24]ಪ್ರೋದ್ಯದ್ಯಶ್ಶ್ರೀಪತಿಃ ॥ ಆರಾಧ್ಯೋಜಿನಪೋಗುರು
[25]ಶ್ಚನಯಕೀರ್ತ್ತಿಖ್ಯಾತಯೋಗೀಶ್ವರೋಜೋಗಾಂಬಾಜನನೀತುಯ
[26]ಸ್ಯಜನಕಶ್ಶ್ರೀಬಮ್ಮದೇವೋವಿಭುಃ । ಶ್ರೀಮತ್ಕಾಮಲತಾಸು
[27]ತಾಪುರಪತಿಶ್ರೀಮಲ್ಲಿನಾಥಸ್ಸುತೋಭಾತ್ಯಸ್ಯಾಂಭುವಿನಾಗ
[28]ದೇವಸಚಿವಶ್ಚಂಡಾಂಬಿಕಾವಲ್ಲಭಃ ॥ ಸುರಗಜಶರದಿಂದುಪ್ರಸ್ಫು
[29]ರತ್ಕೀರ್ತ್ತಿಶುಭ್ರೀಭವದಖಿಳ ದಿಗನ್ತೋವಾಗ್ವಧೂಚಿತ್ತಕಾನ್ತಃ । ಬುಧನಿ
[30]ಧಿನಯಕೀರ್ತ್ತಿಖ್ಯಾತಯೋಗೀಂದ್ರಪಾದಾಂಬುಜಯುಗಕೃತ
[31]ಸೇವಶ್ಶೋಭತೇನಾಗದೇವಃ ॥ ಖ್ಯಾತಶ್ರೀನಯಕೀರ್ತ್ತಿದೇವಮು
[32]ನಿನಾಥಾನಾಂಪದಯೋಃಪ್ರೋಲ್ಲಸತ್ಕೀರ್ತ್ತಿನಾಂಪರಮಾಂಪರೋಕ್ಷವಿನ
[33]ಯಂಕರ್ತ್ತುಂನಿಷಿಧ್ಯಾಲಯಂಭಕ್ತ್ಯಾಕಾರಯದಾಶಶಾಂಕದಿನಕೃ
[34]ತ್ತಾರಂಸ್ಥಿರಂಸ್ಥಾಯಿನಂಶ್ರೀನಾಗಸ್ಸಚಿವೋತ್ತಮೋಸಿ
[35]ಜಯಕ ಶ್ರೀಬುಧನಿಗ್ಮಂಡಲಃ ॥

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ಚಾಮುಂಡರಾಜನ ಬಸ್ತಿಯ ದಕ್ಷಿಣ ಭಾಗದ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ.)

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂ
[2]ಛನಂ । ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸ
[3]ನಂ ॥ ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನವರಾ
[4]ನೀಕಸೌಧೋರುವಾರ್ದ್ಧಿಃಪ್ರಧ್ವಸ್ತಾಘಪ್ರಮೇಯ
[5]ಪ್ರಚಯವಿಷಯಕೈವಲ್ಯಬೋಧೋರುವೇದಿಃ । ಶಸ್ತಸ್ಯಾ
[6]ತ್ಕಾರಮುದ್ರಾಶಬಳಿತಜನತಾನನ್ದನಾದೋರುಘೋಷಃ
[7]ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾ ವೀ
[8]ರ್ಯ್ಯವೀಚೀನಿಕಾಯಃ ॥ ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರ
[9]ತ್ನವರ್ಗ್ಗಶ್ರೀಗೌತಮಾದ್ಯಾಃಪ್ರಭವಿಷ್ಣವಸ್ತೇ । ತ
[10]ತ್ರಾಂಬುಧೌಸಪ್ತಮಹರ್ದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತ
[11]ತೌನಂದಿಗಣೇಬಭೂವ ॥ ಶ್ರೀಪದ್ಮನಂದೀತ್ಯನವ
[12]ದ್ಯನಾಮಾಹ್ಯಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಕೊಂಡಕುಂ
[13]ದಃ । ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಚ್ಚರಿ
[14]ತ್ರಸಂಜಾತಸುಚಾರಣರ್ದ್ಧಿಃ ॥ ಅಭೂದುಮಾಸ್ವಾ
[15]ತಿ ಮುನೀಶ್ವರೋಸಾವಾಚಾರ್ಯ್ಯ ಶಬ್ದೋತ್ತರ ಗೃಧ್ರ

[14]ರಪರೊಳ್ನೆಗಳ್ದವ್ಸ್ತ್ರ್ಮಳಧಾರಿದೇವರುಂ
[15]ಶ್ರೀಧರದೇವರುಂಸಕಲನರೇಂದ್ರಕಿರೀಟತಟಾ
[16]ರ್ಚ್ಚಿತಕ್ರಮರ್ ॥ ಮಳಧಾರಿದೇವರಿಂದಂ
[17]ಬೆಳಗಿದುದುಜಿನೇಂದ್ರಶಾಸನಂಮುನ್ನಂ
[18]ನಿರ್ಮ್ಮಳವಾಗಿಮತ್ತಮೀಗಳ್ಬೆಳಗಿ
[19]ದಪುದುಚಂದ್ರಕೀರ್ತ್ತಿಭಟ್ಟಾರಕರಿಂ ॥ ಅ
[20]ವರಶಿಷ್ಯರ್ ॥ ಪರಮಾಪ್ತಾಖಿಳಶಾ
[21]ಸ್ತ್ರತತ್ವನಿಳಯಂಸಿದ್ಧಾಂತಚೂಡಾಮ
[22]ಣಿ ಸ್ಫುರಿತಾಚಾರಪರಂವಿನೇಯಜ
[23]ನತಾನಂದಂ ಗುಣಾನೀಕಸುಂದರನೆಂಬುನ್ನ
[24]ತಿಯಿಂಸಮಸ್ತಭುವನಪ್ರಸ್ತುತ್ಯನಾ
[25]ದಂ ದಿವಾಕರಣಂದಿಬ್ರತಿನಾಥನುಜ್ವಳ
[26]ಯಶೋವಿಭ್ರಾಜಿತಾಶಾತಟಂ ॥ ವಿದಿ
[27]ತವ್ಯಾಕರಣದ ತರ್ಕ್ಕದ ಸಿದ್ಧಾಂತದ
[28]ವಿಶೇಷದಿಂತ್ರೈವಿದ್ಯಾಸ್ಪದರೆಂದೀಧರೆ
[29]ಬಣ್ಣಿಪುದುದಿವಾಕರಣಂದಿದೇವಸಿ
[30]ದ್ಧಾಂತಿಗರಂ ॥ ವರರಾದ್ಧಾಂತಿಕಚಕ್ರವ
[31]ರ್ತ್ತಿ ದುರಿತಪ್ರಧ್ವಂಸಿಕಂದರ್ಪ್ಪಸಿನ್ಧುರ
[32]ಸಿಂಹಂವರಶೀಳಸದ್ಗುಣಮಹಾಂ
[33]ಭೋರಾಶಿಪಂಕೇಜಪುಷ್ಕರದೇವೇಭ
[34]ಕಚಾಂಕಸನ್ನಿಭಯಶಃ ಶ್ರೀರೂಪನೋ
[35]ಹೋದಿವಾಕರಣಂದಿಬ್ರತಿನಿರ್ಮ್ಮವಂನಿ
[36]ರುಪಮಂಭೂಪೇಂದ್ರಬೃಂದಾರ್ಚ್ಚಿತಂ ॥

(ಪಶ್ಚಿಮಮುಖ.)

[1]ವರಭವ್ಯಾನನಪದ್ಮಮುಳ್ಳಲರಲಜ್ಞಾನೀಕನೇತ್ರೋತ್ಪಳಂಕೊರ
[2]ಗಲ್ಪಾಪತಮಸ್ತಮಂಪರಯಲತ್ತಂಜೈನಮಾರ್ಗ್ಗಮಳಾಂ
[3]ಬರಮತ್ಯುಜ್ವಳಮಾಗಲೇಂಬೆಳಗಿತಾಂಭೂಭಾಗಮಂಶ್ರೀದಿ
[4]ವಾಕರಣಂದಿಬ್ರತಿವಾಕದಿವಾಕರಕರಾಕಾರಂಪೋ
[5]ಲುಬ್ಬಿಗ. . .ಸುತಂ ॥ ಯದ್ವಕ್ತ್ರಚಂದ್ರವಿಳಸದ್ವಚನಾಮೃತಾಂ
[6]ಭಃಪಾನೇನತುಷ್ಯತಿವಿನೇಯಚಕೋರಬೃಂದಃ । ಜೈನೇಂ
[7]ದ್ರಶಾಸನಸರೋವರರಾಜಹಂಸೋಜೀಯಾದಸೌಭುವಿದಿ
[8]ವಾಕರಣಂದಿದೇವಃ ॥ ಅವರಶಿಷ್ಯರು ॥ ಗಂಡವಿಮುಕ್ತದೇವ
[9]ಮಳಧಾರಿಮುನೀಂದ್ರಪಾದಪದ್ಮಮಂಕಂಜೊಪಸಾಧ್ಯ
[10]ಮೇಘಚನಿದಭವ್ಯಜನಕ್ಕಮಕ್ಕೊಂಡಜಂಡವೇತಂಡವಿರೋಧಿದಂ

11 ಚನ್ನಪದಂಡಪತಿಶ್ಪೃಥುವಜ್ರದಂಡಕೋದಂಡಕರಾಳ
12 ದಂಡಧರದಂಡಭಯಂಪೊಱಿಂಗಿಪೋಗವೇ ॥ ಬಳಯು
13 ತರಂಬಳಲ್ದವಲತಾಂತಶರಂಗಿದಿರಾಗಿತಾಗಿಸಂಚ;ಸೆ
14 ಪಳಂಚಿತೂಳ್ದವನನೋಡಿಸಿಮೆಯ್ಯ್ಗೆಯಾದದೊಸಱಿಂ
15 ಕಳೆಯದನಿಂದಕಬ್ಬಿರ್ನದ ಕಗ್ಗಿರ್ದೆಸೆಪ್ಪಿನಮಕ್ಕೆವೆತ್ತಕ
16 ತ್ತಳವೆನಿಸಿತ್ತು ಪುತ್ತಡದ್ದರ್ಪಮೆಯ್ಯ್ಯಮಳಂಮಲಧಾ
17 ರಿದೇವರಂ ॥ ಮುಱಿದುಮುದೊಮ್ಮೆರ್ಲೌಕಿಕದವಾರ್ತ್ತೆಯನಾ
18 ಱದೆಕೆತ್ತಬಾಗಿಲಂತೆಱಿಯದಭಾನುವಸ್ತಮಿತಮಾ
19 ಗಿರೆಪೋಗರವೆಯ್ಯನೊರ್ಮ್ಮೆಯುಂತುಱಿಸದ
20 ಕುಕ್ಕುಟಾಸನಕೆಸೋಲದಗಂಡವಿಮುಕ್ತವೃತ್ತಿಯಂಮ
21 ಱೆಯದಘೋರದುಷ್ಕರತಪಶ್ಚರಿತಂಮಳಧಾರಿದೇ
22 ವರ । ಆಚಾರಿತ್ರಚಕ್ರವರ್ತ್ತಿಗಳಸಿಷ್ಯರು ॥ ಪಂಚೇಂದ್ರಿಯ
23 ಪ್ರಥಿತಸಾಮಜಕುಂಭಭೇದನಿರ್ಲ್ಲೋಟಲಂಪಟಮಹೋ
24 ಗ್ರಸಮಗ್ರಸಿಂಹಃ । ಸಿದ್ಧಾಂತವಾರಿನಿಧಿಪೂರ್ಣ್ಣನಿಶಾ
25 ಧಿನಾಥೋಭಾಭಾತಿಭೂರಿಭುವನೇಶುಭಚಂದ್ರದೇವಃ ॥
26 ಶುಭ್ರಾಭ್ರಾಭ್ರಭಸುರದ್ವಿಪಾಮರಸರಿತ್ತಾರಾಪತಿಪ್ರಸ್ಫು
27 ಟಜ್ಜ್ಯೋತ್ಸ್ನಾಕುಂದಶರ್ದ್ಧಕಂಬುಕಮಳಾಭಾಕಾತರಂಗೋತ್ಕ
28 ರಃ । ಪ್ರಖ್ಯಪ್ರಜ್ವಳಕೀರ್ತ್ತಿಮಸ್ವಪಮಿವಾಂಗಾಯಂ
29 ತಿದೇವಾಂಗನಾದಿಕ್ಕನ್ಯಾಃಶುಭಚಂದ್ರದೇವಭವತತ್ಸ್ವಾರಿ
30 ತ್ರಭೂಭಾಮಿನೀಂ ॥ ಶುಭಚಂದ್ರಮುನೀಂದ್ರಯಶಃಪ್ರಭೆ
31 ಯೆಱೆಕ್ ಸರಿಯಾಗಲಾರದಿಂತೀಚಂದ್ರಂಪ್ರಭುತೆಗಿದೇಕಂಪಿಕುಂ
32 ದಿದನಭವಸಿರೋಮಣಿಗದೇಕೆಕಂದುಂಕುಂದುಂ ॥ ಎತ್ತ
33 ಲುಬಿಜೆಯಂಗಯ್ವದಮತ್ತಲೆಧವರ್ಮ್ಮಪ್ರಭಾವ
34 ಮಧಿಕೋತ್ಸವದಿಂ ಬಿತ್ತರಿಪುದನಲೆಪೋಲ್ವರೆವ
35 ತ್ತಿನವರ್ ಶ್ರೀಶುಭೇಂದುಸೈದ್ಧಾಂತಿಕರಂ ॥ ಕಂತುಮದಾಪಹ
36 ಸ್ಸಕಲಜೀವದಯಾಪರಜೈನಮಾರ್ಗ್ಗರಾದ್ಧಾಂತಪಯೋಧಿಗ
37 ಳ್ವಿಷಯವೈರಿಗಳಂದ್ಧತಕರ್ಮ್ಮಭಂಜನರ್ಸಂತತಭವ್ಯಪದ್ಮ
38 ದಿನಕೃತ್ಪ್ರಭರಂಶುಭಚಂದ್ರದೇವಸಿದ್ಧಾಂತಮುನೀಂದ್ರರಂಪೊಗ
39 ಳ್ವುದಂಬುಧಿವೇಷ್ಟಿತಭೂರಿಭೂತಳಂ ॥

(ಉತ್ತರಮುಖ.)

1 ಖ್ಯಾತಶ್ರೀಮಲಧಾರಿದೇವಯಮಿನಶ್ಶಿ
2 ಷ್ಯೋತ್ತಮೋಸ್ವರ್ಗ್ಗತೇಹಾಹಾಶ್ರೀಶುಭಚಂದ್ರ
3 ದೇವಯತಿಪಸ್ಸಿದ್ಧಾಂತಚೂಡಾಮಣಿ । ಲೋ
4 ಕಾನುಗ್ರಹಕಾರಿಣಿಕ್ಷಿತಿಮತೀಕಂದರ್ಪ್ಪ

[5]ದರ್ಪ್ಪಾಂತಕೇೞಾರತ್ರೋಜ್ವಳದೀಪಕ. ಪ್ರತಿ
[6]ಜಡಾವಾತ್ಸಲ್ಯವಲ್ಲೀಗೆಹಾ ॥ ಶುಭಚಂ
[7]ದ್ರೀಮಾಪಸ್ಸಾಂದ್ರೀಗೃಹೀತೇಕಾಲರಾಹು
[8]ಣಾ । ಸಾಂಧಕಾರಂಜಗಜ್ಜಾಲಂಜಾಯತೇಶ್ಯೇತಿ
[9]ನಾದ್ಭುತಂ ॥ ಬಾಣಾಂಭೋಧಿನಭಃಶಶಾಂಕಶಾ
[10]ಕತೇಜಾತೇಶಕಾಬ್ದೇತತೋವರ್ಷೇಶೋಭಕೃತಾ
[11]ಹ್ವಯೇವ್ಯಪನತೇವಮಾಸೇಪುನಃಶ್ರಾವ
[12]ಣೇ । ಪಕ್ಷೇಕೃಷ್ಣವಿಪಕ್ಷವರ್ತ್ತಿನಿಸಿತೇವಾ
[13]ರೇದಶಮ್ಯಾಂತಿಥೌಸ್ವಯರ್ಯಾತಃ ಶುಭಚಂ
[14]ದ್ರದೇವಗಣಭೃತ್ಸಿದ್ಧಾಂತವಾರಾಂನಿಧಿಃ ॥
[15]ಶ್ರೀಮದವರಗುಡ್ಡಂ ॥ ಸಮಧಿಗತಪಂಚ ಮಹಾ
[16]ಶಬ್ದಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡ
[17]ದಂಡನಾಯಕಂ । ವೈರಿಭಯದಾಯಕ ।
[18]ಗೋತ್ರಪವಿತ್ರಬುಧಜನಮಿತ್ರ । ಸ್ವಾಮಿದ್ರೋ
[19]ಹಗೋಧೂಮಘರಟ್ಟಂ । ಸಂಗ್ರಾಮಜತು
[20]ಟ್ಟ । ವಿಷ್ಣುವರ್ದ್ಧನಪೋಯ್ಸಳಮಹಾರಾ
[21]ಜರಾಜ್ಯಸಮುದ್ಧರಣಕಲಿಗಳಾಭರಣ
[22]ಶ್ರೀಜೈನಧರ್ಮ್ಮಾಮೃತಾಂಬುಧಿ ಪ್ರವರ್ದ್ಧನ
[23]ಸುಧಾಕರಸಮ್ಯಕ್ತ್ವರತ್ನಾಕರಾದ್ಯನೇಕ
[24]ನಾಮಧೇಯಸಮಾಳಂಕೃತರಪ್ಪಶ್ರೀಮ
[25]ನ್ಮಹಾಪ್ರಧಾನದಂಡನಾಯಕ ಗಂಗರಾಜಂ
[26]ತಮ್ಮ ಗುರುಗಳ್ ಶ್ರೀಮೂಲಸಂಘದದೇ
[27]ಸಿಯಗಣದ ಪುಸ್ತಕಗಚ್ಛದಶುಭಚಂ
[28]ದ್ರಸಿದ್ಧಾಂತದೇವರ್ಗ್ಗೆ ಪರೋಕ್ಷವಿನಯಕ್ಕೆ
[29]ನಿಸಿಧಿಗೆಯನಿಲಿಸಿಮಹಾಪೂಜೆ
[30]ಯಂಮಾಡಿಮಹಾದಾನವಂಗೆಯ್ದರು ॥
[31]ಆಮಹಾನುಭಾವನತ್ತಿಗೆ ॥ ಶುಭ
[32]ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಿ ॥ ವರಜಿನಪೂ
[33]ಜೆಯನತ್ಯಾದರದಿಂಪಂಚಕಲ್ಯಾಣಮಾಡಿಸುವ
[34]ಳಸಚ್ಚರಿತೆಗುಣಾನ್ವಿತೆಯೆಂದೀಧರ
[35]ಣೀತಳದೊಳ್ಕೀರ್ತ್ತಿಪೊಗಳಂತಿರ್ಪ್ಪದಮಿ
[36]ಜ್ಞಂ ॥ ದೊರೆಯೇಜಕ್ಕಣಿಕಬ್ಬೆಗೀಭುವನ
[37]ದೊಳ್ಚಾರಿತ್ರದೊಳ್ಶೀಳದೊಳ್ ಪರಮ
[38]ಶ್ರೀಜಿನಪೂಜೆಯೊಳ್ ಸಕಳದಾನಾಶ್ಚ

[39]ರ್ಯ್ಯದೊಳ್ ಸತ್ಯದೊಳ್ಗುರುಪಾದಾಂಬು

[40]ಜಭಕ್ತಿಯೊಳ್ವಿನಯದೊಳ್ ಭವ್ಯರ್ಕ್ಕಳಂಕಂ

[41]ದದಾದರದಿಂ ಮನ್ನಿಸುತಿರ್ಪ್ಪನೆಂಬಿನೆಸೆಯೊ

[42]ಳ್ಪಮತ್ತನ್ಯಕಾಂತಾಜನಂ ॥ ಶ್ರೀಮತ್ಪ್ರಭಾ

[43]ಚಂದ್ರ ಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ ಹೆಗ್ಗಡೆಮ

[44]ರ್ದ್ದಮಯ್ಯಂ ಬರೆದಂ ॥ ಬಿರುದರೂವಾರಿ

[45]ಮುಖತಿಳಕಂವರ್ದ್ಧಮಾನಾಚಾರಿಕಂಡರಿಸ

[46]ದಂ ಮಂಗಳಮಹಾ ॥ ಶ್ರೀ ಶ್ರೀ ॥

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ಅದೇ ಮಂಟಪದಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾ

[2]ತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಭದ್ರಮಸ್ತು ಜಿನಶಾಸ

[3]ನಾಯಸಂಪಾದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ । ಅನ್ಯವಾದಿಮದಹ

[4]ಸ್ತಿ ಮಸ್ತಕಸ್ಫಾಟನಾಯಘಟನೇಪಟೀಯಸೇ ॥ ನಮಸ್ಸಿದ್ಧೇಭ್ಯಃ ॥

[5]ಜನತಾಧಾರನುದಾರನನ್ಯವನಿತಾದೂರಂಮಹಸ್ಸುಂದರೋಪೇನವ್ರ

[6]ತ್ತಸ್ತನಹಾರನುಗ್ರರಣಧೀರಂಮಾರಸೇನಂದಪ್ಪೈಜನಕಂತಾನೆ

[7]ನೆಮಾಕಣಬ್ಬೆವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮ್ಮಪ್ರಯುಕ್ತೆ ನಿಕಾ

[8]ಮೋತ್ತಚರಿತ್ರೆತಾಯೆನಲಿದೇನೇಚಂ ಮಹಾಧನ್ಯನೋ ॥ ಕಂದ ॥

[9]ಪಿತ್ರಸ್ತಮಳಂಬುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊ

[10]ಳ್ಪಾತ್ರಂರಿಪುಕುಳಕಂದಖನಿತ್ರಂಕೌಂಡಿನ್ಯಗೋತ್ರನಮಳಚರಿತ್ರಂ ।

[11]ವೃ ॥ ಪರಮಜಿನೇಶ್ವರಂ ತನಗೆದೆಯ್ವಮಳುಕ್ಕೆಯಿನೊಳ್ಪುವೆತ್ತ

[12]ಮುಳ್ಳುರುದುರಿತಕ್ಷಯಕ್ಕೆ ಸಕನಂದಿಮುನೀಶ್ವರರುತ್ತಮೋತ್ತ

[13]ಮಗ್ಗುರುಗಳುದಾತ್ತವೀರನವದಾತ್ತತಯಾಕಂನೃಪಕಾಮವೆಯ್ಸ

[14]ಳಂಪೊವಿದವಹೀಪನೆಂದೊಡೆಲೆಬಣ್ಣಿಪನಾನ್ನೆಗಳ್ದೇಚಿಗಾಂಕನಾ ॥ ಕಂ ॥

[15]ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳ್ಸ್ವನಿಜನಸಮೂಹಮುಂಬು

[16]ಧಜನಮುಂ ಜಿನಪೂಜನೆಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂ

[17]ಶೋಭಿಸುಗುಂ ॥ ಅಮಹಾನುಭಾವನದ್ಧಾಂಗಿಯೆನಿಪ್ಪಳೆಂದೊಡೆ ॥

[18]ಉತ್ತಮಗುಣತತಿವನಿತಾವೃತ್ತಿಯನೊಳಕೊಂಡುದೆಂದುಜಗಮೆಲ್ಲಂ

[19]ಕಪ್ರ್ಯುತ್ತುವಿನಯಮಾಳಗುಣಸಂಪತ್ತಿಗೆಜಗದೊಳಗೆಪೋಚಿಕಬ್ಬೆ

[20]ಯೆನೋನ್ತಳ್ ॥ ತನುಮಂಜಿನಪತಿನುತಿಯಿಂಧನಮಂಮುನಿಜನದತ್ತ

[21]ತ್ತಿಯಿಂಸಕಳವಿಧಿಂನೆನಗೆಂಬೀನಂಬುಗೆಯೊಳ್ಕನಮಂಜಗದೊಳಗೆ

[22]ಪೋಚಿಕಬ್ಬೆಯೆನಿಸಿದಳ್ ‖ ಜನವಿನುತನೆನಿಗಾಂಕನನುನ
[23]ಸ್ವರನೀಚಮಿಗಂಗರಾಜ ಚಮೂನಾಥನಜನನಿಜನನಿಸಿಭುವ
[24]ನಕ್ಕೆ ನೆನೆಗಳ್ದಪೋಚಿಕಬ್ಬೆ ಗುಣದುನ್ನತಿಯಿಂ ‖ ಎನಿಸಿದಪೋಚಾಂ
[25]ಬಿಕೆಪರಿಜನಮುಂಯಿಧಜನಮುಮೊಮ್ಮೆಗೊಮ್ಮೆ ಮನಂತಣ್ಣನೆ
[26]ತಣಿದಪರಸೆಪ್ಪಣ್ಣಿಂ | ನಸನ್ತಮಂನೆರಪಿಪರಿಬಿಜನನಮಂಜ
[27]ಗದೊಳು ‖ ವ ‖ ಅನ್ತೆನಿಸಿದಾಪೋಚಾಂಬಿಕೆಪೆಳಗುಳದತೀರ್ತ್ಥಂಮೊದಲಾ
[28]ದನೇಕತೀರ್ತ್ಥಗಳೊಳುಪಲವುಚೈತ್ಯಾಲಯಂಗಳಮಾಡಿಸಿಮ
[29]ಹಾದಾನಂಗೆಯ್ದು ‖ ವೃ ‖ ಅದನಿನ್ನೇನೆಂಬೆನಾನೊಂದಮುಜ್ಜಿ ಸುಕ್ಕೃ
[30]ತಮಂನೋನೆರೊಪಮಾಂಕಮಾದಪ್ಪುದುಗಳ್ವಿದ್ಯೋಗದಿಂದಂಸ್ಮರಿಯಿ
[31]ಪಡಿನಮೆನ್ನೆ ವೀತರಾಗಾಯಗಾರ್ಹಸ್ಥ್ಯದಯೊಳಿದ್ದಾವದೀಕಾಲ
[32]ದ ಪರಿಣತಿಯುಂಗೆಲ್ದುಸಲ್ಲೇಖನಸಂಪದದಿಂದಂದೇವಿಪೋಚಾಂಬಿ
[33]ಕೆಸುರಪದಮಂಲೀಲೆಯಿಂಸೂಜೆಗೊಂಡಳ್ ‖ ಸಕವರ್ಷಂಳಿನೆ
[34]ಯಸ ವ್ವರಿಸಂವತ್ಸರದಆಷಾಢಸುದ್ಧ ೫ ಸೋಮವಾರಂದುಸ
[35]ನ್ಯಸನಮಂಕೈಕೊಂಡುಪಿಕಪಾರ್ಶ್ವಸಿಯುಮದಿಂಪಂಚಪದಮನುಚ್ಚ
[36]ರಿಸುತಂದೇವಲೋಕಕ್ಕೆ ಸಂದಳ್ ‖ ಆಜ್ಞನಿಯ ಪುತ್ರಂ ‖
[37]ಸವಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪತಿಮ
[38]ಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂ | ವೈರಿಭಯದಾಯಕಂ | ಗೋತ್ರಪವಿತ್ರಂ | ಬುಧಜ
[39]ನಮಿತ್ರಂ | ಶ್ರೀಜೈನಧರ್ಮ್ಮಾಮೃತಾಂಬುಧಿಪ್ರವರ್ದ್ಧನಸುಧಾಕರಂ | ಸಮ್ಯಕ್ತ್ವರತ್ನಾ
[40]ಕರಂ | ಆಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದ | ಭವ್ಯಜನಹೃ
[41]ದಯಪ್ರಮೋದ | ವಿಷ್ಣುವರ್ದ್ಧನಭೂಪಾಳಪೊಯ್ಸಳಮಹಾರಾಜರಾಜ್ಯಾ
[42]ಭಿಷೇಕಪೂರ್ಣ್ಣಕುಂಭ | ಧರ್ಮ್ಮಹರ್ಮ್ಯೋದ್ಧರಣಮೂಳಸ್ತಂಭ | ನುಡಿದನ್ತೆಗೆಣ್ಡ
[43]ಪಗೆವರಂ ಕೊಣ್ಡ | ದ್ರೋಹಘರಟ್ಟಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಲಂಕೃತನ
[44]ಪ್ಪ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದಣ್ಡನಾಯಕಂಗಂಗರಾಜಂತನ್ನಾತ್ಮಾಂಬಿಕೆಪೋಚ
[45]ಲದೇವಿಯರು ದಿವಕ್ಕೆ ಸಲಲುಪರೋಕ್ಷವಿನಯಕ್ಕಂ ನಿಸಿಧಿಗೆಯಂನಿ
[46]ಲಿಸಿಪ್ರತಿಷ್ಠೆಗೆಯ್ದು ಮಹಾದಾನಪೂಜಾರ್ಚನಾಭಿಷೇಕಂಗಳಂ ಮಾಡಿ
[47]ದಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ‖ ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವಗುಡ್ಡಂ
[48]ವಗ್ಗಡೆಯಾವರಾಜಂಬರೆದಂ ‖ ರೂವಾರಿಹೊಯ್ಸಳಾಚಾರಿಯಮ
[49]ಗಂವದ್ಧರ್ಮಾನಾಚಾರಿಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂಕಣ್ಡರಿಸಿದಂ ‖

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ಎರಡುಕಟ್ಟೆ ಬಸ್ತಿಯ ಬಲಭಾಗದಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ | ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ
[2]ಶಾಸನಂ ಜಿನಶಾಸನಂ ‖ ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯ ಸಂಪದ್ಯತಾಂ ಪ್ರತಿವಿಧಾ
[3]ನಹೇತವೇ | ಅನ್ಯವಾದಿಮದಹಸ್ತಿಮಸ್ತಕಸ್ಫಾಟನಾಯಘಟನೇಪಟೀಯಸೇ ‖

[4]ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಡಳೇಶ್ವರದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವ

[5]ಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ ಮಲಪರೊಳ್ಗಣ್ಡಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕೃತ

[6]ರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾ ಮಣ್ಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಣ್ಡ ಭುಜಬಳವೀರಗಂಗವಿಷ್ಣುವ

[7]ರ್ದ್ಧನಹೊಯ್ಸಳದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ

[8]ರಂಸಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವೃತ್ತ ॥ ಜನತಾಧಾರನುದಾರನನ್ಯವನಿತಾದೂರಂ ವಚಸ್ಸುಂದರೀ

[9]ಘನವೃತ್ತಸ್ತನಹಾರನುಗ್ರರಣಧೀರಂ ದೂರನೇಸಂದೈನ್ಯಜನಕಂತಾನೆನೆಮಾಕಣಬ್ಬೆ ವಿಬುಧಪ್ರ

[10]ಖ್ಯಾತಧರ್ಮ್ಮಪ್ರಯುಕ್ತಿ ನಿಚ್ಚಮಾತ್ತಚರಿತ್ರತಾಯೆನಲಿದೇನೇಚಂಮಹಾಧನ್ಯನೋ ॥ ಕಂದ ॥

[11]ವಿತ್ರಸ್ತಮಳಂಬುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊಳ್ಪಾತ್ರಂ ರಿಪುಕುಳಕಂದಖನಿತ್ರಂ ಕಾಂ

[12]ಡಿನ್ಯಗೋತ್ರನಮಳಚರಿತ್ರಂ ॥ ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳ್ ಮುನಿಜನಸಮೂಹಮುಂ

[13]ಬುಧಜನಮುಂಜಿನಪೂಜನಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂಶೋಭಿಸುಗುಂ ॥ ಉತ್ತಮ

[14]ಗುಣಾಹತಿವನಿತಾ ವೃತ್ತಿಯನೊಳಕೊಣ್ಡುದೆಂದು ಜಗಮೆಲ್ಲಂಕೈಯೆತ್ತುವಿನಯಮಳಗುಣಸಂಪತ್ತಿಗೆಜ

[15]ಗದೊಳಗಪೋಚಿಕಬ್ಬೆಯೆನೊಪ್ಪಳು ॥ ಅನ್ತೆನಿಸಿದೇಚಿರಾಜನಪೋಚಿಕಬ್ಬೆಯಪುತ್ರನಖಿಳತೀರ್ತ್ಥಕರಪರಮ

[16]ದೇವಪರಮಚರಿತಾಕರ್ಣ್ನನೋದೀರ್ಣ್ನವಿಪುಳಪುಳಕಪರಿಕಳಿತವಾರಬಾಣನುಮಸಮಸಮರರಸ

[17]ರಸಿಕಾರಿಪುನೃಪಕಳಾಪವಲೇಪಲೋಪಲೋಲುಪಕೃಪಾಣನುಮಾಹಾರಾಭಯಭೈಷಜ್ಯ ಶಾಸ್ತ್ರದಾನ

[18]ವಿನೋದನುಂಸಕಳಲೋಕಶೋಕಾಪನೋದನುಂ ॥ ವೃತ್ತ ॥ ವಜ್ರಂವಜ್ರಭೃತೋಹಲಂಹಳಭೃತಶ್ಚಕ್ರಂತಥಾಚ

[19]ಕ್ರಿಣಶ್ಶಕ್ತಿಶ್ಶಕ್ತಿಧರಸ್ಯ ಗಾಂಡಿವಧನುರ್ಗ್ಗಾಂಡೀವಕೋದಣ್ಡಿನಃ ॥ ಯಸ್ತದ್ವತ್ತಿತನೋತಿವಿಷ್ಣುನೃಪತೇಃಕಾರ್ಯ್ಯಂ

[20]ಕಥಂಮಾದೃಶೈರ್ಗ್ಗಂಗೋಗಾಂಗತರಂಗರಂಜಿತಯಶೋರಾಶಿಸ್ಸವರ್ಣ್ಣ್ಯೋಭವೇತ್ ॥ ಇನ್ತೆನಿಸಿದಶ್ರೀಮನ್ಮಹಾ

[21]ಪ್ರಧಾನಂದಣ್ಡನಾಯಕಂದ್ರೋಹಘರಟ್ಟಗಂಗರಾಜಂ ಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲಪೆರ್ಮ್ಮಾಡಿದೇ

[22]ವನದಳಂಪನ್ನಿರ್ಬ್ಬರುಸಾಮಂತರ್ಬ್ಬೆರಸುಕಣ್ಣೆಗಾಲಬೀಡಿನಲುಬಿಟ್ಟಿರೆ ॥ ಕಂದ ॥ ತೆಗೆವಾರುಮಮುಂಪಾರುವಬ

[23]ಗೆಯುಂತನಗಿರುಳಬವರವೆನುತಸವೇಗಂ ಬುಗುವಳಟಕಿಗರನಱಿಂಪ್ರಗಿಸಿದುದುಪಾಜಿಸಿಗಂ

[24]ಗದಸ್ತ್ತಾಧಿಪನ ॥ ವಚನ ॥ ಎಂಬಿನಮಮರ್ತ್ತಂರಕೇಳಿಯಿಂದಮನಿಬರುಂಸಾಮನ್ತರುಮಂಭಂಗಿಸಿತದೀಯ

[25]ವಸ್ತುವಾಹನಸಮೂಹಮುಮಂನಿಜಸ್ವಾಮಿಗೆತಂದುಕೊಟ್ಟುನಿಜಭುಜಾಪಷ್ಟಂಭಕ್ಕೆ ಮೆಚ್ಚಿಮೆಚ್ಚಿದೆಂಬೇಡಿಕೊ

[26]ಳ್ಳನೆ ॥ ಕಂದ ॥ ಪಾವಪ್ರಸಾದಮಂಪಡೆದುರಾಜ್ಯಮುಂಧನಮನೇನುಮಂಬೇಡದನಸ್ವರಮಾಗೆ ಬೇಡಿಕೊಂ

[27]ಡಂಪರಮನನಿಪನರ್ಪದಪೂರ್ಣ್ನಾಂಚಿತಚಿತ್ತಂ ॥ ಅನ್ತುಬೇಡಿಕೊಣ್ಡು ॥ ವೃತ್ತ ॥ ಪಸರಿಸೆಕೀರ್ತ್ತನಂಜನನಿಪೋಚ

[28]ಲದೇವಿಯರಿರ್ಕ್ಕಪಟ್ಟುಮಾಡಿಸಿದ ಜಿನಾಲಯಕ್ಕೆ ಪೊಸೆದಾತ್ಮಮನೋಹರಮೆಲಕ್ಷ್ಮಿದೇವಿಮಾಡಿಸಿದಜಿ

[29]ನಾಲಯಕ್ಕೆಮಿದುಪೂಜನೆಯೋಜಿತಮೆಂದುಕೊಟ್ಟುಸನ್ತೋಸಮುಮಜಸ್ರಮಾಂಪನೆಗಂಗಚಮೂಪ

[30]ನಿದೇನುದಾತ್ತನೋ ॥ ಅಕ್ಕರ ॥ ಆದಿಯಾಗಿರ್ಪ್ಪುದಾರ್ಹತಸಮಯಕ್ಕೆ ಮೂಲಸಂಘಂ ಕೊಂಡಕುಂದಾ

[31]ನ್ವಯಂಬಾದುವೆಪದಂಬಳಿಯಿಪ್ಪುದಲ್ಲಿಯಮದೇಸಿಗಗಣದಪುಸ್ತಗಗಚ್ಛದಚೋಧವಿಭವದಕುಕ್ಕುಟಾ

[32]ಸನಮಲಧಾರಿದೇವರ ಪ್ರಿಯಶಿಷ್ಯರೆನಿಪಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಂಗಂಗಚ

[33]ಮೂಪತಿ ॥ ಗಂಗವಾಡಿಯಬಸದಿಗಳೆನಿತೊಳವನಿತುಮಂತಾನೆಯ್ದೆ ಪೊಸಯಿಸಿದಂಗಂಗವಾಡಿ

[34]ಯ ಗೊಮ್ಮಟದೇವರ್ಗ್ಗೆಸುತ್ತಾಲಯಮನೆಯ್ದೆ ಮಾಡಿಸಿದಂಗಂಗವಾಡಿಯತಿಗುಳರಂಪೆಂಕೊಂಡುವೀರಗಂಗಂ

[35]ಗನಿಮಿರ್ಚ್ಚಿಕೊಟ್ಟಗಂಗರಾಜನಾಪುಣ್ಯನ ಗಂಗರಾಯಂಗೆಪೂರ್ವ್ವಾಡಿಧನ್ಯನೆತ್ತ ॥

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ಯರಡುಕಟ್ಟೆಬಸ್ತಿಯ ಬಲಭಾಗದ ಮಂಟಪದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

[1]ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಸ್ಯ ॥
[2]ಶಮಿತದುರಿತದರ್ಪ್ಪೋರಕ್ಷಿತೋರ
[3]ಕೋಪಾರಹಾರಃ ಪ್ರಥಿತಪೃ
[4]ಥುಳಕೀರ್ತ್ತಿಶ್ರೀಸುಭೇನ್ದ್ರಬ್ರತೀ
[5]ಶಃ । ಗುಣಮಣಿಗಣಸಿಂಧುಃ ಶಿಷ್ಯಲೋ
[6]ಕಸ್ಯ ಬಂಧುಃ ವಿಬುಧಮಧುಪ
[7]ಪುಷ್ಪಃ ಪುಷ್ಪಬಾಣಾದಿಸಲ್ಯಃ ॥ ೧ ॥
[8]ವಧುಕನ್ದ್ರಲೇಖೆ ಸುರಭೂರುಹದು
[9]ದ್ಭವದಿಂಪಯೋಧಿವೇಳಾವಧುವೆಂಬುವೆ
[10]ತ್ತವೊಲನಿಂದಿತೆ ನಾಗಲೆಚಾರುರೂಪ
[11]ಲೀಲಾವತಿದಂಡನಾಯಕಿತಿಲ
[12]ಕ್ಕಲಿದೇವಮತಿಬೂಚಿರಾಜನೆಂಬೀವಿಭು
[13]ಪುಟ್ಟಿಪೆಂಪುವೊಡೆದಾರ್ಜ್ಜಿಸಿದಳಬುರಿ
[14]ದಪ್ಪಕೀರ್ತ್ತಿಯಂ ॥ ವ ॥ ಆಯಬ್ಬೆಯುಮ
[15]ಗನೆಂತಪ್ಪನೆಂದಡೆ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭು
[16]ವನಭವನವಿಖ್ಯಾತಖ್ಯಾತಿಕಾಂತಾನಿಕಾ
[17]ಮಕಮನೀಯಮುಖಕಮಳ
[18]ಪರಾಗಪರಭಾಗಸುಭಗೀಕೃತಾ
[19]ತ್ಮೀಯವಕ್ತ್ರನುಂ । ಸ್ವಕೀಯಕಾಯಕಾಂ
[20]ತಿಪರಿಹಸಿತಕುಸುಮಚಾಪಗಾ
[21]ತ್ರನುಂ । ಆಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರ
[22]ದಾನವಿನೋದನುಂ । ಸಕಳಲೋಕಶೋಕಾಪ
[23]ನೋದನುಂ । ನಿಖಿಳಗುಣಗಣಾಭರಣನುಂ ।
[24]ಜಿನಚರಣಶರಣನುಮೆನಿಸಿದಬೂಚಣಂ ॥
[25]ವೃತ್ತ ॥ ವಿನಯದಗೇಹಮೆಸತ್ಯದತವರ್ಮ್ಮನೆಶಾ
[26]ಚದಜನ್ಮಭೂಮಿಯೆಂದನವರತಂಪೊಗಳ್ವ
[27]ದುಜನಂವಿಬುಧೋತ್ಕರಕ್ಕೆರವಿಪ್ರಬೋಧ
[28]ನಹಿಮರೋಚಿಯಂನೆಗಳ್ದಬೂಚಿಯಸು
[29]ದ್ಧಪರಾರ್ತ್ಥಸದ್ಗುಣಾಭಿನವದಧೀಚಿಯಂ
[30]ಸುಭಟಭೀಕರವಿಕ್ರಮಸವ್ಯಸಾಚಿಯಂ ॥
[31]ಆಯಿಪ್ಪಂಶಕವರುಷ ೧೦೩೭ನೆಯವಿ
[32]ಜಯಸಂವತ್ಸರದವೈಶಾಖಸುದ್ಧ ೧೦ ಆ
[33]ದಿತ್ಯವಾರದಂದುಸರ್ವ್ವಸಂಗಪರಿತ್ಯಾ

(೨ನೇ ಮುಖ.)

[1]ಗಪೂರ್ವ್ವಕಂಮುಡಿಪಿದಂ ॥
[2]ಪದ್ಯ ॥ ತ್ಯಾಗಂಸರ್ವ್ವಗುಣಾ
[3]ಧಿಕಂತ್ರದನುಜಂಶೌರ್ಯ್ಯಂಚ
[4]ತದ್ಬಾಂಧವಂ ಧೈರ್ಯ್ಯಂಗಬ್ಬ
[5]ಗುಣಾತಿದಾರುಣ ರಿಪುಂ
[6]ಜ್ಞಾನಂಮನೋನ್ಯಂಸತಾಂ । ಶೇಷಾ
[7]ಶೇಷಗುಣಂಗುಣೈಕ
[8]ಶರಣಂಶ್ರೀಬೂಚಣೋ
[9]ತ್ಯಾಹಿತಂಸತ್ಯಂಸತ್ಯಗುಣೇ
[10]ಕರೋತಿಕಾರುತೇ ಕಿಂಮಾನ
[11]ಚಾತುರ್ಯ್ಯಭಾಕ್ ॥ ಯೋ
[12]ವೀರ್ಯ್ಯೇಗಜವೈರಿಭೂ
[13]ಯುಮತುಳೇದಾನ
[14]ಶ್ರಮೇಬೂಚಣೋಯು
[15]ಸ್ಸಾಕ್ಷಾತ್ಸುರಭೂಜ
[16]ಭೂಯುಮಾನಗಂಭೀ
[17]ರತಾಯಾವಿಧೌ । ಯೋ
[18]ರತ್ನಾಕರಭೂಯುಮು
[19]ನ್ನತಿಗುಣೇಯೋಮೇರು
[20]ಭೂಯಂಗತಸ್ಸೋಂತೇಸಾಂ
[21]ತಮನಾಮನೀಷಿಷಿತಂಗೀ
[22]ರ್ವ್ವಾಣಭೂಯಂಗತಃ ॥ ಮಾ
[23]ಘಕಪುರಇತಿಪ್ರಸಿದ್ಧತರಣ
[24]ತ್ರತತ್ಯಜ್ಜಗತಃಶ್ರೀರಿತಿಪಪ್ರಾಪ್ತ
[25]ಸ್ವರ್ಗ್ಗಪತಿಪ್ರಭುತ್ವಗುಣಾತ್ಯುಚ್ಚೈ
[26]ರ್ಮ್ಮನೀಷಿತಿಜ । ಶ್ರೀಮದ್ಗಂಗಜಮೂಪ
[27]ತೇಬ್ರಿಯತಮಾಲಕ್ಷ್ಮೀಸದೃಕ್ಷಾಶಿಲಾ
[28]ಸ್ತಂಭಂಸ್ಥಾಪಯತಿಸ್ಮಬೂಚಣಗು
[29]ಣಪ್ರಖ್ಯಾತಿವೃದ್ಧಿಂಪ್ರತಿ ॥ ಧರೆಲ
[30]ಘುವಾಯ್ತು ವಿಶ್ರುತವಿನೇಯನಿ
[31]ಕಾಯಮನಾಥಮಾಯ್ತು ಪಾಕ್ಷ
[32]ರಣಿಯುಮೀಗಳ್ಜಗದೊಳಾಗ್ಗ
[33]ಮನಾದರಣೀಯಮಾದಳಿಂದಿರದವಿ
[34]ಷಾದಮಾಪಮೊದವುತ್ತಿರೆ ಭವ್ಯಜ

[35]ಶಾಂತರಂಗದೊಳ್ ನಿರುಪಮನೆಯ್ದಿ
[36]ದಂನೆಗಳ್ದ ಬೞಿಚಿಯೞಿಂದಿವಿಜ
[37]ತ್ರಲೋಕವಮಂ ॥ ಶ್ರೀಮೂಲಸಂ
[38]ಘದದೇಸಿಗಗಣದಪುಸ್ತಕಗಚ್ಛ
[39]ದಶುಭಚಂದ್ರಸಿದ್ಧಾಂತ ದೇವರ
[40]ಗುಡ್ಡಂಬೋಚಣನಸಿದಿಗೆ ॥

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ಅದೇ ಮಂಟಪದಲ್ಲಿ ಯೆರಡನೆ ಶಾಸನ.

(ದಕ್ಷಿಣಮುಖ.)

[1]ಭದ್ರಂಭೂಯಾಜ್ಜಿನೇಂದ್ರಾಣಾಂಶಾಸನಾಯಾ
[2]ಘನಾಶಿನೇಕುತೀರ್ತ್ಥಧ್ವಾಂತಸಂಘಾತಪ್ರಭಿನ್ನಘನಭಾನವೇ ॥
[3]ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನವರಾನೀಕಸೌ
[4]ಧೋರುವಾರ್ದ್ಧಿಃ ಪ್ರಧ್ವಸ್ತಾಘಪ್ರಮೇಯಪ್ರ
[5]ಚಯವಿಷಯಕೈವಲ್ಯಬೋಧೋರುವೇದಿಃ । ಶಸ್ತಸ್ಸ್ಯಾತ್ಕಾ
[6]ರಮುದ್ರಾಶಬಳಿತಜನತಾನನ್ದನಾದೋರುಘೋಷಃಸ್ಥೇಯಾ
[7]ದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾವೀರ್ಯ್ಯವೀಚೀನಿ
[8]ಕಾಯಃ ॥ ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರತ್ನವರ್ಗ್ಗಾಃಶ್ರೀಗೌತ
[9]ಮಾದ್ಯಾಃಪ್ರಭವಿಷ್ಣವಸ್ತೇ । ತತ್ರಾಂಬುಧೌಸಪ್ತಮಹ
[10]ರ್ದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತತೌನಂದಿಗಣೇಬಭೂವ ॥ ಶ್ರೀಪದ್ಮನಂ
[11]ದೀತ್ಯನವದ್ಯನಾಮಾಹ್ಯಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಕೊಂಡಕುಂ
[12]ದಃ । ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಚ್ಚರಿತ್ರಸಂಜಾ
[13]ತಸುಚಾರಣರ್ದ್ಧಿಃ ॥ ಅಭೂದುಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸಾ
[14]ವಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಗೃಧ್ರಪಿಂಛಃ । ತದನ್ವಯೇತತ್ಸದೃಶೋಸ್ತಿ
[15]ನಾನ್ಯಸ್ತಾತ್ಕಾಲಿಕಾಶೇಷಪದಾರ್ತ್ಥವೇದೀ ॥ ಶ್ರೀಗೃಧ್ರಪಿಂಛಮುನಿಪಸ್ಯ
[16]ಬಳಾಕಪಿಂಛಃಶಿಷ್ಯೋಜನಿಷ್ಟಭುವನತ್ರಯವರ್ತ್ತಿಕೀ
[17]ರ್ತ್ತಿಃ । ಚಾರಿತ್ರಚುಂಚುರಖಿಳಾವನಿಪಾಳಮೌಳಿಮಾಲಾಶಿ
[18]ಳೀಮುಖವಿರಾಜಿತಪಾದಪದ್ಮಃ ॥ ತಚ್ಛಿಷ್ಯೋಗುಣನಂದಿಪಂ
[19]ಡಿತಯತಿಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಸ್ತರ್ಕ್ಕವ್ಯಾಕರಣಾದಿಶಾಸ್ತ್ರ
[20]ನಿಪುಣಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾಪತಿಃ । ಮಿಥ್ಯಾವಾದಿಮದಾನ್ಧಸಿನ್ಧು
[21]ರಘಟಾಸಂಘಟ್ಟಕಣ್ಠೀರವೋಭವ್ಯಾಂಭೋಜದಿವಾಕರೋವಿಜ
[22]ಯತಾಂಕಂದರ್ಪ್ಪದರ್ಪ್ಪಾಪಹಃ ॥ ತಚ್ಛಿಷ್ಯಾಸ್ತ್ರಿಶತಾವಿವೇಕನಿ
[23]ಧಯಶ್ಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಂಗತಾಸ್ತೇಷೂತ್ಕೃಷ್ಟತಮಾದ್ವಿಸ
[24]ಪ್ತತಿಮಿತಾಸ್ಸಿದ್ಧಾಂತಶಾಸ್ತ್ರಾರ್ತ್ಥಕ । ವ್ಯಾಖ್ಯಾನೇಪಟವೋವಿಚಿತ್ರ
[25]ಚರಿತಾಸ್ತೇಷುಪ್ರಸಿದ್ಧೋಮುನಿರ್ನ್ನಾನಾನೂನನಯಪ್ರಮಾ -

26 ಣನಿಪ್ರಣೋದೇವೇಂದ್ರಸೈದ್ಧಾಂತಿಕಃ ॥ ಅಜನಿಮಹಿಮಚೂ
27 ಡಾರತ್ನರಾರಾಜಿತಾಂಘ್ರಿರ್ವ್ವಿರಾಜಿತಮಕರಕೇತೂದ್ದಣ್ಡದೋರ್ದ್ದಂಡ
28 ಗರ್ವ್ವಃ । ಕುನಯನಿಕರ ಭೂಧ್ರಾನೀಕದಂಭೋಳಿದಣ್ಡಸ್ಸಜಯ
29 ತುವಿಬುಧೇಂದ್ರೋಭಾರತೀಭಾಳಪಟ್ಟಃ ॥ ತಚ್ಛಿಷ್ಯಃಕಲಧೌತ
30 ನಂದಿಮುನಿಪಸ್ಸೈದ್ಧಾಂತಚಕ್ರೇಶ್ವರಃಪಾರಾವಾರಪರೀತಧಾ
31 ರಿಣಿಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತ್ತೀಶ್ವರಃ । ಪಂಚಾಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭ
32 ದಳನಪ್ರೋನ್ಮುಕ್ತಮುಕ್ತಾಫಳಪ್ರಾಂಶುಪ್ರಾಂಚಿತಕೇಸರೀಬುಧ
33 ನುತೋವಾಕ್ಕಾಮಿನೀವಲ್ಲಭಃ ॥ ತತ್ಪುತ್ರಕೋಮಹೇಂದ್ರಾದಿಕೀ
34 ರ್ತ್ತಿರ್ಮ್ಮದನಶಂಕರಃ । ಯಸ್ಯವಾಗ್ದೇವತಾಶಕ್ತಾಶ್ರೋತೀಂವಮಾಳಾ
35 ಮಯೂಯುಜಃ ॥ ತಚ್ಛಿಷ್ಯೋವೀರಣಂದೀಕವಿಗಮಕವ
36 ತ್ವವಾದಿವಾಗ್ಮಿತ್ವಯುಕ್ತೋಯಸ್ಯಶ್ರೀನಾಕಸಿನ್ಧುತ್ರಿದಶಪತಿ
37 ಗಜಾಕಾಶಸಂಕಾಶಕೀರ್ತ್ತಿಂ । ಗಾಯಂತ್ಯುಚ್ಚೈರ್ದ್ದಿಗಂತೇತ್ರಿವಶಯು
38 ವತಯಃಪ್ರೀತಿರಾಗಾನುಬನ್ಧಾತ್ಸೋಯಂಜೀಯಾತ್ಪ್ರ
39 ಮಾದಪ್ರಕರ ಮಹೀಧರೋಭೀಳದಂಭೋಳಿದಣ್ಡಃ ॥ ಶ್ರೀಗೊ
40 ಲ್ಲಾಚಾರ್ಯ್ಯನಾಮಾಸಮಜನಿಮುನಿಪಶ್ಶುದ್ಧರತ್ನತ್ರ
41 ಯಾತ್ಮಾಸಿದ್ಧಾತ್ಮೋದ್ಯರ್ತ್ಥಸಾರ್ತ್ಥಪ್ರಕಟನಪಟುಸಿದ್ಧಾಂತ
42 ಶಾಸ್ತ್ರಾಬ್ಧಿವೀಚಿಃ । ಸಂಘಾತಕ್ಷಾಂತಘೋಷಪ್ರಮದಮದಕಳಾ
43 ಲೀಢಬುದ್ಧಿಪ್ರಭಾವೋಜೀಯಾದ್ಭೂಪಾಳಮೌಳಿದ್ಯುಮಣಿವಿದ
44 ಳಿತಾಂಘ್ರಿಪದ್ಮಲಕ್ಷ್ಮೀವಿಳಾಸಃ ॥ ವೆರ್ಗ್ಗಡೆಬೂವರಾಜಂಬರೆದಂ ಮಂಗಳ ॥

(ಪಶ್ಚಿಮಮುಖ.)

1 ವೀರಣಂದಿವಿಭುಧೇಂದ್ರಸಂತತೌನೂತ್ನಚಂದಿರನರೇಂ
2 ದ್ರವಂಶಚೂ । ಡಾಮಣಿಃಪ್ರಥಿತಗೊಲ್ಲದೇಶಭೂ
3 ಪಾಳಕಃಕಿಮಪಿಕಾರಣೇನಸಃ ॥ ಶ್ರೀಮತ್ತ್ರೈಕಾಲ್ಯ
4 ಯೋಗೀಸಮಜನಿಮಹಿಕಾಕಾಯಲಗ್ನಾತನುತ್ರಂ
5 ಯಸ್ಯಾಭೂದ್ವೃಷ್ಟಿಧಾರಾನಿಶಿತಶರಗಣಾಗ್ರೀಷ್ಮಮಾರ್ತ್ತಾಣ್ಡ
6 ಬಿಂಬಂ । ಚಕ್ರಂಸದ್ವೃತ್ತಚಾಪಾಕಳಿತಯತಿವರಸ್ಯಾಭಿಶತ್ರೂ
7 ನ್ನಿರ್ಜೇತುಂಗೊಲ್ಲಾಚಾರ್ಯ್ಯಸ್ಯ ಶಿಷ್ಯಸ್ಸಜಯತುಭುವನೇ
8 ಭವ್ಯಸತ್ಕೈರವೇಂದುಃ ॥ ತಪಸ್ಸಾಮರ್ತ್ಥ್ಯತೋಯಸ್ಯಭೂ
9 ತೋಭೂದ್ಬ್ರಹ್ಮರಾಕ್ಷಸಃ । ಯಸ್ಯಸ್ಮರಣಮಾತ್ರೇಣ
10 ಮುಂಚಂತಿಚಮಹಾಗ್ರಹಾಃ ॥ ಪ್ರಾಚ್ಯಾಭ್ಯುತಾಂಗತಂ
11 ಲೋಕೇಕರಂಜಸ್ಯಚಿತ್ರೈಲಕಂ । ತಪಸ್ಸಾಮರ್ತ್ಥ್ಯತಸ್ತಸ್ಯ
12 ತಪಃಕಿಂವರ್ಣ್ಣ್ಯತಾಂಕ್ಷಮಂ ॥ ತ್ರೈಕಾಲ್ಯಯೋಗಿಯತಿ
13 ಪಾಗ್ರವಿನೇಯರತ್ನಸ್ಸಿದ್ಧಾನ್ತವಾರ್ದ್ಧಿಪರಿವರ್ದ್ಧನಪೂರ್ಣ್ಣ
14 ಚಂದ್ರಃ । ದಿಗ್ನಾಗಕುಂಭಲಿಖಿತೋಜ್ವಳಕೀರ್ತ್ತಿಕಾಂತೋಜೀಯಾ

[15]ದಸಾವಭಯನಂದಿಮುನಿರ್ಜ್ಜಗತ್ಯಾಂ ॥ ಯೇನಾಶೇಷ
[16]ಪರೀಷಹಾದಿರಿಪವಸ್ಸಮ್ಯಗ್ಜಿತಾಃ ಪ್ರೋದ್ಧತಾಃ ಯೇ
[17]ನಾಪ್ತಾ ಪಕಲಲಕ್ಷಣೋತ್ತಮಮಹಾಧರ್ಮ್ಮಾಖ್ಯಕ
[18]ಲ್ಪದ್ರುಮಃ । ಯೇನಾಶೇಷಭವೋಪತಾಪಹನನ
[19]ಸ್ವಾಧ್ಯಾತ್ಮಸಂವೇದನಂಪ್ರಾಪ್ತಂಸ್ಯಾದಭಯಾದಿನಂದಿಮುನಿ
[20]ಪಸ್ಸೋಯಂಕೃತಾರ್ತ್ಥೋಭುವಿ ॥ ತಚ್ಛಿಷ್ಯಸ್ಸಕಲಾಗಮಾ
[21]ರ್ತ್ಥನಿಪುಣೋಲೋಕಜ್ಞತಾಸಂಯುತಸ್ಸಚ್ಚಾರಿತ್ರವಿಚಿ
[22]ತ್ರಚಾರುಚರಿತಃಸಾಜನ್ಯಕನ್ದಂಕುರಃ । ಮಿಥ್ಯಾತ್ವಾಬ್ಜವ
[23]ನಪ್ರತಾಪಹನನಶ್ರೀಸೋಮದೇವಪ್ರಭುರ್ಜ್ಜೀಯಾತ್ಸತ್ಸ
[24]ಕಳೇಂದುನಾಮಮುನಿಪಃಶಾಮಾಟವೀಪಾವಕಃ ॥
[25]ಅಖಿಳಸಕಳಚಂದ್ರೋವಿಶ್ವವಿಶ್ವಂಭರೇಶಪ್ರಣುತಪದಪ
[26]ಯೋಜಃಕುನ್ದಹಾರೇಂದುರೋಚಿಃ । ತ್ರಿದಶಗಜಸುವಜ್ರ
[27]ವ್ಯೋಮಸಿಂಧುಪ್ರಕಾಶಪ್ರತಿಮವಿಶದಕೀರ್ತ್ತಿರ್ವ್ಯಾಪ್ತದಿಗ್ವಧೂಕ
[28]ರ್ಣ್ಣಪೂರಃ ॥ ಶಿಷ್ಯಸ್ತಸ್ಯದೃಢವ್ರತಶ್ಶಮನಿಧಿಸ್ತತ್ಸ
[29]ಪ್ಯವಾಂಭೋನಿಧಿಃಶೀಲಾನಾಂವಿಪುಳಾಲಯಸ್ಸಮಿತಿ
[30]ಭಿಯುಕ್ತಿಸ್ತ್ರಿಗುಪ್ತಿಶ್ರಿತಃ । ನಾನಾಸದ್ಗುಣರತ್ನರೋಹಣ
[31]ಗಿರಿಃಪ್ರೋದ್ಯತ್ತಪೋಜನ್ಮಭೂಃಪ್ರಖ್ಯಾತೋಭುವಿಮೇಘಚಂ
[32]ದ್ರಮುನಿಪಸ್ತ್ರೈವಿದ್ಯಚಕ್ರಾಧಿಪಃ ॥ ತ್ರೈವಿದ್ಯಯೋಗೀ
[33]ಶ್ವರಮೇಘಚಂದ್ರಸ್ಯಾಭೂತ್ಪ್ರಭಾಚಂದ್ರಮುನಿಸ್ಸು
[34]ಶಿಷ್ಯಃ । ಜುಂಭದ್ವ್ರತಾಂಭೋನಿಧಿಪೂರ್ಣ್ಣಚಂದ್ರೋನಿರ್ಧೂತದ
[35]ಣ್ಡತ್ರಿತಯೋವಿಶಲ್ಯಃ ॥ ಪುಷ್ಪಾಸ್ತ್ರನೂನದಾನೋತ್ಕಟ
[36]ಕಟಕರಟಿಚ್ಛೇದದಕ್ಷಸ್ಮೃಗೇಂದ್ರಃನಾನಾಭವ್ಯಾಬ್ಜಷಂಡಪ್ರ
[37]ತತಿವಿಕಸನಶ್ರೀವಿಧಾನೈಕಭಾನುಃ । ಸಂಸಾರಾಂಭೋಧಿಮಾರ್ಗ್ಗ
[38]ತರಣಕರಣತಾಯಾನರತ್ನತ್ರಯೇಶಸ್ಸಮ್ಯಗ್ಜ್ಞಾನಾಗ
[39]ಮಾರ್ತ್ಥಾನ್ವಿತವಿಮಳಮತಿಃಶ್ರೀಪ್ರಭಾಚಂದ್ರಯೋಗೀ ॥

(ಉತ್ತರಮುಖ.)

[1]ಶ್ರೀಭೂಪಾಳಕಮೌಳಿಲಾಲಿತಪದಸ್ಸಜ್ಞಾನಲಕ್ಷ್ಮೀಪತಿ
[2]ಶ್ಚಾರಿತ್ರೋತ್ಕರವಾಹನಸ್ತ್ರಯಶಶ್ಶುಭ್ರಾತಪತ್ರಾಂಚಿತಃ । ತ್ರೈ
[3]ಲೋಕ್ಯಾದ್ಭುತಮನ್ಮಥಾರಿವಿಜಯಸ್ಸದ್ಧರ್ಮ್ಮಚಕ್ರಾಧಿಪಃಪೃಥ್ವೀಸಂ
[4]ಸ್ತುತಮೂರ್ತ್ತಿರೇಷಜಿನವಸ್ತ್ರೈವಿದ್ಯಚಕ್ರೇಶ್ವರಃ ॥ ಬಾ
[5]ಹ್ವಾಧಿಪಸ್ಯಶಿರೋಮಣಿಪ್ರವಿಳಸತ್ಪಕ್ಷಾಗ್ರಜ್ಞಚೂಡಾಮಣಿಸಿ
[6]ದ್ಧಾಂತೇಷ್ಟಶಿರೋಮಣಿಃಪ್ರಶಮವದ್ಭ್ರತಸ್ಯಚೂಡಾಮಣಿಃ ।
[7]ಪ್ರೋದ್ಯತ್ಸದ್ಯಮಿನಾಂಶಿರೋಮಣಿರುದಂಚದ್ಭವ್ಯರಕ್ಷಾ
[8]ಮಣಿಶ್ಶ್ರೀಯಾತ್ಸನ್ನುತಮೇಘಚಂದ್ರಮುನಿಪ
[9]ಸ್ತ್ರೈವಿದ್ಯಚೂಡಾಮಣಿಃ ॥ ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘ

[10]ಚಂದ್ರಯಮಿನಃಪಟ್ಟ್ಯವರ್ತ್ಮ್ಮವಸಾಸಿದ್ಧ್ಯಯಾ
[11]ವಾಗ್ದೇವೀಡಿನಹಾವಹಿತ್ಸಹೃದಯಾತದ್ವ್ಯಕ್ತ್ಯಕ
[12]ವರ್ಮ್ಮಾರ್ತ್ಥಿನೀ । ಕೀರ್ತ್ತಿರ್ವ್ಯಾರ್ಧದಿಕ್ಕುಳಾಚಳಕುಳೀಸ್ವಾದಾತ್ಮಾ
[13]ಪ್ರಪುಷ್ಪಮುಪ್ಯಸ್ವೀಷ್ಟ್ಯಂಮಣಿಕುಂತ್ರತಂತ್ರನಿಜ
[14]ಯಂಗಾಸಂಭ್ರಮಾತ್‌ಭ್ರಾಮ್ಯತಿ ।। ತರ್ಕ್ಕನ್ಯಾಯ
[15]ಸುವಜ್ರವೇದಿಕಮಳಾರ್ಕತೂರ್ಕ್ಕಿ ಸನ್ಮಾರ್ಕ್ಕಿತಃ
[16]ಶಬ್ದಗ್ರಂಥವಿಶುದ್ಧಕಂಬುಕಳಿತಃಸ್ಯಾದ್ವಾದಸದ್ವಿ
[17]ದ್ರುಮಃ । ವ್ಯಾಖ್ಯಾನೋಜ್ಜ್ವತಪೋಷಣ ಪ್ರವಿಘ್ನಳ
[18]ಪ್ರಜ್ಞೋದ್ಧವೀಚೀಚಯೋಽಜೇಯಾದ್ವಿಶ್ರುತಮೇಘ
[19]ಚಂದ್ರಮುನಿಪಸ್ತ್ರೈವಿದ್ಯರತ್ನಾಕರಃ ।। ಶ್ರೀಮೂ
[20]ಲಸಂಘಕೃತಪುಸ್ತಕಗಚ್ಛದೇಶೀಯೋದ್ಯದ್ಗಣಾಧಿ
[21]ಪಸುತಾರ್ಕ್ಕಿಕಚಕ್ರವರ್ತ್ತೀ । ಸೈದ್ಧಾಂತಿಕೇಶ್ವರಶಿಖಾಮ
[22]ಣಿಮೇಘಚಂದ್ರಸ್ತ್ರೈವಿದ್ಯದೇವಇತಿಸದ್ಬುಧಾ
[23]ಸ್ತುವಂತಿ ।। ಸಿದ್ಧಾಂತೇಜಿನವೀರಸೇನಸದೃಶಶ್ಶಾಸ್ತ್ರಾ
[24]ಬ್ಜನೀಭಾಸ್ಕರಃಷಟ್ತರ್ಕ್ಕೇಷ್ವಕಳಂಕದೇವವಿಬುಧಃ
[25]ಸಾಕ್ಷಾದಯಂಭೂತಳೇ । ಸರ್ವ್ವವ್ಯಾಕರಣೇವಿಪಶ್ಚಿದ
[26]ಧಿಪಃ ಶ್ರೀಪೂಜ್ಯಪಾದಸ್ವಯಂತ್ರೈವಿದ್ಯೋತ್ತಮ
[27]ಮೇಘಚಂದ್ರಮುನಿಪೋವಾದೀಭಪಂಚಾನನಃ ।
[28]ರುದ್ರಾಣೀಶಸ್ಯಕಂಠಂಧವಳಯತಿಹಿಮಂಜ್ಯೋತಿ
[29]ಷ್ಯೋಜಾತಮಂಕಂಪೀತಂಗಾವರ್ಣ್ಣಕೈಳಂಶಿಶುದಿನಪ
[30]ತನುಂರಾಹುದೇಹಂನಿಶಾಂತಂ । ಶ್ರೀಕಾಂತಾವಲ್ಲಭಾಂಗಂಳ
[31]ಮಳಭವವಪುರ್ಮ್ಮೇಘಚಂದ್ರವ್ರತೀಂದ್ರತ್ರೈವಿ
[32]ದ್ಯಸ್ಯಾಖಿಳಾಶಾವಳಯನಿಳಯಸತ್ಕೀರ್ತ್ತಿಚಂದ್ರಾ
[33]ತಪೋಸಾ ।। ಮುನಿನಾಥಂದಸಧರ್ಮ್ಮಧಾರಿದ್ರುಥ
[34]ಷಟ್ತ್ರಿಂಶದ್ಗುಣಂದಿವ್ಯಬಾಣನಿಧಾನಂ ನಿನಗಿಕ್ಷುಚಾಪ
[35]ಮಳಿನೀಚ್ಯಾಸೂತ್ರವೋರೊಂದೆಪೂವಿನಬಾಣಂ
[36]ಗಳಮುಯ್ದ್ದಹೀನನಧಿಕಂಗಾಕ್ಷೇಪಮುಂಮೂರ್ಪ್ಪದಾ
[37]ವನಯುಂದರ್ಪ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯೊಳ್ಮಾರ್ಕೊನಿಂ
[38]ನದೋರ್ದ್ಧರ್ಪ್ಪವಮಂ ।। ಮೃದುರೇಖಾವಿಳಾಸಂಭಾವರಾಜ
[39]ಬಳಹದಲ್ಬರೆದುದಬಿರುದರುವಾರಿಮುಖತಿಳ
[40]ಕಗಂಗಾಚಾರಿಕಲ್ಲಿರಿಸಿದಶುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂ ।।

(ಪೂರ್ವಮುಖ.)

[1]ಶ್ರವಣೀಯಂಶಬ್ದವಿದ್ಯಾಪರಿಣತಿಮಹನೀ
[2]ಯಂಮಹಾತರ್ಕ್ಕವಿದ್ಯಾಪ್ರಮಾಣ್ಯಂಶ್ಲಾಘನೀಯಂ
[3]ಜಿನನಿಗದಿತಸಂಶುದ್ಧಸಿದ್ಧಾಂತವಿದ್ಯಾಪ್ರಮಾಣ್ಯಂಗಳ್ಪೂಳ

[4]ಪೊಂದೆಂದುದ್ಧತಪ್ರಳಕಂಕೀರ್ತ್ತಿಸಲ್ಪುತ್ತಂ ತ್ರೈವಿದ್ಯನಿಷ್ಟಿ ವಹಂತ್ರೈ
[5]ವಿದ್ಯನಾಮಪ್ರವಿದಿತನೆಸದಂ ಮೇಘಚಂದ್ರವ್ರತೀಂದ್ರಂ ॥
[6]ಕ್ಷಮೆಯೋಳ್ಗಳ್ಜ ವನಂತೀವಿದಾದಶಾಳತಪಶ್ರೀಶಿಬಾವಣ್ಯ
[7]ವಿಗಳ್ಸಂನೆಸಂದಿರ್ದ್ದರ್ತ್ತು ತನ್ನಿಕ್ರುತವರ್ಧಗಧಿಕವೃಥಿಯಾ
[8]ಯಿತ್ತಾಗಳೆಂದಂದೆಮಹಾವಿಖ್ಯಾತಿಯಂ ತಾಳ್ದಿದನಮಳಚರಿ
[9]ತ್ರೋತ್ತಮಂ ಭವ್ಯಚೇತೋರಮಣಂ ತ್ರೈವಿದ್ಯವಿದ್ಯೋದಿತ
[10]ವಿಶದಯಶಂ ಮೇಘಚಂದ್ರವ್ರತೀಂದ್ರಂ ॥
[11]ಇದೆಹಂಸೀಬೃಂದವಿಹಂಗೊಲ್ಬಗೆದಪುದುಚಕೋರೀಚಯಂ
[12]ಚಂಚುವಿಂದಂ ಕದುಕಲ್ಸಾದ್ದರ್ವ್ವುದೀಕಂ ಜಡೆಯೊಳ್ ರಿಸಳೆಂ
[13]ದಿರ್ದ್ದಪಂಸೆಜ್ಜೆಗೇರಲ್ವದೆದಪ್ಪಂ ಕೃಷ್ಣನೆಂಬಂತೆನೆದುಬಿಸಲ
[14]ಸತ್ಕಂದಳೀಕಂದಕಾಂತಂ ಪುದಿದತ್ತೀ ಮೇಘಚಂದ್ರವ್ರತಿತಿಳಕ
[15]ಜಗದ್ವರ್ತ್ತಿ ಕೀರ್ತ್ತಿಪ್ರಕಾಶಂ ॥ ಪೂಜಿತವಿದಗ್ಧವಿಬುಧಸಮಾ
[16]ಜಂ ತ್ರೈವಿದ್ಯಮೇಘಚಂದ್ರವ್ರತಿರಾರಾಜಿಸಿದಂ ವಿನಮಿ
[17]ತಮುನಿರಾಜಂ ವೃಷಭಗಣಭಗಣತಾರಾರಾಜಂ ॥
[18]ಸಕವರ್ಷ ೧೦೩೭ನೆಯ ಮನ್ಮಥಸಂವತ್ಸರದ ಮಾರ್ಗ್ಗಸಿರ ಸು
[19]ದ್ಧ ೧೪ ಬೃಹವಾರಂ ಧನುರ್ಲ್ಲಗ್ನದ ಪೂರ್ವ್ವಾಹ್ಣದ ಜಾವಂಘಳಿಗೆ
[20]ಯಪ್ಪಾಗಳ್ ಶ್ರೀಮೂಲಸಂಘದ ದೇಸಿಗಗಣದ ಪುಸ್ತಕಗ
[21]ಚ್ಛದ ಶ್ರೀಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯದೇವರ್ತ್ತಂಮ್ಮವಸಾನಕಾಲಮ
[22]ನಱಿದು ಪಲ್ಯಂಕಾಸನದೊಳಿರ್ದ್ದು ಆತ್ಮಭಾವನೆಯಂ ಭಾವಿಸು
[23]ತ್ತಂ ದೇವಲೋಕಕ್ಕೆ ಸಂದರಾಭಾವನೆಯೆಂತಪ್ಪುದೆಂದೊಡೆ ॥ ಅನಂತ
[24]ಬೋಧಾತ್ಮಕಮಾತ್ಮತತ್ವಂ ನಿಧಾಯ ಚೇತಸ್ಯಪಹಾಯ ಹೇತವೇ ।
[25]ತ್ರೈವಿದ್ಯನಾಮಾ ಮುನಿಮೇಘಚಂದ್ರೋ ದಿವಂಗತೋ ಬೋಧನಿಧಿರ್ವ್ವಿಸಿ
[26]ಷ್ಟಾಂ ॥ ಅವರಗ್ರಶಿಷ್ಯರ್ ಸಕಲಪದಪದಾರ್ತ್ಥತತ್ವವಿದರುಂ ಸಕ
[27]ಳಶಾಸ್ತ್ರಪಾರಾವಾರಪಾರಗರುಂ ಗುರುಕುಳಸಮುದ್ಧರಣರು
[28]ಮಪ್ಪ ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರ್ತ್ತಮ್ಮ ಗುರುಗಳ್ಗೆ ಪರೋ
[29]ಕ್ಷವಿನಯಂ ಕಾರಣವಾಗಿ ಶ್ರೀಕಬ್ಬಪ್ಪುತೀರ್ತ್ಥದಲ್ತಂ ಮಾಗುಡ್ಡಂ ॥
[30]ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮಂತಾಧಿಪ
[31]ತಿ ಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂ ವೈರಿಭಯದಾಯಕಂ
[32]ಗೋತ್ರಪವಿತ್ರಂ ಬುಧಜನಮಿತ್ರಂ ಸ್ವಾಮಿದ್ರೋಹಗೋಧೂ
[33]ಮಘರಟ್ಟಸಂಗ್ರಾಮಜತ್ತ ಲಟ್ಟವಿಷ್ಣುವರ್ದ್ಧನಭೂಪಾಳಹೊಯ್ಸ
[34]ಳಮಹಾರಾಜರಾಜ್ಯಸಮುದ್ಧರಣ ಕಳಿಗಳಾಭರಣ ಶ್ರೀಜೈನಧ
[35]ರ್ಮ್ಮಾಮೃತಾಂಬುಧಿ ಪ್ರವರ್ದ್ಧನಸುಧಾಕರ ಸಮ್ಯಕ್ತ್ವರತ್ನಾಕರ ಶ್ರೀ
[36]ಮತ್ಪ್ರಧಾನದಂಡನಾಯಕ ಗಂಗರಾಜನಾತನ ಮನಸ್ಸರೋ
[37]ವರರಾಜಹಂಸಂ ಭವ್ಯಜನವತ್ಸಲಂ ಗೋತ್ರನಿಧಾನಂ ರುಕ್ಮಿಣೀ
[38]ನಂದನಂ [illegible]

[39]ತ್ರಿಯೊಂಶುಭಲಗ್ನದೊಳು ಪ್ರತಿಷ್ಠೆಯಮಾಡಿಸಿದರಾ ಮುನೀಂದ್ರೋತ್ತರ್ಸಂನ್ನಿ
[40]ಧಿಗೆಯನವರತಮಾಪ್ರಭಾವಮೆಂತಪ್ಪುದೆಂದೊಡೆ ॥ ಸಮುದೋದ್ಯ
[41]ನ್ಮಾರಗಂಧದ್ವಿರದದಳನಕಂಠೀರವಂ ಕ್ರೋಧಲೋಭದ್ರುಮಮೂಳಚ್ಛೇದ
[42]ನಂಪಂದರ್ಪರವಿಷಯಸಿಳೋಚ್ಛೇದಪಕ್ಷಪ್ರತಾಪಂಕಮನೀಯಂ
[43]ಪ್ರಜಿನೇಂದ್ರಾಗಮಜಲನಿಧಿಪಾರಂ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತಮುನೀಂದ್ರಂಮೋ
[44]ಹವಿಧ್ವಂಸನಕರನೆಸೆದಂ ಧಾತ್ರಿಯೊಳ್ ಯೋಗಿನಾಥಂ ॥ ಬೋವರಾಜಂಬರೆದಂ ॥
[45]ಪತ್ತಿನವಾತೆದಂ ತಿರಲಿಜೀರ್ಣ್ಣಜಿನಾಶ್ರಯಕೋಟಿಯಂಕ್ರಮಂಬೆತ್ತಿರೆಮುನ್ನಿನಂ
[46]ತಿರನಿತೊಗ್ಗಳೊಳಂನೆಱೆ ಮಾಡಿಸುತ್ತಮತ್ಯುತ್ತಮ ಪಾತ್ರದಾನದೊ
[47]ದವಂಮೆಱೆವೃತ್ತಿರೆಗಂಗವಾಡಿತೊಂಬತ್ತರುಸಾಸಿರಂಕೊಪಣಮಾದುದುಗಂ
[48]ಗಣದಂಡನಾಥನಿಂ ॥ ಸೋಭೆಯನೇಂಕೈಕೊಂಡುದೊಸಾಭಾಗ್ಯದಕಣಿಯೆನಿಪ್ಪ
[49]ಲಕ್ಷ್ಮೀಮತಿಯಿಂದೀಭುವನತಳದೊಳಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರ
[50]ದಾನವಿಧಾನಂ ॥

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ಅದೇ ಮಂಟಪದಲ್ಲಿ ಇರುವ ಮೂಱನೆ ಶಾಸನ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂ
[2]ಛನಂ । ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ ಜಿನ
[3]ಶಾಸನಂ ॥ ಜಮುತುಮುರಿತಮೂರಕ್ಷೀರ
[4]ಕೂಪಾರಹಾರಪ್ರಥಿತಪೃಥುಳಕೀರ್ತ್ತಿಃಶ್ರೀಸು
[5]ಧೇಂಮಬ್ರತೀಶಃ । ಗುಣಮಣಿಗಣಸಿಂಧುಃ
[6]ಷ್ಮಲೋಕಯ್ಕಬಂಧುಃ ವಿಬುಧಮಧುಪಫುಲ್ಲಃ
[7]ಫುಲ್ಲಬಾಣಾದಿಸಲ್ಲಃ ॥ ಅವರಗುಡ್ಡಿ ॥ ಪರಮಪದಾ
[8]ರ್ತ್ಥನಿರ್ಣ್ಣಯಮನಂತವಿದಗ್ಧತೆಮರ್ಣ್ಣಯಂಗಳೊಳ್ಪರಿ
[9]ಚಯಮೆಂದುಮಿಲ್ಲದತಿಮುಗ್ಧತೆತನ್ನಿನಿಯಂಗೆಚಿ
[10]ತ್ತದೊಳ್ಪಿರಿದನುರಾಗಮಂಪಡೆವ ರೂಪುವಿನೇಯಜ
[11]ನಾಂತರಂಗದೊಳ್ನಿರುಪಮಭಕ್ತಿಯುಂ ಪಡೆವಪೆಂಪಿನ
[12]ಲಕ್ಷ್ಮಲೆಗೆಂದುಮನ್ವಿತಂ ॥ ಚತುರತೆಯೊಳ್ಲಾವಣ್ಯಾ
[13]ದೊಳತಿಶಯಮೆನೆನೆಗಳ್ದದೇವಭಕ್ತಿಯೊಳಂತೀಕ್ಷಿ
[14]ತಿಯೊಳಗೆಗಂಗರಾಜನಸತಿಲಕ್ಷ್ಮ್ಯಂಬಿಕೆಯೊತ್ತರ
[15]ಸತಿಯರ್ದೊರೆಯೇ ॥ ಸಾಭಾಗ್ಯದೊಳಮುದಾರದಸೋ
[16]ಭಾಸ್ಪದಮಾದರೂಪಿನೊಪ್ಪಿಂಪ್ರತ್ಯಕ್ಷೀಭೂತಲ
[17]ಕ್ಷ್ಮೀಯೆಂದಪ್ಪುದೀಭೂತಳಮೆನಿಸಿತುಮೆಯ್ದೆಲಕ್ಷ್ಮೀಮ
[18]ತಿಯಂ ॥ ಶೋಭೆಯನೇಂಕಯ್ಕೊಂಡುದೊಸಾಭಾಗ್ಯದಕಣಿ
[19]ಯನಿಪ್ಪ ಲಕ್ಷ್ಮೀಮತಿಯಿಂದೀಭುವನ ತಳದೊಳಾಹಾರಾ
[20]ಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿಧಾನಂ ॥ ವಿತರಣಗುಣ

21 ಮದವನಿತಾಕೃತಿಯಂಕಳಯ್ದೊ ಮದನಿಪಮಹಿಮೆಯುಲ

22 ಕ್ಷ್ಮೀಮತಿಯುಲವೃದೇವತಾಧಿಷ್ಠಿತೆಯಲ್ಲದೆಕೇವಳಂಮ

23 ನುಷ್ಯಾಂಗನೆಯೇ ॥ ಇಭಗಮನೆಹರಿಣಲೋಚನೆಶುಭಲಕ್ಷಣೆ

24 ಗಂಗರಾಜನರ್ಧಾಂಗನೆತಾನಭಿನವರುಕ್ಮಿಣಿಯೆನೆತ್ರಿಭುವನದೊಳ್

25 ಪೊಲ್ವರೊಳರೆಲಕ್ಷ್ಮೀಮತಿಯುಂ ॥ ಶ್ರೀಮೂಲಸಂಘದದೇಶಿಯ ಗಣ

26 ದಪುಸ್ತಕಗಚ್ಛದ ಶ್ರೀಮತ್‌ಶುಭಚಂದ್ರಸಿದ್ಧಾಂತ ದೇವರಗುಡ್ಡಿ ದಂ

27 ಡನಾಯಕಿತಿಲಕ್ಕವೆ ಸಕವರ್ಷ ೧೦೪೪ನೆಯಪ್ಲವಸಂವತ್ಸರದ

28 . . . . . . ಶುದ್ಧ ೧೧ ಶುಕ್ರವಾರದಂದು ಸನ್ಯಸನಂಗೆಯ್ದು ಸಮಾಧಿವೆರ

29 ಸಿಮುಡಿಪಿದೇವಲೋಕಕ್ಕೆ ಸಂದಳ್ ॥ ಪರೋಕ್ಷವಿನೆಯಕ್ಕೆ ನಿಷಿ

30 ಧಿಗೆಯುಂ ಶ್ರೀಮದ್ದಂಡನಾಯಕಗಂಗರಾಜಂನಿಲ್ಲಿಸಿಪ್ರತಿಷ್ಠೆಮಾ

31 ಡಿಮಹಾದಾನವುಂಮಹಾಪೂಜೆಗಳುಮಂಮಾಡಿದರು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ॥

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ಅದೇ ಮಂಟಪದಲ್ಲಿ ಇರುವ ನಾಲ್ಕನೆ ಶಾಸನ.

(೧ನೇ ಮುಖ.)

1 ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಸ್ಯ ॥ ಜಯತುಮ

2 ರಂತದೂರಃಕ್ಷೀರಕೂಪಾರಹಾರಃಪ್ರಥಿತಪೃ

3 ಥುಳಕೀರ್ತ್ತಿಶ್ಶ್ರೀಸುಭೇನ್ದುಬ್ರತೀಶಃ । ಗುಣಮ

4 ಣಿಗಣಸಿನ್ಧುಃಶಿಷ್ಟಲೋಕಸ್ಯಬನ್ಧುಃವಿಬು

5 ಧಮಧುಪಪಲ್ಲಃಪ್ರೋಲ್ಲಸತ್ಪಾದಪಲ್ಲಃ ॥ ಶ್ರೀ

6 ವಭುಜನ್ಪ್ರಲೇಖಸುರಭೂರುಹದುದ್ಭವ

7 ಬಿಂಬಯೋಧಿವೇಳಾವಧುಪೆಂಪುವೆತ್ತಪೊಲನಿಂದಿ

8 ತನಾಗಲೆಬಾರುರೂಪಲೀಲಾವತಿದಂಡನಾಯ

9 ಕಿತಿಲಕ್ಕಲದೇಮತಿಬೊಚಿರಾಜನೆಂಬೀವಿ

10 ಭುಪೃಷ್ಟ್ಯಪೆಂಪ್ರನಡೆದಾಜ್ಞೆಗೆಸಿದಳ್ಪಿಂದಪ್ಪ

11 ಕೀರ್ತ್ತಿಯಂ ॥ ವ ॥ ಆಯಬ್ಬೆಯುಮಗಳ್ಂ

12 ತಪ್ಪಳಂದಡೆ । ಸ್ವಸ್ತಿನಿಸ್ತುಷಃಶಿಜಿನವೃಜಿ

13 ನಭಾಗಭಗವದರ್ಹ ಪರ್ಣಶೀಯೂಚಾರುಚ

14 ರಣಾರವಿಂದದ್ವಂದ್ವಾನಂದವಂದನವೇಳಾವಿಳೋಕನೀಯಾ

15 ಕ್ಷ್ಮಾಯಮಾಣಲಕ್ಷ್ಮೀವಿಳಾಸೆಯುಂ । ಅಪಹಸನೀಯ

16 ಸ್ಮೇಯುಚೈವಿತೇಶಚೇವಿತಾಂತಜೇವನವಿನೋ

17 ದಾನಾರತರತರತಿವಿಳಾಸೆಯುಂ । ಕಾಲೆಯುಕಾ

18 ಲಾಕ್ಷಸರೆಕ್ಷಾವಿಕಳಸಕಳನಾಚಿಜತ್ರಾಣತಿ

19 ಪ್ರಜೆಯಾವಮಂತ್ರಾತಿಶ್ರೇಷ್ಠಾಜಶ್ರೇಷ್ಠಮಾನಸ

20 [illegible]ಯುಂ ।

21 ಪರಮಜಿನಮತಪಂತ್ರ್ಯೇಕಶರಣಾ

22 ರಣೀಭೂತಜಿನಶಾಸನದೇವತಾಕಾರಾ ಕಲ್ಪಿ

23 ಯುಂ । ಅಭಿರಾಮಗುಣಗಣವಶೀಕರಣಾ

24 ಯುತಾನುಕರಣೀಯಾಧರಣಿಸುತೆಯುಂ ।

25 ಶ್ರೀಸಾಹಿತ್ಯಸತ್ಯಾಪಿತಕ್ಷೀರೋದಸು

26 ತೆಯುಂ । ಸದ್ಧರ್ಮ್ಮಾನುರಾಗಮತಿಯು

27 ಮೆನಿಸಿದವೇವಿಯಕ್ಕ ॥ ಪದ್ಯ ॥ ಶ್ರೀ

28 ಚಾಮುಂಡಮನೋಮನೋರಥರಥವ್ಯಾಪಾ

29 ರನ್ನೈಕಕ್ರಿಯಾಶ್ರೀಚಾಮುಂಡಪ

30 ನಸ್ಸರೋಜರಜಸಾರಃ ಜದ್ವಿರೇಫಾಂಗನಾ । ಶ್ರೀಚಾ

31 ಮುಂಡಗೃಹಾಂಗಣೋದ್ಗತಮಹಾಶ್ರೀಕಲ್ಪವಲ್ಲೀಸ್ವಯಂ

32 ಶ್ರೀಚಾಮುಂಡಮ

(ಎಸೇ ಮುಖ.)

1 ನಃಪ್ರಿಯಾ ವಿಜಯತಾಂ

2 ಶ್ರೀದೇವಮತ್ಯಂಗನಾ ॥

3 ಆಹಾರಂತ್ರಿಜ

4 ಗಜ್ಜನಾಯವಿಭಯಂಭೀ

5 ತಾಯದಿವ್ಯೌಷಧಂವ್ಯಾಧಿವ್ಯಾ

6 ಪಮಪೇತದೀನಮುಖಿನೇಶ್ರೋತ್ರೇ

7 ಚಶಾಸ್ತ್ರಾಗಮಂ । ಏವಂದೇವಮತಿ

8 ಸ್ಸದೈವದದತಿಪ್ರಪ್ರಕ್ಷಯೇಸ್ವಾ

9 ಯುಷಾಮರ್ಹದ್ದೇವಮತಿಂವಿಧಾಯ

10 ವಿಧಿನಾದಿವ್ಯಾವಧೂಃಪ್ರೋದಭೂತ್ ॥

11 ಆಸೀತ್ಪರಕ್ಷೋಭಕರಪ್ರತಾಪಃಸೇ

12 ಷಾವನೀಪಾಲಕೃತಾದರಸ್ಯ । ಚಾಮುಂ

13 ಡನಾಮ್ನೋವಣಿಜಃಪ್ರಿಯಾಸ್ತ್ರೀಮುಖ್ಯಾ

14 ಸತೀಯಾಭುವಿದೇಮತೀತಿ ॥ ಭೂಲೋ

15 ಕಚೈತ್ಯಾಲಯಚೈತ್ಯಪೂಜಾವ್ಯಾಪಾ

16 ರಕೃತ್ಯಾದರತೋವತೀರ್ಣ್ಣಾ । ಸ್ವರ್ಗ್ಗಾತ್ಸ

17 ರಸ್ತ್ರೀತಿವಿಲೋಕ್ಯಮಾನಾಪುಣ್ಯೇನಲಾವ

18 ಣ್ಯಗುಣೇನಯಾತ್ರ ॥ ಆಹಾರ

19 ಶಾಸ್ತ್ರಾಭಯಭೇಷಜಾನಾಂದಾಯಿನ್ಯ

20 ಲಂವರ್ಣ್ಣಾಚತುಷ್ಟಯಾಯ । ಪಶ್ಚಾತ್ಸ

21 ಮಾಧಿಕ್ರಿಯಯಾಂಕುರಂತೀ

[22]ಸ್ವಸ್ಥಾನವತ್ಸ್ವೇಷ್ಟವಿವೇಕಯೋಕ್ತ್ಯಾ ॥
[23]ಸದ್ಧರ್ಮ್ಮಕತ್ರ್ಯಂಕಲಿಕಾಲದಾಷಂ
[24]ಜಿತ್ವಾವ್ಯವಸ್ಥಾಪಿತಧರ್ಮ್ಮವೃತ್ತ್ಯಾಬ ತ
[25]ಸ್ಯಾಜಯಸ್ತಂಭನಿಭಂಶಿಲಾಯಾ
[26]ಸ್ತಂಭಂವ್ಯವಸ್ಥಾಪಯತಿಸ್ಮಲಕ್ಷ್ಮೀಃ ॥ ಶ್ರೀ
[27]ಮೂಲಸಂಘದದೇಸಿಗಗಣದ ಪುಸ್ತ
[28]ಕಗಚ್ಛದಸುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವ
[29]ರಗುಡ್ಡಿ ಸಕವರುಷ ೧೦೪೧ನೆಯ ವಿ
[30]ಕಾರಿಸಂವತ್ಸರದ ಫಾಲ್ಗುಣಬಹುಳ ೧೧
[31]ಬೃಹವಾರದಂದು ಸಂನ್ಯಾಸನವಿಧಿ
[32]ಯಿಂದೇಮಿಯಕ್ಕ ಮುಡಿಪಿದಳು ॥

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ಪಾರ್ಶ್ವತೀರ್ತ್ಥಕರದೊಳೆ ಯೆದುರು ದಕ್ಷಿಣ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ.)

[1]ಭದ್ರಂಭೂಯಾಜ್ಜಿನೇಂದ್ರಾಣಾಂಶಾಸನಾಯಾಘ
[2]ನಾಶಿನೇ । ಕುತೀರ್ತ್ಥಧ್ವಾಂತಸಂಘಾತಪ್ರಭಿನ್ನಘನಭಾನ
[3]ವೇ ॥ ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನವರಾನೀಕ
[4]ಸೌಧೋರುವಾರ್ದ್ಧಿಃ । ಪ್ರಧ್ವಸ್ತಾಘಪ್ರಮೇಯಪ್ರಚ
[5]ಯವಿಷಯಕೈವಲ್ಯಬೋಧೋರುವೇದಿಃ । ಶಸ್ತಸ್ಯಾ
[6]ತ್ಕಾರಮುದ್ರಾಶಬಳಿತಜನತಾನನ್ದನಾದೋರುಘೋ
[7]ಷಃ । ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾ
[8]ವೀರ್ಯ್ಯವೀಚೀನಿಕಾಯಃ ॥ ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರತ್ನ
[9]ವರ್ಗ್ಗಾಃಶ್ರೀಗೌತಮಾದ್ಯಾಃಪ್ರಭವಿಷ್ಣವಸ್ತೇ । ತ
[10]ತ್ರಾಂಬುಧೌಸಪ್ತಮಹರ್ದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸನ್ತತೌನ
[11]ನ್ದಿಗಣೇಬಭೂವ ॥ ಶ್ರೀಪದ್ಮನನ್ದೀತ್ಯನವದ್ಯನಾಮಾ
[12]ಹ್ಯಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಕೊಂಡಕುನ್ದಃ । ದ್ವಿತೀಯಮಾಸೀದ
[13]ಭಿಧಾನಮುದ್ಯಚ್ಚರಿತ್ರಸಂಜಾತಸುಚಾರಣರ್ದ್ಧಿಃ ॥ ಅ
[14]ಭೂದುಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸಾವಾಚಾರ್ಯ್ಯಶಬ್ದೋ
[15]ತ್ತರಗೃಧ್ರಪಿಂಛಃ । ತದನ್ವಯೇತತ್ಸದೃಶೋಸ್ತಿನಾನ್ಯಸ್ತಾ
[16]ತ್ಕಾಲಿಕಾಶೇಷಪದಾರ್ತ್ಥವೇದೀ ॥ ಶ್ರೀಗೃಧ್ರಪಿಂಛಮುನಿಪ
[17]ಸ್ಯಬಲಾಕಪಿಂಛಃ । ಶಿಷ್ಯೋಜನಿಷ್ಟಭುವನತ್ರಯವರ್ತ್ತಿಕೀ
[18]ರ್ತ್ತಿಃ । ಚಾರಿತ್ರಚುಂಚುರಖಿಳಾವನಿಪಾಳಮೌಳಿಮಾಲಾಶಿ
[19]ಲೀಮುಖವಿರಾಜಿತಪಾದಪದ್ಮಃ ॥ ತಚ್ಛಿಷ್ಯೋಗುಣನನ್ದಿ
[20]ಪಂಡಿತಯತಿಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಸ್ತರ್ಕ್ಕವ್ಯಾಕರಣಾ
[21]ದಿಶಾಸ್ತ್ರನಿಪುಣಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾಪತಿಃ । ಮಿಥ್ಯಾವಾದಿ

[22]ಮದಾನ್ಧಸಿನ್ಧುರಘಟಾಸಂಘಟ್ಟಕಣ್ಠೀರವಪ್ರೋದ್ಭವವ್ಯಾಂಭೋಜ

[23]ದಿನಾಕರೋ ವಿಜಯತಾಂ ಕನ್ದರ್ಪದರ್ಪಾಪಹಃ ॥ ತಚ್ಛಿಷ್ಯಾ

[24]ಸ್ತ್ರೈಶತಾವಿವೇಕನಿಧಯಶ್ಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಂಗತಾ ಸ್ತೇಷೂತ್ಕೃ

[25]ಷ್ಟತಪಾದ್ವಿಸಪ್ತತಿಮಿತಾಸ್ಸಿದ್ಧಾನ್ತಶಾಸ್ತ್ರಾರ್ತ್ಥಕ । ವ್ಯಾಖ್ಯಾನೇ

[26]ಪಟವೋ ವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷು ಪ್ರಸಿದ್ಧೋ ಮುನಿಃ ನಾನಾ

[27]ಸೂನಸಮುಪ್ರಮಾಣನಿಪುಣೋ ದೇವೇಂದ್ರಸೈದ್ಧಾನ್ತಿಕಃ ॥

[28]ಅಜನಿಮುನಿಪಚೂಡಾರತ್ನರಾರಾಜಿತಾಂಘ್ರಿರ್ವ್ವಿಜಿತಮ

[29]ಕರಕೇತೂದ್ದಂಡದೋರ್ದ್ದಂಡಗರ್ವ್ವಃ । ಕುನಯನಿಕರಭೂಧ್ರಾಸೀ

[30]ಕವಂಭೋದಮಸ್ಸಜಯತುವಿಬುಧೇಂದ್ರೋ ಭಾರತೀಭಾಳಪ

[31]ಟ್ಟಃ ॥ ತಚ್ಛಿಷ್ಯಃ ಕಲಧೌತನಂದಿಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವ

[32]ರಃ ಪಾರಾವಾರಪರೀತಧಾರಿಣಿಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತ್ತೀಶ್ವರಃ ।

[33]ಪಂಚಾಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭದಳನಪ್ರೋನ್ಮುಕ್ತಮುಕ್ತಾಫಳಪ್ರಾಂಶುಪ್ರಾಂ

[34]ಚಿತಕೇಸರೀಬುಧನುತೋ ವಾಕ್ಕಾಮಿನೀವಲ್ಲಭಃ ॥ ತತ್ಪು

[35]ತ್ರಕೋ ಮಹೇಂದ್ರಾದಿಕೀರ್ತ್ತಿರ್ಮ್ಮದನಶಂಕರಃ । ಯಸ್ಯವಾ

[36]ಗ್ದೇವತಾಶಕ್ತಾರ್ಶಿತೀಂ ಮಾಳಾಮಯೂಯುಜತ್ ॥

[37]ತಚ್ಛಿಷ್ಯೋ ವೀರಣನ್ದಿ ಕವಿಗಮಕಮಹಾವಾದಿವಾಗ್ಮಿತ್ವ

[38]ಯುಕ್ತೋ ಯಸ್ಯಾನೇಕಸಿದ್ಧ ತ್ರಿದಶಪತಿಗಜಾಕಾ

[39]ರಂ ಕಾಶಕೀರ್ತ್ತಿಃ । ಗಾಯನ್ತ್ಯೋಚ್ಚೈರ್ದ್ದಿಗನ್ತೇ ತ್ರಿನಯ

[40]ನತನುಪ್ರೀತಿರಾಗಾನುಬದ್ಧಾ ತಾ ಸೋಯಂ ಜೇಯಾ

[41]ತ್ಪ್ರವಾದಪ್ರಕರಮಹಿಧರೋ ಭೀಳದಂಭೋಳಿ

[42]ದಣ್ಡಃ ॥ ಶ್ರೀಗೊಲ್ಲಚಾರ್ಯ್ಯನಾಮಾ ಸಮಜನಿ ಮು

[43]ನಿಪಶ್ಶುದ್ಧರತ್ನತ್ರಯಾತ್ಮಾ ಸಿದ್ಧಾತ್ಮಾರ್ತ್ಥಸಾ

[44]ರ್ತ್ಥಪ್ರಕಟನಪಟುಸಿದ್ಧಾನ್ತಶಾಸ್ತ್ರಾಬ್ಧಿವೀಚಿ । ಸಂಘಾ

[45]ತಕ್ಷಾಳಿತಾಘಪ್ರಮದಮದಕಳಾಲೀಢಬುದ್ಧಿ

[46]ಪ್ರಭಾವಃ ಜೇಯಾದ್ಧ್ಯಾಶೀಳಮೌಳಿನ್ಯಾಮಣಿ ಪಿಪ

[47]ಳಿತಾಂಘ್ರಿಪ್ರೋಲ್ಲಕ್ಷ್ಮೀ ವಿಳಾಸಃ ॥ ವೀರಣಂದಿ ವಿಬುಧೇಂ

[48]ದ್ರಸನ್ತತೌ ನೂತ್ನಚಂದಿರನರೇಂದ್ರವಂಶಜೂ । ಶಾಮ

[49]ಣೀದ್ರಪ್ರಥಿತಗೊಲ್ಲದೇಶಭೂಪಾಳಕಃ ಕಿಮಪಿಕಾರಣೇ

[50]ನಸಃ ॥ ಶ್ರೀಮತ್ತ್ರೈಕಾಲ್ಯಯೋಗೀ ಸಮಜನಿ ಮಹಿಕಾ ಕಾಯ

[51]ಲಗ್ನಾತನುತ್ರಂ ಯಸ್ಯಾಭೂದ್ವೃಷ್ಟಿರುಗ್ರಾನಿಶಿತಶರಗಣಾಗ್ರೀ

[52]ಷ್ಮಮಾರ್ತ್ತಾಣ್ಡಬಿಂಬಂ । ಚಕ್ರಂ ಸದ್ವೃತ್ತಚಾಪಾಕಲಿತಯತಿವರಸ್ಯಾ

[53]ಘಶತ್ರೂನ್ವಿಜೇತುಂ ಗೊಲ್ಲಾಚಾರ್ಯ್ಯಸ್ಯ ಶಿಷ್ಯಸ್ಸ ಜಯತು ಭು

[54]ವನೇ ಭವ್ಯಸತ್ಕೈರವೇಂದುಃ ॥ ಗಂಗಣ್ಣ ಸಲಿಖಿತ ॥

(ದಕ್ಷಿಣಮುಖ.)

[1]ತಪಸ್ಸಾಮರ್ತ್ಥ್ಯತೋ ಯಸ್ಯಭಾತೋಭೂದ್ಬ್ರಹ್ಮರಾ

[2]ಕ್ಷಸಃ । ಯಸ್ಯಸ್ಮರಣಮಾತ್ರೇಣ ಮುಞ್ಚನ್ತಿ ಚ ಮಹಾ

[38]ನಿಕಯಂಸಾಸಂಭ್ರಮಾತ್ಭ್ರಾಮ್ಯತಿ ॥ ತ
[39]ರ್ಕ್ಕನ್ಯಾಯಸುವಜ್ರವೇದಿರಮಳಾಕಾರ್ತಪ್ರಾಪ್ತಿ
[40]ಸನ್ಮಾತ್ರಕೀರ್ತ್ತಿಃ ಶಬ್ದಗ್ರನ್ಥವಿಶುದ್ಧಶಂಖಕಳಿತಃಸ್ಯಾ
[41]ದ್ವಾದಸದ್ವಿದ್ರುಮಃ ॥ ವ್ಯಾಖ್ಯಾನೋರ್ಜ್ಜಿತಪೋಷ
[42]ಣಪ್ರವಿಪುಳಪ್ರಜ್ಞೋರ್ಧ್ವವಿನೀತೀಕಯೋಜೇಯಾ
[43]ದ್ವಿಶ್ರುತಮೇಘಚಂದ್ರಮುನಿಪಸ್ತ್ರೈವಿದ್ಯ
[44]ರತ್ನಾಕರಃ ॥ ಶ್ರೀಮೂಲಸಂಘಕೃತಪು
[45]ಸ್ತಕಗಚ್ಛದೇಶೀಯೋದ್ಯದ್ಗಣಾಧಿಪಸುತಾರ್ಕ್ಕಿಕಚಕ್ರ
[46]ವರ್ತ್ತೀ । ಸೈದ್ಧಾನ್ತಿಕೇಶ್ವರಶಿಖಾಮಣಿಮೇಘಚಂದ್ರ
[47]ಸ್ತ್ರೈವಿದ್ಯದೇವಇತಿಸದ್ಬುಧಾಸ್ಸ್ತುವನ್ತಿ ॥ ಸಿದ್ಧಾ
[48]ನ್ತೇಜಿನವೀರಸೇನಸದೃಶಶ್ಶಾಸ್ತ್ರಾಬ್ಜಭಾಭಾ
[49]ಸ್ಕರಃಷಟ್ತರ್ಕ್ಕೇಷ್ವಕಳಂಕದೇವವಿಬುಧಸ್ಸಾಕ್ಷಾದ
[50]ಯಂಭೂತಳೇ । ಸರ್ವ್ವವ್ಯಾಕರಣೇವಿಪಶ್ಚಿದಧಿಪಶ್ಶ್ರೀ
[51]ಪೂಜ್ಯಪಾದಸ್ಸ್ವಯಂತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರ
[52]ಮುನಿಪೋವಾದೀಭಪಂಚಾನನಃ ॥ ಲಿಖಿತಾಮನೋಹ
[53]ರಪರನಾರೀಸಹೋದರನಪ್ಪಗಂಗಣ್ಣನಲಿಖಿತಾ ॥

(ಪಶ್ಚಿಮಮುಖ)

[1]ರಾದ್ಧಾನ್ತೇಶಸ್ಯಕಣ್ಠಂಧವಳಯತಿಹಿಮಜ್ಯೋತಿಜಾತ
[2]ಮಾಕಂಪೇತಂಗಃವರ್ಣ್ಣಕೈಳಂಶಿಶುದಿನಪತನುಂರಾಹುದೇಹಂ
[3]ನಿಶಾನ್ತಂ । ಶ್ರೀಕಾನ್ತಾವಲ್ಲಭಾಂಗಂಕಮಳಭವವಪುರ್ಮ್ಮೇಘಚಂದ್ರ
[4]ಬ್ರತೀಂದ್ರತ್ರೈವಿದ್ಯಸ್ಯಾಖಿಳಾಶಾವಳಯನಿಳಯಸತ್ಕೀರ್ತ್ತಿಕಂ
[5]ದ್ರಾತಪೋಸಾ ॥ ಮೂವತ್ತಾಱುಂಗುಣದಿಂಭಾವಜನಂಕಟ್ಟುವೆಟ್ಟ
[6]ವೆಳೆದರ್ಪ್ಪದಿಂಭಾವಿಪಡೆಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯರದೆಂತೊಶಾನ್ತರ
[7]ಸಮನ್ತಳೆದರ ॥ ಮುನಿನಾಥಂದಸಧರ್ಮ್ಮಧಾರಿದೃಢಷಟ್ತ್ರಿಂಶದ್ಗುಣಂ
[8]ಬಿವ್ಯಟಾಣಸಿಧಾನಂಸಿನಗಿಕ್ಷುಚಾಪಮಳನೀಟ್ಯಾಸೂತ್ರ
[9]ವೋರೊಂದೆಪೂವಿನಬಾಣಂಗಳೈದುಹೀನನಧಿಕಂಗಾಕ್ಷೇಪಮಂ
[10]ಮಾಳ್ಪುದಾವನಯಂದಪ್ಪರ್ಕಮೇಘಚಂದ್ರಮುನಿಯೊಳ್ಮಾ
[11]ಣಸಿಂನದೋರ್ದ್ದರ್ಪ್ಪಮಂ ॥ ಶ್ರವಣೀಯಂಶಬ್ದವಿದ್ಯಾಪರಿಣತಿ
[12]ಮಹನೀಯಂಮಹಾತರ್ಕ್ಕವಿದ್ಯಾಪ್ರವಣತ್ವಂಶ್ಲಾಘನೀಯಂ
[13]ಜಿನನಿಗದಿತಸಂಶುದ್ಧಸಿದ್ಧಾನ್ತವಿದ್ಯಾಪ್ರವಣಪ್ರಾಗಲ್ಭ್ಯಮ
[14]ನ್ದನ್ದಪಚಿತಪುಳಕಂಕೀರ್ತ್ತಿಸಲ್ಕತ್ತರ್ತ್ತವಿದ್ವಂನಿವಹಂತ್ರೈವಿ
[15]ದ್ಯನಾಮಪ್ರವಿದಿತನೆಸೆದಂಮೇಘಚಂದ್ರಬ್ರತೀಂದ್ರಂ ॥
[16]ಕ್ಷಮೆಗೀಗಳೆಜಾವನಂತೀವಿದಾದತುಳತಪಶ್ರೀಗೆಲಾವಣ್ಯ
[17]ಯೋಗಳ್ಸಮಸಂದಿದ್ದರ್ತ್ತಂತಂನಿಂಪ್ರಶಮದಮಾಗಧಿಕಪ್ರಾಭಿಯಾ
[18]ಯ್ಸ್ಲೀಗಳೊಂದಂದೆಮಹಾವಿಖ್ಯಾತಿಯುಂಕಾಳ್ಪದನಮಳಚಾ

[19]ತೋೞ್ತ್ರದಂಭವ್ಯಾಜೇತೋದರ್ಮೋತ್ರೈವಿದ್ಯವಿದ್ಯೋದಿತವಿಶ
[20]ದಯಶಂಮೇಘಚಂದ್ರಬ್ರತೀಂದ್ರಂ ॥ ಇದೆಱಂಸೇಬ್ರಿಂದ
[21]ವಿಕ್ರಾಂತಲ್ಪಗೆದಪುದಾಱಕಕೋಱೀಱಯುಂಱಂಱಾಪಿಂದರಂಕದುಕಲ್ಪಾ
[22]ದ್ಪರ್ಕಪ್ಪುದೀಕಂ ಜಡೆಯೊಳ್ಗಿರಿಸಲೆಂದಿದ್ದರ್ಪಂ ಸೆಜ್ಜೆಗೇೞಲ್ಪದೆ
[23]ದಪ್ಪಂಕೃಷ್ಣನೆಂಬನ್ತೆಸೆದುಬಿಸಲಸತ್ಕಂದಳೇ
[24]ಕನ್ದಕಾನ್ತಂಪುದಿದತ್ತೀಮೇಘಚಂದ್ರಬ್ರತಿತಿಳಕಜಗದ್ವ
[25]ರ್ತ್ತಿಕೀರ್ತ್ತಿಪ್ರಕಾಶಂ ॥ ಪೂಜಿತವಿದಗ್ಧವಿಬುಧಸಮಾ
[26]ಜಂತ್ರೈವಿದ್ಯಮೇಘಚಂದ್ರಬ್ರತಿರಾರಾಜಿಸಿದಂವಿನಮಿತ
[27]ಮುನಿರಾಜಂವೃಷಭಗಣಭಗಣತಾರಾರಾಜಂ ॥ ಸ್ತಬ್ಧಿ
[28]ತ್ಮರಸತನುಕರಕ್ಷುಬ್ಧರನೇಂವೊಗಳ್ವೆಪೊಗಳ್ವೆಜಿನಶಾಸನದು
[29]ಗ್ಧಾಬ್ಧಿಸುಧಾಂಶುವನಖಿಳಕಳಾಧ್ಯವಳಿಮಕೀರ್ತ್ತಿಮೇಘ
[30]ಚಂದ್ರಬ್ರತಿಯುಂ ॥ ತತ್ಸಧರ್ಮ್ಮರು । ಶ್ರೀಬಾಳಚಂದ್ರಮು
[31]ನಿರಾಜಪವಿತ್ರಪುತ್ರಃಪ್ರೋದ್ಧೃಷ್ಟವಾದಿಜನಪಮಾನಲತಾಲ
[32]ವಿತ್ರಃ । ಜೇಯಾದಯಂಜಿತಮನೋಜಭುಜಪ್ರತಾಪಃಸ್ಯಾ
[33]ದ್ವಾದಸೂಕ್ತಿಶುಭಗಃಶುಭಕೀರ್ತ್ತಿದೇವಃ ॥ ಕಿಂವಾಪಸ್ಮೃತಿವಿ
[34]ಸ್ಮೃತಃಶಿವಮುಖಃಶಿಗ್ರಸ್ತಃಕಿಮುಗ್ರಗ್ರಹವ್ಯಗ್ರೋಸ್ಮಿನ್
[35]ಸ್ರವದಶ್ರುಗದ್ಗದಾವಚೋವಮ್ಲಾನಾನನಂದೃಶ್ಯತೇ । ತಜ್ಜಾನೇಶು
[36]ಭಕೀರ್ತ್ತಿದೇವವಿದುಷಾವಿದ್ವೇಷಿಭಾಷಾವಿಷಜ್ವಾಳಾಜಾಂಗುಳಿ
[37]ಕೇನಜಿಹ್ಮಿತಮತಿರ್ವಾದೀವರಾಕಸ್ಸ್ವಯಂ ॥ ಭೆನ
[38]ದರ್ಪ್ಪೋನ್ನದ್ಧಬೌದ್ಧಕ್ಷಿತಿಧರಪವಿಯಾಬನ್ದನೀಬನ್ದನೀಬನ್ದನೇ
[39]ಸನ್ನೈಯಾಯಿಕೋದ್ಯತ್ತಿಮಿರಕರಣಿಯಾಬಂದನೀಬಂದನೀಬನ್ದ
[40]ನೇಸನ್ಮೀಮಾಂಸಕೋದ್ಯತ್ಕರಿಕರಿಪುವಿಯಾಬನ್ದನೀಬಂದನೀಬ
[41]ನ್ದನೇಪೋಪೋವಾದಿಪೋಗೆನ್ದು ಲಿಪದುಶುಭಕೀರ್ತ್ತಿದ್ಧಕೀರ್ತ್ತಿ
[42]ಪ್ರಘೋಷಂ ॥ ವಿತಥೋಕ್ತಿಯಲ್ಲ ಜಂಪಶುಪತಿಸಾಕ್ಷಿಯನಿ
[43]ಪ್ಪಮೂವರುಂಶುಭಕೀರ್ತ್ತಿವ್ರತಿ ಸನ್ನಿಧಿಯೊಳ್ನಾ
[44]ಮೋಚಿತಚಕಂತರೆತೊಡದ್ದಱಿತರವಾದಿಗಳಳವೇ ॥ ಸಿಂ
[45]ಗದಸರವಂಕೇಳ್ದುಮತಂಗಜದನ್ತಳಕಿಬಳಕಲ್ಲದೆಸಭೆಯೊ
[46]ಳಪೊಂಗಿಶುಭಕೀರ್ತ್ತಿಮುನಿಪನೊಳೆಂಗಳನುಡಿಯುಳ್ಳವಾದಿಗಳ್ಗೆಂ
[47]ದೆಱ್ದಯೇ ॥ ಪೋಸಾಳ್ವದುವಾದಿಪ್ರಥಾಯಾಸಂವಿಬುಧೋದ
[48]ಹಾಸಮನುಮನೋದನ್ಯಾಸಂನಿಂನೀತೇಥೇವಾಸಂಸಂದಪುದೆವಾ
[49]ದಿದಜ್ಞಾಂಕುಶನೊಳ್ ॥ ಗಂಗಣ್ಣ ನಲಿಖಿತ ॥ ಸವಣಭಲ್ಲರ
[50]ದೇವರವಾದಿರಾಮೋಜನನಮಗದಾಸೋಜಕಂಡರಿಸಿದ ॥

(ಉತ್ತರಮುಖ.)

[1]ತ್ರೈವಿದ್ಯಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ಯಾಭೂತ್ಪ್ರಭಾಚಂದ್ರಮು
[2]ನಿಶ್ಶಿಷ್ಯಃ । ಕುಂಭದ್ವ್ರತಾಂಬೋನಿಧಿಪೂರ್ಣ್ಣಚಂದ್ರೋನಿರ್ದ್ಧೂತದಂಡತ್ರಿ

[3]ತಯೋವಿಶಲ್ಯಃ ॥ ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರಸುತಪಃಪೀಯೂ
[4]ಷವಾರಾಶಿಜಃಸಂಪೂರ್ಣ್ಣಾಕ್ಷಯವೃತ್ತನಿರ್ಮ್ಮಳತನುಃಪುಷ್ಯದ್ಬುಧಾ
[5]ನನ್ದನಃ । ತ್ರೈಳೋಕ್ಯಪ್ರಸರದ್ಯಶಃಶುಚಿರುಚಿರ್ಯಶ್ಚಾಖಿಳಾರ್ತ್ಥೋದ
[6]ಯಾಗಮಃಸಿದ್ಧಾನ್ತಾಂಬುಧಿವರ್ದ್ಧನೋವಿಜಯತೇಪೂರ್ವ್ವಪ್ರಭಾಚಂ
[7]ದ್ರಮಾಃ ॥ ಸಂಸಾರಾಂಭೋಧಿಮಧ್ಯೋತ್ತರಣಕರಣಯಾ
[8]ನರತ್ನತ್ರಯೇಶಃಸಮ್ಯಗ್ಜ್ಞಾನಾಗಮಾರ್ತ್ಥಸ್ಫಿತವಿಮ
[9]ಳಮತಿಃಶ್ರೀಪ್ರಭಾಚಂದ್ರಯೋಗೀ ॥ ಸಕಳಜನವಿನೂ
[10]ತಂಚಾರುಬೋಧತ್ರಿಣೇತ್ರಂಸುಕರಕವಿನಿವಾಸಂಭಾರತೀ
[11]ನೃತ್ಯರಂಗಂ । ಪ್ರಕಟಿತನಿಜಕೀರ್ತ್ತಿಂದಿವ್ಯಕಾನ್ತಾಮನೋಜಂಸ
[12]ಕಳಗುಣಗಣೇಂದ್ರಂಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇವಂ ॥ ತತ್ಸಧರ್ಮ್ಮರ ॥
[13]ಗಣಧರರಂಶ್ರುತದೊಳ್ಪಾರಣರಿಷಿಯರಸಮಳಚರಿತದೊಳ್
[14]ಯೋಗಿಜನಾಗ್ರಣಿಗಳೆಯನ್ನದೆಮಿಕ್ಕರನೆಣೆಯೆಂಬುದೆವೀ
[15]ರಣಂದಿಸೈದ್ಧಾನ್ತಿಕರೊಳ್ ॥ ಹರಿಹರಹಿರಣ್ಯಗರ್ಭರನುರವಣಿ
[16]ಯಿಂಗೆಲ್ದಕಾಮನಂದೀಪ್ತತಪೋಭರದಿಂದುರುಪಿದರನೆಬಿತ್ತರಿಸದರಾ
[17]ರ್ವ್ವೀರಣಂದಿಸೈದ್ಧಾನ್ತಿಕರಂ ॥ ಯನ್ಮೂರ್ತ್ತಿರ್ಜ್ಜಗತಾಂಜನಸ್ಯನಯನೇಕರ್ಪ್ಪೂ
[18]ರಪೂರಾಯತೇಯತ್ಕೀರ್ತ್ತಿಃಕಕುಭಾಂಶ್ರಿಯಃಕಚಭರೇಮಲ್ಲೀಲತಾಂ
[19]ತಾಯತೇ । ಜೇಜೀಯಾದ್ಭುವಿವೀರಣಂದಿಮುನಿಪೋರಾದ್ಧಾನ್ತಚಕ್ರಾಧಿ
[20]ಪಃ ॥ ವೈದಗ್ಧ್ಯಶ್ರೀವಧೂಟೀಪತಿರತುಲಗುಣಾಲಂಕೃತಿರ್ಮ್ಮೇಘಚಂ
[21]ದ್ರತ್ರೈವಿದ್ಯಸ್ಯಾತ್ಮಜಾತೋಮದನಮಹಿಭೃತೋಭೇದನೇವಜ್ರಪಾತಃ ।
[22]ಸೈದ್ಧಾನ್ತವ್ಯೂಹಚೂಡಾಮಣಿರನುಪಮಚಿನ್ತಾಮಣಿರ್ಭೂಜನಾ
[23]ನಾಂಯೋಭೂತ್ಸಾಜನ್ಯರಾಂದ್ರಶ್ರಿಯಮವತಿಮಹೋವೀರಣಂದೀ
[24]ಮುನೀಂದ್ರಃ ॥ ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಿವಿಷ್ಣುವರ್ದ್ಧನ
[25]ಭುಜಬಳವೀರಗಂಗಬಿಟ್ಟಿದೇವನಹಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿ ॥
[26]ಶಾನ್ತಲದೇವಿಯಸದ್ಗುಣವನ್ತೆಗೆಸೌಭಾಗ್ಯಭಾಗ್ಯವತಿಗೆವಚಃ
[27]ಶ್ರೀಕಾಂತೆಯುಮಗಜೆಯುಮೊಪ್ಪುತಕಾನ್ತೆಯುಮೆಣೆಯಲ್ಲದುಳಿದಸತಿಯು
[28]ರದೊರೆಯೇ ॥ ಶಾಂತಲದೇವಿಯಾಹಾಯಿ । ದಾನಮುನನೂನಮುಂಕಃಕೇನಾರ್ತ್ಥಿಯೆಂದುಕೊಟ್ಟುಜಿನಸಂಯು
[29]ವದೊಳ್ಧ್ಯಾನಿಸುತಂಮುಡಿಪಿದಳಿಂನೇನೆಂಬುದೊಮಾಚಿಕಬ್ಬೆಯೊನ್ನುಂ
[30]ನತಿಯುಂ ॥ ಸಕವರ್ಷಂ ೧೦೬೮ನೆಯ ಕ್ರೋಧನಸಂವತ್ಸರದ ಆಶ್ವೀ
[31]ಜ ಸುದ್ಧ ದಶಮಿ ಬೃಹವಾರದಂದು ಧನುರ್ಲ್ಲಗ್ನದಪೂರ್ವ್ವಾಹ್ಣದು
[32]ಉಘಳಿಗೆಯಪ್ಪಾಗಳ್ ಶ್ರೀಮೂಲಸಂಘದಕೊಂಡಕುಂದಾನ್ವಯ
[33]ದದೇಶಿಗಗಣದಪುಸ್ತಕಗಚ್ಛದ ಶ್ರೀಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯದೇ
[34]ವರಹಿರಿಯಶಿಷ್ಯರಪ್ಪಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರು ಸ್ವರ್ಗ್ಗ
[35]ಸ್ಥರಾದರು ॥

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ಉತ್ತರ ಮಂಟಪದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾ
2 ದ್ವಾದಾಮೋಘಲಾಂಛ
3 ನಂ । ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸ
4 ನಂಜಿನಶಾಸನಂ ॥ ಸಕಳಜನವಿ
5 ನೂತಂಚಾರುಬೋಧತ್ರಿಣೇತ್ರಂಸುಕರ
6 ಕವಿನಿವಾಸಂಭಾರತೀನೃತ್ಯರಂಗಂ । ಪ್ರಕಟಿ
7 ತನಿಜಕೀರ್ತ್ತಿದಿವ್ಯಕಾನ್ತಾಮನೋಹಂಸ
8 ಕಳಗುಣಗಣೇಂದ್ರಂ ಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇ
9 ವಂ ॥ ಅವರಗುಡ್ಡನೆಂತಪ್ಪನೆಂದಡೆ ॥ ಸ್ವಸ್ತಿಸಮ
10 ಸ್ತಭುವನಜನವಂದ್ಯಮಾನಭಗವದರ್ಹ
11 ತ್ಪರಭಿಗನ್ಧಗನ್ಧೋದಕಕಣವ್ಯಕ್ತಮುಕ್ತಾ
12 ವಳೀಕೃತೋತ್ತಂಶಹಂಸಸುಜನಮನಃಕ
13 ಮಳಿನೀರಾಜಹಂಸಮಹಾಪ್ರಚಂಡದಂಡನಾ
14 ಯಕ । ಶತ್ರುಭಯದಾಯಕ । ಪತಿಹಿತ
15 ಪ್ರಕಾರ । ನೇಕಾಂಗವೀರ । ಸಂಗ್ರಾಮರಾಮ । ಸಾಹ
16 ಸಭೀಮ । ಮುನಿಜನವಿನೇಯಜನಬುಧಜನ
17 ಮನಸ್ಸರೋವರರಾಜಹಂಸನನೂನದಾನಾಭಿ
18 ನವಶ್ರೇಯಾಂಸ । ಜಿನಮತಾನುಪ್ರೇಕ್ಷಾವಿಚ
19 ಕ್ಷಣ । ಕೃತಧರ್ಮ್ಮರಕ್ಷಣ । ದಯಾರಸಭ
20 ರಿತಭೃಂಗಾರ । ಜಿನವಚನಚಂದ್ರಿಕಾಚಕೋರ
21 ನುಮಪ್ಪಶ್ರೀಮತುಬಲದೇವದಂಡನಾ
22 ಯಕನನೆನೆಗಳ್ದಂ । ಪಲರುಂಮುನ್ನಿನ
23 ಪುಣ್ಯದೊಂದೊದವಿನಿಂಭಾಗ್ಯಕ್ಕೆ ಪಕ್ಕಾದೊ
24 ಡಂಬಲದಿಂತೇಜದಿನೊಳ್ಪಿನಿಂಗುಣದಿನಾದೌ
25 ದಾರ್ಯ್ಯದಿಂ ಧೈರ್ಯ್ಯದಿಂಬಲ್ಪನಾಚಿತ್ತಹರೋ
26 ಪಚಾರವಿಧಿಯಿಂ ಗಾಂಭೀರ್ಯ್ಯದಿಂ ಸೌರ್ಯ್ಯ
27 ದಿಂಬಲದೇವಂಗೆ ಸಮಾನಮಪ್ಪರೊಳರೇ
28 ಮತ್ತನ್ಯದಂಡಾಧಿಪರ ॥ ಬಲದೇವದಂಡ
29 ನಾಯಕನಲಂಘ್ಯಭುಜಬಳಪರಾಕ್ರ
30 ಮಂ ಮನುಚರಿತಂಜಲನಿಧಿವೇಷ್ಟಿತಧಾ
31 ತ್ರೀತಳದೊಳ್ಸಮನಾರೊ [illegible]
32 [illegible] ॥ [illegible]

[33]ವನರ್ದ್ಧಾಂಗಲಕ್ಷ್ಮಿಯೆಂತಪ್ಪಳೆಂದಡೆ ॥ ಸತಿ
[34]ರೂಪಮುಲ್ತುನೋರ್ಪ್ಪಡೆಕ್ಷಿತಿಯೊಳೆಸಾ
[35]ಭಾಗ್ಯವತಿಯನುನ್ನತಮತಿಯುಂಪತಿಹಿ
[36]ತಿಯುಂಗುಣವತಿಯುಂಸತತಂಕೀರ್ತ್ತಿಪು
[37]ದುಂಬಾಟಿಕಜ್ಜೆಯುಂಭುವನಜನಂ ॥ ಅವರ್ಗ್ಗೆ
[38]ಸುಪುತ್ರರ್ಪ್ಪುಟ್ಟಿದರವನಿತಳಂಪೊಗಳೆ
[39]ರಾಮಲಕ್ಷ್ಮೀಧರರನ್ತವರೀರ್ವ್ವರ್ಗ್ಗುಣಾಗ
[40]ಣದಿಂರವಿತೇಜರ್ನ್ನಾಗದೇವನುಂಸಿಂಗಣ
[41]ನಂ ॥

(೨ನೇ ಮುಖ.)

[1]ಅವರೊಳಗೆ ॥ ದೊರೆಯಾರ್
[2]ಭುವನಂಗಳೊಳುದಿಟಕೆಕೇಳುಸ
[3]ವ್ಯಕ್ತ್ವದೊಳುಸತ್ಯದೊಳುಪರಮ
[4]ಶ್ರೀಜಿನಪೂಜೆಯೊಳುವಿನ
[5]ಯದೊಳುಸೌಜನ್ಯದೊಳುಪೆಂಪಿನೊ
[6]ಳುಪರಮೋತ್ಸಾಹದೆಮಾರ್ಪ್ಪದಾ
[7]ನದಡೆಯೊಳುಸಾಚವ್ರತಾಚಾರ
[8]ದೊಳುನಿರುತಂನೋರ್ಪ್ಪಡೆನಾಗದೇವ
[9]ನೆವೆಲಂಧನ್ಯಂಪೆಱರ್ದ್ಧನ್ಯರೇ ॥ ಅನ್ತನಿ
[10]ಪನಾಗದೇವನಕಾನ್ತೆಮನೋರಮಣಿ
[11]ಸಕಲಗುಣಗಣಧರಣೀಕಾನ್ತೆಗವ
[12]ಧಿಕಂನೋರ್ಪ್ಪಡೆಕಾನ್ತಿಯುದೊರೆಯೆನಿಸಿ
[13]ನಾಗಿಯಕ್ಕಂನೆಗಳ್ದಳು ॥ ಅನ್ತವರೀರ್ವ್ವ
[14]ರತನಯರ್ಸನ್ತತಮಖಿಳೋರ್ವ್ವಿಯೊಳ್
[15]ಗೆಜಗವೆಸವಿನೆಗಂಚಿನ್ತಿತವಸ್ತುವನೀ
[16]ಯುಲುಚಿನ್ತಾಮಣಿಕಾಮಧೇನುವನಿ
[17]ಪಂಬಲ್ಲಂ ॥ ಎನ್ತೆನ್ತುನೋರ್ಪ್ಪಡಗುಣವನ್ತಂ
[18]ಕಲಿಸುಚಿದಯಾಪರಂಸತ್ಯವಿದಂಪ್ರಾಜ್ಞಂ
[19]ತೆನೆನುತಂಬುಧರಶ್ರಾನ್ತಂಕೀರ್ತ್ತಿಪುದು
[20]ಧಾತ್ರಿಯೊಳುಬಲ್ಲಣನಂ ॥ ಆತನನು
[21]ಜಾತೆಭುವನಖ್ಯಾತಿಯನೆಜಿತಾಳ್ದಿದಾನ
[22]ಗುಣದುನ್ನತಿಯಿಂಸೀತಾದೇವಿಗವಧಿಕಂ
[23]ಭೂತಳದೊಳಗೇಚಿಯಕ್ಕನೆನೆಮೊಳ್ದ
[24]ರಾರು ॥ ವ ॥ ಆ ಜಗಜ್ಜನನಿಯೊಡ
[25]ಪುಟ್ಟಿದಂ ॥ ಭಾವಿಸಿಪಂಚಪದಂಗಳನೋದ

[26]ದೇವಜಬದಿಕ್ಕ ಮೋಹಘಾಸದತೊಡರಂದೇ
[27]ವಗುರುಸನ್ನಿಧಾನದಲಾವಿಭುಬಲದೇವ
[28]ನವುರಗತಿಯಂಪಡೆದಂ ॥
[29]ಸಕವರುಷ ೧೦೪೧ನೆಯ ಸಿದ್ಧಾ
[30]ರ್ತ್ಥಿಸಂವತ್ಸರದ ಮಾರ್ಗ್ಗಸಿರಸು
[31]ದ್ಧಪಾಡಿವಸೋಮವಾರದಂ
[32]ದುಮೋರಿಂಗೆಱೆಯತೀರ್ತ್ಥದ
[33]ಲುಸನ್ಯಸನವಿಧಿಯಿಂಮು
[34]ಡಿಪಿದ ॥ ಆತನಜನನಿನಾಗಿಯ
[35]ಕ್ಕನುಮೇಚಿಯಕ್ಕನುಪರೋಕ್ಷ
[36]ವಿನಯಕ್ಕೆಕಬ್ಬಪ್ಪುನಾಡೊಳ್
[37]ಮಾೞಗೆಯುಹ । ೞಲುಪದ್ದಿಸಾ
[38]ಲೆಯುಮಾಡಿಸಿತಮ್ಮಗುರುಗಳ್
[39]ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಕಾಲಂ
[40]ಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊ
[41]ಟ್ಟರುಆರೆಯುಕೆಱೆಯುಮಂ
[42]ಆಕೆಱೆಯಮೂಡಣದೆಸೆ
[43]ಯಲುಬಂಡುಗಬೆದ್ದಲ್ ॥

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ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ ಎರಡನೇ ಶಾಸನ.

(೧ನೇ ಮುಖ.)

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ
[2]ಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥ
[3]ಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
[4]ಸ್ವಸ್ತ್ಯನವರತಪ್ರಬಳರಿಪುಬಳವಿಷಮಸಮರಾ
[5]ವನಿಮಹಾಮಹಾರಿಸಂಹಾರಕರಣಕಾರ
[6]ಣಪ್ರಚಂಡದಂಡನಾಯಕಮುಖದರ್ಪ್ಪಣಕನ್ನಿಜಪಕು
[7]ಳ್ಪತ್ಕುಳಜಿನಧರ್ಮ್ಮಹರ್ಮ್ಯಮಾಣಿಕ್ಯಕಳಶ
[8]ಮುಳಯಜಮಿಳಿತಕಾಸ್ಮೀರಕಾಳಾಗರುಧೂಪ
[9]ಧೂಮಧ್ಯಾಮೋಳೀಕೃತಜಿನಾಚ್ಚಾನಾಗಾರ । ನಿರ್ವ್ವಿ
[10]ಕಾರಮದನಮನೋಹರಾಕಾರ । ಜಿನಾಗನ್ಥೋ
[11]ದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗವೀರಲಕ್ಷ್ಮೀಭು
[12]ಜಂಗ [illegible] ದಾನವಿ
[13] [illegible]

[14]ಪ್ಪಶ್ರೀಮದ್ಬಲದೇವದಂಡನಾಯಕನೆನೆಗಳ್ದಂ ॥
[15]ಸ್ಥಿರನೇಬಾಪ್ಪಮರಾದ್ರಿಯಿಂದವಧಿಕಂಗಂಭೀರನೇ
[16]ಬಾಪ್ಪಸಾಗರದಿಂದಗ್ಗಳಮೆನ್ತುದಾನಿಯೆಸುರೋರ್ವ್ವೀ
[17]ಜಕ್ಕೆಮಾಜಿಂಡಳಂಸುರರಾಜಂಗೆಣೆಯೆಂದುಕೀರ್ತ್ತಿ
[18]ಪ್ರಮುಕಯ್ಕೊಣ್ಡಕ್ಕುಂಸಂತತಂಧರೆಯೆಲ್ಲಂಬಲದೇ
[19]ವಮಾತ್ಯನನಿಖಾಲೋಕೈಕವಿಖ್ಯಾತನಂ ॥ ಬಲದೇವ
[20]ದಂಡನಾಯಕನಲಂಘ್ಯಭುಜಬಳಪರಾಕ್ರಮಮಂಮ
[21]ನುಕರಿತಂಜಲನಿಧಿವೇಷ್ಟಿತಧಾತ್ರೀತಳದೊಳುಸಮ
[22]ನಾರೊಮಂತ್ರಿಚೂಡಾಮಣಿಯೊಳು ॥ ಪಲರುಂಮು
[23]ನ್ನಿನಪ್ಪುಣ್ಯದೊಂದೊದವಿನಿಂಭಾಗ್ಯಕ್ಕೆಪಕ್ಕಾದೊಡಂಬ
[24]ಲದಿಂತೇಜದಿನೊಪ್ಪಿನಿಂಗುಣದಿನಾದೌದಾರ್ಯ್ಯದಿಂ
[25]ಧೈರ್ಯ್ಯದಿಂ । ಲಲನಾಚಿತ್ತಹರೋಪಚಾರವಿಧಿಯಿಂ
[26]ಗಾಂಭೀರ್ಯ್ಯದಿಂಶೌರ್ಯ್ಯದಿಂಬಲದೇವಂಗೆಸಮಾನಮ
[27]ಪ್ಪರೊಳರೇಮತ್ತನ್ಯದಂಡಾಧಿಪರು ॥ ಆಬಲದೇವಂಗಂ
[28]ಮೃಗಶಾಬೇಕ್ಷಣೆಯೆನಿಪಬಾಚಿಕಬ್ಬೆಗವಖಿ
[29]ಳೋರ್ವ್ವೀಬನ್ಧುಪುಟ್ಟಿದಂಗುಣಾಲೋಬಿಶನದಟಲೆವ
[30]ಸಿಂಗಿಮಯ್ಯನುದಾರಂ ॥ ಜಿನಧರ್ಮ್ಮಾಂಬರತಿಗ್ಮರೋಚಿ
[31]ಸುಚರಿತ್ರಂಭವ್ಯವಂಶೋತ್ತಮಂಸಿಷ್ಟನಿಧಾನಂಮಂತ್ರಿ
[32]ಚೂಡಾಮಣಿಬುಧವಿನುತಂಗೋತ್ರವಂಶ್ಯಾಂಬರಾ
[33]ರ್ಕ್ಕಂವನಿತಾಚಿತ್ತಪ್ರಿಯಂನಿರ್ಮ್ಮಳನನುಪಮಸ
[34]ತ್ಯತ್ತಮಂ ಕೂರೆಕೂರ್ಪ್ಪಂವಿನಯಾಂಭೋರಾಸಿವಿ
[35]ದ್ಯಾನಿಧಿಗುಣನಿಳಯಂಧಾತ್ರಿಯೊಳ್ಸಿಂಗಿಮ
[36]ಯ್ಯಂ ॥

(—ನೇ ಮುಖ.)

[1]ಜಿನಪದಭಕ್ತನಿಶ್ಚಜನವತ್ಸಲನಾಶ್ರಿ
[2]ತಕಲ್ಪಭೂರುಹಂಮುನಿಚರಣಾಂಬು
[3]ಜಾತಯುಗಭೃಂಗನುದಾರನನೂನದಾನಿ
[4]ಮತ್ತಿನಪುರುಷರ್ಗ್ಗೆಪೋಲಿಪ್ಪುದದಾದೊರ್ಡ್ಡರೆ
[5]ಯಂಬಿನೆಗಂ ಪೊಗಳ್ದನೀಮನುಜನಿಧಾನನೆಂದು
[6]ಪೊಗಳ್ಗುಂಧರೆಪೆರ್ಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯನಾ ॥
[7]ಎನೆನೆಗಳ್ದಸಿಂಗಿಮಯ್ಯನವನಿತಮನೋರಥಸಲಕ್ಷ್ಮಿಯ
[8]ನಿಪಳುರೂಪಿಂಜನವಿನುತೆಸಿರಿಯಮದೇವಿಯನನುಪ
[9]ಯದಿಂಪೊಣ್ಗಳ್ಪ್ಪರಖಿಳಭೂತಳವೆಲ್ಲಂ ॥ ವ ॥ ಆ ಮ
[10]ಹಾಸ್ಥಾನದನವಸಾನಕಾಲದೊಳು ॥ ಪರಮಶ್ರೀಜಿ

[11]ನಪಾದಪಂಕರುಹಮಂ ನೆದ್ಭಕ್ತಿಯಿಂತಾಳ್ದಿನಿಬ್ಬರದಿಂ
[12]ಪಂಚಪದಂಗಳಂನೆನೆಯುತಂದುಷ್ಕರ್ಮ್ಮಗ್ರಹಸಂದೋಹ
[13]ಮಂತ್ವರಿತಂಖಂಡಿಸುತಂ ಸಮಾಧಿವಿಧಿಯಿಂಭವ್ಯಾ
[14]ಬ್ಜಿನೀಭಾಸ್ಕರಂನಿರುತಂಪೇರ್ಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯನಮರೇಂ
[15]ದ್ರಾವಾಸಮಂಪೊಱ್ದಿದಂ ‖ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂ
[16]ಚಮಹಾಕಲ್ಯಾಣಾಷ್ಟಮಹಾ
[17]ಪ್ರಾತಿಹಾರ್ಯ್ಯಚತುಸ್ತ್ರಿಂಶದತಿ
[18]ಶಯವಿರಾಜಮಾನಭಗವದರ್ಹ
[19]ತ್ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಮುಖ
[20]ಕಮಳವಿನಿರ್ಗ್ಗತಸದಸದಾದಿವಸ್ತು
[21]ಸ್ವರೂಪನಿರೂಪಣಪ್ರವೀಣರಾ
[22]ದ್ಧ್ಯಾತ್ಮಾದಿಸಕಳಶಾಸ್ತ್ರಪಾರಾವಾರಪಾರಗರ
[23]ರಮತಪಕ್ಷರಣನಿರತರುಮಪ್ಪ
[24]ಶ್ರೀಮನ್ಮಂಡಳಾಚಾರ್ಯ್ಯ ಪ್ರಭಾಚಂ
[25]ದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಿ ನಾಗಿಯಕ್ಕನುಂಸಿರಿ
[26]ಯಬ್ಬೆಯುಂಸಕವರುಷ ೧೦೮೧ನೆಯ ಸಿದ್ಧಾರ್ತ್ಥಿ
[27]ಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕಸುದ್ಧದ್ವಾದಸ
[28]ಸೋಮವಾರದಂದುಮಹಾಪೂಜೆಯುಂ
[29]ಮಾಡಿನಿಸಿಧಿಯಂನಿಱಿಸಿದಳ್ ‖

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ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ ಮೂರನೇ ಶಾಸನ.

(ಪೂರ್ವಮುಖ.)

[1]ಶ್ರೀಮದ್ಯಾದವವಂಶಮಂಡನಮಣಿಃಕ್ಷೋಣೀಶರಕ್ಷಾಮಣಿಃಲ
[2]ಕ್ಷ್ಮೀಹಾರಮಣಿಃನರೇಶ್ವರಶಿರಃಪ್ರೋತ್ತುಂಗಶುಂಭನ್ಮಣಿಃ । ಜೀಯಾನ್ನೀತಿಪಥೇಕ್ಷ
[3]ದರ್ಪ್ಪಣಮಣಿಃಲೋಕಸ್ಯಚೂಡಾಮಣಿಃಶ್ರೀವಿಷ್ಣುರ್ವ್ವಿನಯಾರ್ಚ್ಚಿತೋಗುಣಮಣಿಃಸಮ್ಯ
[4]ಕ್ತ್ವಚೂಡಾಮಣಿಃ ‖ ಎರೆದಮನುಜಂಗೆಸುರಭೂಮಿರುಹಂಶರಣೆಂದವಂಗೆಕಾರಾಗಾರಂಪರವನಿ
[5]ತೆಗನಿಲತನಯಂಧುರದೊಳಾಪ್ಪೋಣ್ಯಾಂಗೆಮೃತ್ಯುವಿನೆಯಾದಿತ್ಯಂ ‖ ವೃತ್ತ ‖ ಎನೆತಾನುಂಕೆಱೆದೇ
[6]ಗುಲಂಗಳನೆತಾನುಂಜೈನಗೇಹಂಗಳಂತನೆತುಂನಾಕ್ಕಳನೂರ್ಗ್ಗಡಂಪ್ರಜೆಗಳಂ ಸಂತೋಷದಿಂಮಾಡಿದಂವಿ
[7]ನೆಯಾದಿತ್ಯನ್ಪಪಾಳಪೊಯ್ಸಳನೆಸಂದಿರ್ದ್ಧಂಬಲೀಂದ್ರಂಗೆಮೇಲೆನೆನೆಂಪಂಪೊಗಳ್ವನ್ನನಾವನೊಮಹಾಗಂ
[8]ಭೀರನಂಧೀರನಂ ‖ ಆಟ್ಟಿಗೆಂದಗಳ್ದಕುಳಿಗಳ್ಕೆಱೆಯಾದವುಕಳ್ಲುಗೆಗೊಣ್ಡಪೆರ್ವ್ವಟ್ಟೆಯುಭರಾತಳಕ್ಕೆ
[9]ಸರಿಯಪಾದವುಸುಣ್ಣದಭಂಡಿಬಂದವೆರ್ವ್ವಟ್ಟೆಯುಪಳ್ಳಮಾದುವೆನೆಮಾಡಿಸಿದಂಜಿನರಾಜಗೇಹಮಂನೆಟ್ಟ
[10]ನೆಪೊಯ್ಸಳೇಶನೆನೆಬಣ್ಣಿಪುದಾವ್ಮ್ರಳಿರಾಜಮಾನಸಂ ‖ ಕ ‖ ಆಪೊಯ್ಸಳಭೂಪಂಗೆಮಹೀಪಾ
[11]ಳಕುಮಾರನಾಕರಚೂಡಾರತ್ನಂ ಶ್ರೀಯತಿ [illegible] ಜನಿಯಿಸಿದನಥಟನ
[12][illegible] ‖ ವೃ ‖ ವಿನಯಾದಿತ್ಯನೃಪಾಳ [illegible] ಲೋಕೈಕ [illegible] ಮಾರ್ಗ್ಗಂ

[48]ತ್ತಳಗಂ ಪೊಗತ್ತೆಗೆನಿಪೆಣ್ಣ ಪನಾವನೊವಿಷ್ಣು ಭೂಪನಂ ॥ ಅಂತು ತ್ರಿಭುವನಮಲ್ಲತಳಕಾ

[49]ಡುಗೊಂಡಭುಜಬಳವೀರಗಂಗ ವಿಷ್ಣುವರ್ದ್ಧನಪೊಯ್ಸಳದೇವರ ವಿಜಯರಾಜ್ಯಮು

[50]ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆತ

[51]ತ್ಪಾದಪದ್ಮೋಪಜೀವಿಪಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿಸಾಂತಲದೇವಿ ।

(ದಕ್ಷಿಣಮುಖ.)

[1]ಸ್ವಸ್ತ್ಯನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದ

[2]ಯಸಹಸ್ರಫಳಭೋಗಭಾಗಿನಿದ್ವಿತೀಯ

[3]ಲಕ್ಷ್ಮೀಲಕ್ಷಣಸಮಾನೆಯುಂ । ಸಕಲಗುಣಗ

[4]ಣಾನೂನೆಯುಂ । ಮಭಿನವರುಕುಮಿಣಿದೇವಿಯುಂ । ಪತಿ

[5]ಹಿತಸತ್ಯಭಾಮೆಯುಂ । ವಿವೇಕೈಕ ಬೃಹಸ್ಪತಿಯುಂ । ಪ್ರ

[6]ತ್ಯುತ್ಪನ್ನ ವಾಚಸ್ಪತಿಯುಂ । ಮುನಿಜನವಿನೇಯಜನವಿ

[7]ನೀತೆಯುಂ । ಚತುಸ್ಸಮಯಸಮುದ್ಧರಣೆಯುಂ । ಬ್ರತ

[8]ಗುಣಶೀಲಚಾರಿತ್ರಾಂತಃ ಕರಣೆಯುಂ । ಲೋಕೈಕವಿ

[9]ಖ್ಯಾತೆಯುಂ । ಪತಿಬ್ರತಾಪ್ರಭಾವಪ್ರಸಿದ್ಧಸೀತೆ

[10]ಯುಂ । ಸಕಳವಂದಿಜನಚಿಂತಾಮಣಿಯುಂ । ಸಮ್ಯಕ್ತ್ವ

[11]ಚೂಡಾಮಣಿಯುಂ । ಮುದ್ವೃತ್ತಸವತಿಗಂಧವಾರ

[12]ಣೆಯುಂ । ಪುಣ್ಯೋಪಾರ್ಜ್ಜನಕರಣಕಾರಣೆಯುಂ । ಮ

[13]ನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ । ನಿಜಕಳಾಭ್ಯು

[14]ದಯದೀಪಿಕೆಯುಂ । ಗೀತವಾದ್ಯಸೂತ್ರಧಾರೆ

[15]ಯುಂ । ಜಿನಸಮಯಸಮುದಿತಪ್ರಾಕಾರೆಯುಂ ।

[16]ಜಿನಧರ್ಮ್ಮಕಥಾಕಥನಪ್ರಮೋದೆಯುಂ । ಮಾ

[17]ಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದೆ

[18]ಯುಂ । ಜಿನಧರ್ಮ್ಮನಿರ್ಮ್ಮಳೆಯುಂ । ಭವ್ಯಜನವತ್ಸ

[19]ಳೆಯುಂ । ಜಿನಗಂಧೋದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂ

[20]ಗೆಯುಮಪ್ಪ ॥ ಕ ॥ ಆನೆಗಳ್ದವಿಷ್ಣುನೃಪನಮ

[21]ನೋನಯನಪ್ರಿಯೆಚಳಾಳನೀಳಾಳಿಚಂದ್ರಾ

[22]ನನೆಕಾಮನರತಿಯಲುತಾನೆನೆತೊಳಸರಿ

[23]ಸಮಾನೆಶಾಂತಲದೇವೀ ॥ ವೃ ॥ ಧುರದೊಳ್ವಿಷ್ಣುನೃ

[24]ಪಾಳಕಂಗೆವಿಜಯಶ್ರೀವಕ್ಷದೊಳ್ಸಂತತಂಪ

[25]ರಮಾನನ್ದದಿನೋತುನಿಲ್ವವಿಪುಳಶ್ರೀಜೇಜದು

[26]ದ್ದಾನಿಯುಂ ಪರದಿಗ್ಭಿತ್ತಿಯನೆಯ್ದಿಸಲ್ವಜವಕೀರ್ತ್ತಿ

[27]ಶ್ರೀಯುಮಿತ್ತುರ್ವ್ವಿಧರೆಯೊಳ್ಶಾಂತಲದೇವಿ

[28]ಯುಂನೆಱೆಯೆಬಣ್ಣಿಪ್ಪನ್ನೆವಣ್ಣಿಪಂ ॥ ಕಲಿಕಾಲ

[29]ವಿಷ್ಣುವಕ್ಷಸ್ಥಳದೊಳ್ಕಲಿಕಾಲಲಕ್ಷ್ಮಿನೆಲಸಿ

[30]ವಳೆನೆಶಾನ್ತಲದೇವಿಯುಸಾಭಾಗ್ಯಮನೆಲೆಗೆಳಲು

[31]ಣ್ನಿ ಸುವೆನೆಂಬನೇವಣ್ನಿಸುವಂ ॥ ಶಾನ್ತಲದೇವಿಗೆಸದ್ಗುಣ

[32]ವಂತೆಗೆ ಸಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗೆವೆಚಃ ಶ್ರೀಕಾಂತೆ

[33]ಯುಮಗಜೆಯುಮಚ್ಯುತಕಾಂತೆಯುಮೆಣೆಯ

[34]ಲ್ಲದುಳಿದಸತಿಯರ್ದ್ದೊರೆಯೇ ॥ ಅಕ್ಕರ ॥ ಗುರುಗ

[35]ಳುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರುಪೆತ್ತತಾಯಿಗು

[36]ಣನಿಧಿಮಾಚಿಕಬ್ಬೆಪಿರಿಯಪೆರ್ಗ್ಗಡೆಮಾರಸಿಂಗಯ್ಯಂ

[37]ತನ್ದೆಮಾವನಂಪೆರ್ಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯಂಅರಸಂವಿಷ್ಣು

[38]ವರ್ದ್ಧನನ್ನಪಂವಲ್ಲಭಂಜನನಾಥಂತನಗೆಂದುವಿಷ್ಣುದೆ

[39]ಯ್ಯಂಅರಸಿಶಾನ್ತಲದೇವಿಯುಮಹಿಮೆಯುಮಂಬಣ್ನಿಸಲು

[40]ಬಕ್ಕುಮೆಭೂತಳದೊಳು ॥ ಸಕವರುಷಂ ೧೦೪೫ನೆಯ ಶೋಭ

[41]ನೆಯುವಿರೋಧಿಕೃತ್ಸಂವತ್ಸರದ ಚೈತ್ರಸುದ್ಧ ಪಂಚ

[42]ಮಿ ಸೋಮವಾರದಂದು ಸಿವಗಂಗೆಯತೀರ್ತ್ಥದಲು ಮುಡಿಪಿ

[43]ಸ್ವರ್ಗ್ಗತೆಯಾದಳು ॥ ವೃ ॥ ಈಕಲಿಕಾಲದೊಳುಮನು

[44]ಬೃಹಸ್ಪತಿವನ್ದಿಜನಾಸ್ರಯಂಜಗದ್ವ್ಯಾಪಿತಳಾಮ

[45]ಧೇನುಮಭಿಮಾನಿಮಹಾಪ್ರಭುಪಣ್ದಿತಾಶ್ರಯಂಲೋ

[46]ಕಜನಸ್ತುತಂ ಗುಣಗಣಾಭರಣಂಜಗದೇಕದಾನಿ

[47]ಯುಮ್ಮಾಕುಳಮಂತ್ರಿಯೆಂದುಪೊಗಳ್ಗುಂಥರೆಪೆರ್ಗ್ಗಡೆಮಾ

[48]ರಸಿಂಗನಂ ॥ ದೊರೆಯೇಪೆರ್ಗ್ಗಡೆಮಾರಸಿಂಗವಿಭುವಿಂಗೀಕಾಲ

[49]ದೊಳುಪುರುಷಾರ್ತ್ಥಂಗಳೊಳತ್ಯುದಾರತೆಯೊಳಂಧರ್ಮ್ಮಾನು

[50]ರಾಗಂಗಳೊಳು ಹರಪಾದಾಬ್ಜಭಕ್ತಿಯೊಳುನಿಯಮಮೊ

[51]ಳುಸೀಳಂಗಳೊಳುತಾನೆನಲುಸುರಲೋಕಕ್ಕೆ ಮನೋಮುದಿಂದ

[52]ರಸುಪೋದಂಭೂತಳಂಕೀರ್ತ್ತಿಸಲು ॥ ಕ ॥ ಅನುಪಮಸಾನ್ತಲ

[53]ದೇವಿಯುಮನುನಯದಿಂತಂದೆಮಾರಸಿಂಗಯ್ಯನುಮೆಂಬೀವ

[54]ನಿತಮಾಚಿಕಬ್ಬೆಯು ಮಿನಿಬರು ಪೊಡನೊಡನೆಮುಡಿಪಿ

[55]ಸ್ವರ್ಗ್ಗತರಾದರ ॥ ಲೇಖಕಬೋಕಿಮಯ್ಯ ॥

(ಪ್ಶ್ಚಿಮಮುಖ.)

[1]ಅರಸಿಸುರಗತಿಯುನಯ್ದಿದರಿರಲಾಗೆನಗೆಂದುಬಂ

[2]ದುಪೆಳುಗೊಳದಲುದುರ್ದ್ಧರಸನ್ನ್ಯಾಸಸದಿಂಪರಿ

[3]ಣತೆತಾಯಿಮಾಚಿಕಬ್ಬೆತಾನುಂತೊಜಿದಳ್ ॥ ವೃ ॥ ಅ

[4]ರಿವಗುಳ್ದಿಪ್ಪ ಕಣ್ಮಲಗ್ನಳೋಮವಪಂಚಪದಂಜಿನೇಂದ್ರನಂಸ್ಮರಿಯಿಸುಪೋಜಲು

[5]ನ್ಥಜನವಂಬಿಡಿಪುನ್ನತಿಸನ್ನ್ಯಸಕ್ಕೆ ವಂದಿರಲೊಸೆದೊಂದುತಿಂಗಳುಪವಾಸದೊಳಿಂಬಿ

[6]ನೆಮಾಚಿಕಬ್ಬೆತಾಂಸುರಗತಿಗೆಯ್ದಿದಳುಸಕಳಭವ್ಯರಸನ್ನಿಧಿಯೊಳ್‌ಸಮಾ

[7]ಧಿಯಿಂ ॥ ಕ ॥ ಅವಮಾರಸಿಂಗಯ್ಯನಕಾಮಿನಿಜಿನಚರಣಭಕ್ತೆಗುಣಸಂ

[8]ಯುತೆವೃದ್ಧಾಶುಪತಿವ್ರತೆಯೆನ್ದೀಭೂಮಿಜನಂಪೊಗೞೆ ಮಾಚಿಕಬ್ಬೆಯು
[9]ನೆಗೞ್ದೞ್ ॥ ಜಿನಪದಭಕ್ತೆ ಬಂಧುಜನಪೂಜಿತೆಯಾಶ್ರಿತಕಾಮಧೇನುಕಾ
[10]ಮನಸತಿಗಂಮಹಾಸತಿಗುಣಾಗ್ರಣಿದಾನವಿನೋದೆಸಂತತಂಮು
[11]ನಿಜನಪಾದಪಂಕರುಹಭಕ್ತೆ ಜನಸ್ತುತೆಮಾರಸಿಂಗಮಯ್ಯನಸತಿ
[12]ಮಾಚಿಕಬ್ಬೆಯೆನೆಕೀರ್ತ್ತಿಗೆಸುಗುಂಧರಮೆಚ್ಚಿನಿಚ್ಚಲುಂ ॥ ಜಿನನಾಥಂತನ
[13]ಗಾಪ್ತನಾಗೆಬಲದೇವಂತಂದೆಪೆತ್ತಬ್ಬೆ ಸದ್ವನಿತಾಗ್ರೇಸರೆಬಾಚಿಕಬ್ಬೆ
[14]ಮಿನೆತಂಮಂಸಿಂಗಣಂಸಂದಮಾಂತನದಿಂದಗ್ಗದ ಮಾಚಿಕಬ್ಬೆ ಸುರಲೋಕ
[15]ಕ್ಕೋದಳೆಂದೆಂದುಮೇದಿನಿಯೆಲ್ಲಂಪೊಗೞುತ್ತಮಿರ್ಪ್ಪುದೆನೆಬಣ್ಣಿಪ್ಪಣ್ಣ
[16]ನೇವಣ್ಣಿಪಂ ॥ ವೃ ॥ ಪೆಂಡಿರ್ಸ್ಸನ್ನ್ಯಸನಂಗೊಂಡವರೊಳಗಿನಿತಂಬಲ್ಲರಾ
[17]ರೆಂಬಿನಂಕೈಕೊಂಡಾಗಳ್ ಘೋರವೀರವ್ರತಪರಿಣತೆಯಂ ಮೆಚ್ಚಿ
[18]ಸಂತೋಷದಿಂದಂಪಾಂಡಿತ್ಯಂ ಚಿತ್ತದೊಳ್ತಳ್ತಿರೆಜಿನಚರಣಾಂಬೋ
[19]ಜಮಂಭಾವಿಸುತ್ತಂಕೊಂಡಾಡಲ್ ಧಾತ್ರಿತನ್ನಂಸುರಗತಿವ
[20]ಡೆದಳ್ ಲೀಲೆಯಿಂಮಾಚಿಕಬ್ಬೆ ॥ ದಾನಮುನನೂನಮಂ
[21]ಕಾಕೇನಾರ್ತ್ಥಿಗೆಯೆಂದುಕೊಟ್ಟುಜಿನನಂಮನದೊಳ್ ಧ್ಯಾನಿಸು
[22]ತ್ತಂಮುಡಿಪಿದಳಿನ್ನೇನೆಂಬುದೋ ಮಾಚಿಕಬ್ಬೆಯೊಂದುನ್ನ
[23]ತಿಯಂ ॥ ಇಂತುತಮ್ಮಗುರುಗಳುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ
[24]ನ್ತದೇವರುಂವರ್ದ್ಧಮಾನದೇವರುಂರವಿಚಂದ್ರದೇವರುಂಸ
[25]ಮಸ್ತಭವ್ಯಜನಂಗಳಸನ್ನಿಧಿಯೊಳುಸನ್ನ್ಯಸನಮಂಕೈ
[26]ಕೊಂಡವರವೇೞ್ವ ಸಮಾಧಿಯಂಕೇಳುತ್ತಮುಡಿಪಿದಳು ॥
[27]ಪಂಡಿತಮರಣದಿನೀಭೂಮಂಡಲದೊಳು ಮಾಚಿಕಬ್ಬೆಯಂತೆ
[28]ಪ್ರೊಲಾಕ್ಕೆಗೈಕೊಂಡಿಂತುನೆಗೞ್ದರಿಗಳ ಖಂಡಿತಮಂಘೋರವೀ
[29]ರಸನ್ನ್ಯಸನಮಂ ॥ ಅವರವಂಶಾವತಾರಮೆಂತೆಂದಡೆ ॥ ಕ ॥ ಜಿ
[30]ನಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಂಭವ್ಯ ನಿಧಾನಂಗುಣಗಣಾಶ್ರಯಂ ಮನುಚರಿತಂ
[31]ಮುನಿಚರಣಕಮಳಭೃಂಗಂಜನವಿನುತಂನಾಗವರ್ಮ್ಮದಂಡಾಧೀಶಂ ॥ ವೃ ॥
[32]ಅನುಪಮನಾಗವರ್ಮ್ಮನಕುಳಾಂಗನೆರೆಂಬಿನಚಂದಿಕಬ್ಬೆಸಜ್ಜನನುತೆ
[33]ಮಾನಿದಾನಿನಗುಣಿಮಿಕ್ಕಪತಿವ್ರತೆಶೀಲದಿಂದೆಮೇದಿನಿಸುತೆ
[34]ಗಂಮಿಗಿಲ್ಪೊಗಳಲಾನಱಿಯೆಂಗುಣದಂಕಕಾರ್ತ್ತಿಯಂಜಿನ
[35]ಪದಭಕ್ತಿಯಂಭುವನಸಂಸ್ತುತೆಯಂಜಗದೇಕದಾನಿಯಂ ॥ ಅವರ್ಗ್ಗೆಸು
[36]ಪುತ್ರಂಬುಧಜನನಿವಹಕ್ಕಾರ್ತ್ತೀವಕಾಮಧೇನುವೆನುತ್ತಂಭುವನ
[37]ಜನಂಪೊಗಳಲು ಮಿಕ್ಕಮೆಸುದಯಂಗೆಯ್ದನುತ್ತಮಂಬಲದೇವಂ ॥ ವೃ ॥
[38]ಸಕಳಕಳಾಶ್ರಯಂಗೋಣಗಣಾಭರಣಂಪ್ರಭುಪಂಡಿತಾಶ್ರಯಂಸು
[39]ಕವಿಜನಸ್ತುತಂಜಿನಪದಾಬ್ಜನಿಭೃಂಗನನೂನದಾನಿಲೋಕಪಪಡಾ
[40]ರ್ಕ್ಕಮೆಂಬೆರಡುಮಂನೆಱೆಬಲ್ಲನೆನುತ್ತ ದಂಡನಾಯಕಬಲದೇವನಂಪೊ
[41]ಗೞ್ವುದಂಬುಧವೇಷ್ಟಿತಭೂಭೂತಳಂ ॥ ಮುನಿನಿವಹಕ್ಕೆ ಭ
[42]ವ್ಯನಿಕರಕ್ಕೆ ಜಿನೇಶ್ವರಪೂಜೆಗಗ್ಗಮಿಕ್ಕ ನುಪಮಂಬಿನಧರ್ಮ್ಮ

43ದೊದವಿಂಗೆನಿರಂತರವೊಪ್ಪೆ ವವಾಗ್ಗ್ರದಿಂವಾನೆಯೊಳನಾಕುಳಂ
44ಮದುವೆಯಂದವವಾಂಗಿನೊಳುಬ್ಬು ದೆಂದದಿಂವಾನುಜನಿಧಾನನಂ
45ಪೊಗಳ್ವನೇ ಪೊಗಳ್ವಂಬಲದೇವವಾತ್ಯನಂ ॥ ಸ್ಥಿರನೇವೇರುಗಿರೀಂದ್ರವಿಂದೆ
46ವಿಗಿಲೇಗಂಭೀರನೇಭಾಪ್ಪುಸಾಗರದಿಂದಗ್ಗಳವೊಂತುದಾನಿಯೆಸು
47ರೋರ್ವ್ವೀಜಕ್ಕೆ ಮೇಲ್ಭೋಗಿಯೇಸುರರಾಜಂಗೆಣೆಯುಂವಾಕೀರ್ತ್ತಿಗಾಪ್ರವು
48ಕಯ್ಕೊಂಡಳ್ಕಱಿಂಸಂತತಂಧರೆಯೊಳ್ಶ್ರೀಬಲದೇವವಾತ್ಯನನಿ
49ಖಾಲೋಕೈಕವಿಖ್ಯಾತನಂ ॥ ಕ ॥ ಬಲದೇವದಂಡನಾಯಕನಲಂಘ್ಯ
50ಭುಜಬಳಪರಾಕ್ರಮಂವಮುಚರಿತಂಜಲನಿಧಿವೇಷ್ಟಿತಧಾ
51ತ್ರೀತಳದೊಳಂಸಮನಾರೊವಂತ್ರಿಚೂಡಾಮಣಿಯೊಳು ॥
52ಶ್ರೀಮತುಚಾರುಕೀರ್ತ್ತಿದೇವರಗುಡ್ಡ ಲೇಖಕಪೋಕಮಯ್ಯಬರದವಿ
53ರುದರೂವಾರಿಮುಖತಿಳಕಗಂಗಾಚಾರಿಯತುವಾಕಾಂವಾಚಾರಿಕಂಡರಿಸಿದ ॥

(ಉತ್ತರ ಮುಖ)

1ಸ್ವಸ್ತ್ಯನವರತಪ್ರಬಳರಿಪುಬಳವಿ
2ಷಮಸಮರಾವನಿಮಹಾಹಾವಹಾರಿ
3ಸಂಹಾರಕರಣಕಾರಣಪ್ರಚಂಡದಂಡನಾ
4ಯಕಮುಖದರ್ಪ್ಪಣ । ಕಥಕಮಾಗಧಪ್ರೇಂಖ್ಯ
5ಪಾಠಕ । ಕವಿಗಮಕಿವಾದಿವಾಗ್ಮಿಜನತಾದಾ
6ರಿದ್ರಸಂತರ್ಪ್ಪಣ । ಜಿನಸಮಯ ಮಹಾಗ
7ಗನಶೋಭಾಕರದಿವಾಕರ । ಸಕಳಮು
8ನಿಜನನಿರಂತರದಾನಗುಣಾಶ್ರಯ । ಶ್ರೀ
9ಯಾಂಗಸರಸ್ವತೀಕರ್ಣ್ಣಾವತಂಸ । ಗೋತ್ರ
10ಪವಿತ್ರ । ಪರಾಂಗನಾಪುತ್ರ । ಬನ್ಧುಜನಮನೋ
11ರಂಜನ । ದುರಿತಪ್ರಭಂಜನ । ಕ್ರೋಧಲೋಭಾನೃ
12ತಭಯಮಾನಮದವಿದೂರಗಾತ್ತ್ರಚಾ
13ರಿವತ್ತ । ಜೀಮೂತವಾಹನ । ಸಮಾನಪರೋ
14ಪಕಾರೋದಾರ । ಪಾಪವಿದೂರಜಿನಧರ್ಮ್ಮ
15ನಿರ್ಮ್ಮಳಭವ್ಯಜನವತ್ಸಳ । ಜಿನಗಂಧೋದಕ
16ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗ । ನನುಪಮಗುಣ
17ಗಣೋತ್ತುಂಗ । ಮುನಿಚರಣಸರಸಿರುಹ
18ಭೃಂಗ । ಪಂಡಿತಮಂಡಳೀಪುಂಡರೀಕವನಪ್ರಸಂ
19ಗ । ಜಿನಧರ್ಮ್ಮಕಥಾಕಥನಪ್ರಮೋದನು
20ಮಾಹಾರಾಭಯಭೈಷಜ್ಯ ಶಾಸ್ತ್ರದಾನವಿ
21ನೋದನುಮಪ್ಪಶ್ರೀಮತುಬಲದೇವದಂಡನಾ
22ಯಕನೆನೆನೆಗೆಲ್ದಿ ॥ ಆಬಲದೇವಂಗಂಮ್ಮಗೆಸಾ

23 ದೇಕ್ಷಣೆಯುನಿಜ ಬಾಚಿಕಬ್ಬೆಗವಱಿಳೋರ್ವ್ವಿರ್ಗ್ಗೆ

24 ಬಂಧುಪುಟ್ಟಿದಂಗುಣಿಲೋಬರನದಟಲೆವ ಸಿಂಗಿ

25 ಮಯ್ಯನುದಾರಂ ॥ ವೃ ॥ ಜಿನಪತಿಭಕ್ತನಿ

26 ಷ್ಟಜನವತ್ಸಳನಾಶ್ರಿತ ಕಲ್ಪಭೂರುಹಂಮು

27 ನಿಚರಣಾಂಬುಜಾತಯುಗಭೃಂಗನುದಾರನನೂನ

28 ದಾನಿಮತ್ತಿನಪುರುಷರ್ಗ್ಗೆ ಕರ್ಪ್ಪೋಲಿಸುವ ದಾರ್ವ್ವರೆಯಿಂ

29 ಬಿನೆಗಂನೆಗೞ್ದನೀಮನುಜನಿಧಾನನೆಂದುಪೊಗಳ್ಗ್ಗಂಧ

30 ರವೇಗ್ಗರ್ಡೆಸಿಂಗಿಮಯ್ಯನ ॥ ಜಿನಧರ್ಮ್ಮಾಂಬರತಿಗ್ಮರೋಚಿ

31 ಸುಚರಿತ್ರಂಭವ್ಯವಂಶೋತ್ತಮಂ ಸಿಷ್ಟನಿಧಾನಂಮಂತ್ರಿಚೆ

32 ನ್ನಾಮಣಿಬುಧವಿನುತಂಗೋತ್ರವಂಶಾಂಬುವಾರ್ಕ್ಕಂವನಿತಾ

33 ಚಿತ್ತಪ್ರಿಯಂನಿವರ್ಮ್ಮಕಳನನುಪಮ ನತ್ಯುತ್ತಮಂಕೂ

34 ರಕೂಪ್ರ್ಪಂವಿನಯಾಂಭೋರಾಸಿವಿದ್ಯಾನಿಧಿಗುಣನಿಳ

35 ಯಂಧಾತ್ರಿಯೊಳ್ಸಿಂಗಿಮಯ್ಯಂ ॥ ಕ ॥ ಶ್ರೀಯಜಾದೇವಿ

36 ಗುಣಾಗ್ರಣಿಯಿಯುಗದೊಳ್ದಾನಧರ್ಮ್ಮ

37 ಚಿಂತಾಮಣಿ ಭೂದೇವಿಯಕೊನ್ತಿದೇವಿಯದೊರೆಯನ್ನ

38 ಸಿಂಗಿಮಯ್ಯನವಧುವ ॥ ಸ್ವಸ್ತ್ಯನವರತಪರಮ ಕ

39 ಲ್ಯಾಣಾಭ್ಯುದಯಸತಸಹಸ್ರಫಳ ಭೋಗಭಾಗಿನಿದ್ವಿತೀಯ

40 ಲಕ್ಷ್ಮೀಸಮಾನೆಯುಂಸಕಳಕಳಾಗಮಾನೂನೆಯುಂ ವಿವೇಕಯ್ಯ

41 ಬೃಹಸ್ಪತಿಯುಂಮುನಿಜನವಿನೇಯಜನವಿನೀತೆಯುಂಪತಿಬ್ರತಾಪ್ರಭಾ

42 ವಪ್ರಸಿದ್ಧಸೀತೆಯುಂಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಯುಮುದ್ವೃತ್ತಸವ

43 ತಿಗಂಧವಾರಣೆಯುಮಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿ

44 ನೋದೆಯುಮಪ್ಪಶ್ರೀಮದ್ವಿಷ್ಣುವರ್ದ್ಧನಪೋಯ್ಸಳದೇವರ ಪಿರಿಯರಸಿಪಟ್ಟಮ

45 ಹಾದೇವಿಶಾನ್ತಲದೇವಿಯರಶ್ರೀಪೆಳ್ಗೊಳತೀರ್ತ್ಥದೊಳು ಸವತಿಗಂಧವಾರಣ

46 ಜಿನಾಲಯಮುಮಂಮಾಡಿಸಿಯದಕ್ಕೆ ದೇವತಾಪೂಜೆಗಂರಿಷಿಸಮುದಾ

47 ಯಕ್ಕಾಹಾರದಾನಕ್ಕಂಜೀರ್ಣ್ನೋದ್ಧಾರಕ್ಕಂಕಲ್ಕಣಿನಾಡಮೊಟ್ಟನ

48 ವಿಲೆಯುಮಂಗಂಗಸಮುದ್ರದನಡುಬಯಲಲಯ್ವತ್ತುಕೊಳಗಗದ್ದೆ

49 ಯುಮೊಟ್ಟೆಯುಮಂ ನಾಲ್ವತ್ತುಗದ್ಯಾಣಪೊನ್ನನಿಕ್ಕಿ ಕಟ್ಟಿಸಿಚರುಗಿಂಗೆ

50 ವಿಳಗಸನಕಟ್ಟಮುಮಂಶ್ರೀಮದ್ವಿಷ್ಣುವರ್ದ್ಧನ ಪೋಯ್ಸಳದೇವರಂ

51 ಬೇಡಿಕೊಂಡು ಸಕವರುಷ ಸಾಯಿರದನಾಲ್ವತ್ತಯ್ದನೆಯ ಶೋಭಕೃ

52 ತ್ಸಂವತ್ಸರದ ಚೈತ್ರಸುದ್ಧಪಾಡಿವಬೃಹಸ್ಪತಿವಾರದಂದು

53 ತಮ್ಮಗುರುಗಳಶ್ರೀಮೂಲಸಂಘದ ದೇಸಿಯಗಣದಪೊಸ್ತ

54 ಕಗಚ್ಛದ ಶ್ರೀಮನ್ಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯ ದೇವರಶಿಷ್ಯರಪ್ಪಪ್ರ

55 ಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರ್ಗ್ಗೆ ಪಾದಪ್ರಕ್ಷಾಳನಂಮಾಡಿ

56 ಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಗಿಬಿಟ್ಟದತ್ತಿ ॥ ವೃತ್ತ ॥ ಶ್ರೀಮು

57 ದಿಂದಿಂತಿಜಸದ್ಧ [illegible]

[58]ಯಿದಂಕಾಯದೆಕಾಯ್ವವಂಗೆಕುರುಕ್ಷೇತ್ರೋರ್ವ್ವಿಯೊಳ್
[59]ಬಾರಣಾಸಿಯೊಳೇಳ್ಕೋಟಿಮುನೀನ್ದ್ರರಂಕಪಿಲೆಯಂವೇದಾಢ್ಯರಂ
[60]ಕೊಂದುದೊಂದೆಯಶಂಸಾರ್ಗ್ಗಮಿದೆಂದು ಸಾಱಿದಪುದೀಶೈ
[61]ಳಾಕ್ಷರಂಸಂತತಂ ॥ ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ
[62]ರೇತಿವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರುಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯ
[63]ತೇಕ್ರಿಮಿಃ ॥

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ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿ ಬಸ್ತಿಯಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

[1]ಶ್ರೀಮನ್ನಾಥಕುಲೇನ್ದುರಿಂದ್ರಪರಿಷದ್ವಂದ್ಯಶ್ರುತಶ್ರೀಸು
[2]ಧಾಧಾರಾಧೌತಜಗತ್ತಮೋಹರಮಹಃಪಿಣ್ಡಪ್ರಕಾಣ್ಡಂ
[3]ಮಹತ್ । ಯಸ್ಮಾನ್ನಿರ್ಮ್ಮಳಧರ್ಮ್ಮವಾರ್ದ್ಧಿವಿಪುಳ ಶ್ರೀರ್ವ್ವರ್ದ್ಧಮಾನಾ
[4]ಸತಾಂಭರ್ತ್ತಾಭ್ಭವ್ಯ ಚಕೋರಚಕ್ರಮವತುಶ್ರೀವರ್ದ್ಧಮಾನೋಜಿನಃ ॥ ಜೀಯಾ
[5]ದರ್ತ್ಥಯುತೇನ್ದ್ರಭೂತಿವಿದಿತಾಭಿಖ್ಯೋಗಣೀಗೌತಮಸ್ವಾಮಿಸಪ್ತಮಹ
[6]ರ್ದ್ಧಿಭಿಸ್ತ್ರಿಜಗತೀಮಾಪಾದಯನ್ಪಾದಯೋಃ । ಯದ್ಬೋಧಾಂಬುಧಿಮೇ
[7]ತ್ಯವೀರಹಿಮವತ್ಕುತ್ಕೀಳಕಣ್ಠಾದ್ದ್ವಿಧಾಂಭೋದಾತ್ತಾಭುವನಂಪುನಾತಿವಚ
[8]ನಸ್ಸ್ಯಾತ್ಕ್ಷಸ್ಯಮನ್ದಾಕಿನೀ ॥ ತೀರ್ತ್ಥೇಶದರ್ಶನಭವನ್ನಯದೃಕ್ಸಹಸ್ರವಿಸ್ರಬ್ಧ
[9]ಬೋಧವಪುಷಶ್ಶ್ರುತಕೇವಲೀಂದ್ರಾಃ । ನಿಷ್ಪನ್ದತಾಂವಿಬುಧಬೃನ್ದಶಿರೋಭಿವಂ
[10]ದ್ಯಾಸ್ಸೂಕ್ಷ್ಮಜ್ಞದ್ವಾದಶಕುಶೀಶತಃಕುಪಿತಪ್ರಮುದ್ರಾಃ ॥ ವರ್ಣ್ಣ್ಯಃಕಥನ್ನುಮಹಿ
[11]ಮಾಭಣಭದ್ರಬಾಹೋರ್ಮ್ಮೋಹೋರುಮಲ್ಲಮದಮರ್ದ್ದನವೃತ್ತಬಾಹೋಃ ।
[12]ಯಚ್ಛಿಷ್ಯತಾಪ್ತಸುಕೃತೇನಸಚಂದ್ರಗುಪ್ತಶ್ಶುಶ್ರೂಷ್ಯತೇಸ್ಮಸುಚಿರಂ
[13]ವನದೇವತಾಭಿಃ ॥ ವಂದ್ಯೋವಿಭುರ್ಬ್ಭುವಿನಕೈರಿಹಕೊಣ್ಡಕುನ್ದಃಕುನ್ದಪ್ರಭಾ
[14]ಪ್ರಣಯಿಕೀರ್ತ್ತಿವಿಭೂಷಿತಾಶಃ । ಯಶ್ಚಾರುಚಾರಣಕರಾಂಬುಜಚಂಚರೀ
[15]ಕಶ್ಚಕ್ರೇಶ್ರುತಸ್ಯಭರತೇಪ್ರಯತಃಪ್ರತಿಷ್ಠಾಂ ॥ ವಂದ್ಯೋಭಸ್ಮಕಭಸ್ಮಸಾತ್ಕೃ
[16]ತಿಪಟುಃಪದ್ಮಾವತೀದೇವತಾದತ್ತೋದಾತ್ತಪದಸ್ವಮಂತ್ರವಚನವ್ಯಾಹೂತಚಂದ್ರ
[17]ಪ್ರಭಃ । ಆಚಾರ್ಯ್ಯಸ್ಸಸಮನ್ತಭದ್ರಗಣಭೃದ್ಯೇನೇಹಕಾಲೇಕಲೌಜೈನಂವರ್ತ್ಮಸ
[18]ಮನ್ತಭದ್ರಮಭವದ್ಭದ್ರಂಸಮನ್ತಾನ್ಮುಹುಃ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯಸ್ಯೈವಂವಿಧಾವಾ
[19]ದಾರಂಭಸಂರಂಭವಿಜೃಂಭಿತಾಭಿವ್ಯಕ್ತಯಸ್ಸೂಕ್ತಯಃ ॥ ವೃತ್ತ ॥ ಪೂರ್ವ್ವಂ
[20]ಪಾಟಲಿಪುತ್ರಮಧ್ಯನಗರೇಭೇರೀಮಯಾತಾಡಿತಾಪಶ್ಚಾನ್ಮಾಳವಸಿನ್ಧುಠ
[21]ಕ್ಕವಿಷಯೇಕಾಂಚೀಪುರೇವೈದಿಶೇ । ಪ್ರಾಪ್ತೋಹಂಕರಹಾಟಕಂಬಹುಭಟಂ
[22]ವಿದ್ಯೋತ್ಕಟಂಸಂಕಟಂವಾದಾರ್ತ್ಥೀವಿಚರಾಮ್ಯಹನ್ನರಪತೇಶಾರ್ದ್ದೂಲವಿಕ್ರೀಡಿತಂ ॥
[23]ಅವಟುತಟಮಟತಿಝಟಿತಿಸ್ಫುಟಪಟುವಾಚಾಟಧೂರ್ಜ್ಜಟೇರಪಿಜಿಹ್ವಾ । ವಾದಿನಿಸ
[24]ಮನ್ತಭದ್ರೇಸ್ಥಿತವತಿತವಸದಸಿಭೂಪಕಾಸ್ಥಾನ್ಯೇಷಾಂ ॥ ಯೋಸೌಘಾತಿಮಲ
[25]ದ್ವಿಷದ್ಬಲಶಿಲಾಸ್ತಮ್ಭಾವಲೀಖಣ್ಡನಧ್ಯಾನಾಸಿಃಪಟುರರ್ಹತೋಭಗವತಸ್ಸೋ

[26]ಸ್ಯಪ್ರಸಾದೀಕೃತಃ । ಭೂತಸ್ಯಾಟಸಿಂಹನನ್ದಿಮುನಿನಾನೋಚೇತ್ಕಥಂವಾಶಿ
[27]ಲಾಸ್ತಂಭೋರಾಜ್ಯರಮಾಗಮಾಧ್ವಪರಿಘಸ್ತೇನಾಸಿಖಣ್ಡೋಘನಃ ॥ ವಕ್ರಗ್ರೀವ
[28]ಮಹಾಮುನೇರ್ದ್ದಶಶತಗ್ರೀವೋಪ್ಯಹೀಂದ್ರೋಯಥಾಜಾತಂಸ್ತೋತುಮಳಂವಚೋಬಳ
[29]ಮಸೌಕಿಂಭಗ್ನವಾಗ್ಮಿವ್ರಜಂ । ಯೋಸೌಘಾಸನದೇವತಾಬಹುಮತೋಹ್ರೀವಕ್ರವಾದಿ
[30]ಗ್ರಹಗ್ರೀವೋಸ್ಮಿನ್ನಥಶಬ್ದವಾಕ್ಯಮವದದ್ಮಾಸಾನ್ಸಮಾಸೇನಷಟ್ ॥ ನವಸ್ತೋ
[31]ತ್ರಂತತ್ರಪ್ರಸರತಿಕವೀಂದ್ರಾಃಕಥಮಪಿಪ್ರಣಾಮಂವಜ್ರಾದೌರಚಯತಿಪ
[32]ರನ್ನನಿಮುನೌ । ನವಸ್ತೋತ್ರಂಯೇನವ್ಯರಚಿಸಕಳಾರ್ಹತ್ಪ್ರವಚನಪ್ರಪಂಚಾ
[33]ನ್ತರ್ಭ್ಭಾವಪ್ರವಣವರಸನ್ದರ್ಭ್ಭಸುಭಗಂ ॥ ಮಹಿಮಾಸಪಾತ್ರಕೇಸರಿಗುರೋಃಪರಂ
[34]ಭವತಿಯಸ್ಯಭಕ್ತ್ಯಾಸೀತ । ಪದ್ಮಾವತೀಸಹಾಯಾತ್ರಿಲಕ್ಷಣಕದರ್ತ್ಥನಂಕರ್ತ್ತುಂ ॥ ಸು
[35]ಮತಿದೇವಮಮುಂಸ್ತುತಯೇನವಸ್ಸುಮತಿಸಪ್ತಕಮಾಪ್ತತಯಾಕೃತಂ । ಪರಿಹೃ
[36]ತಾಪದತತ್ವಪದಾರ್ತ್ಥಿನಾಂ ಸುಮತಿಕೋಟಿವಿವರ್ತ್ತಿಭವಾರ್ತ್ತಿಹೃತ ॥ ಉದೇತ್ಯಸಮ್ಯಗ್ದಿ
[37]ಶಿದಕ್ಷಿಣಸ್ಯಾಂಕುಮಾರಸೇನೋಮುನಿರಸ್ತಮಾಪ । ತತ್ರೈವಚಿತ್ರಂಜಗದೇಕಭಾನೋ
[38]ಸ್ತಿಷ್ಠತ್ಯಸೌತಸ್ಯತಥಾಪ್ರಕಾಶಃ ॥ ಧರ್ಮ್ಮಾರ್ತ್ಥಕಾಮಪರನಿರ್ವೃತಿಚಾರುಚಿನ್ತ್ಯ
[39]ನ್ತಾಮಣಿಃಪ್ರತಿನಿಕೇತಮಕಾರಿಯೇನ । ಸಸ್ತೂಯತೇಸರಸಸೌಖ್ಯಭುಜಾಸು
[40]ಜಾತಶ್ಚಿಂತಾಮಣಿರ್ಮ್ಮುನಿವೃಷೋನಕಥಂಜನೇನ ॥ ಚೂ
[41]ಡಾಮಣಿಃಕವೀನಾಂಚೂಡಾಮಣಿನಾಮಸೇವ್ಯಕಾವ್ಯಕವಿಃ । ಶ್ರೀವರ್ದ್ಧದೇವಏವಹಿಕೃತಪುಣ್ಯಃಕೀರ್ತ್ತಿ
[42]ಮಾಹರ್ತ್ತುಂ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯಏವಮುಪಶ್ಲೋಕಿತೋದಣ್ಡಿನಾ ॥ ಜಹ್ನೋಃಕನ್ಯಾಂಜಟಾಗ್ರೇ
[43]ಣಬಭಾರಪರಮೇಶ್ವರಃ । ಶ್ರೀವರ್ದ್ಧದೇವಸಂಧತ್ಸೇಜಿಹ್ವಾಗ್ರೇಣಸರಸ್ವತೀಂ ॥ ಪುಷ್ಪಾ
[44]ಸ್ತ್ರಸ್ಯಜಯೋಗಣಸ್ಯಚರಣಂಭೂಪೃಷ್ಟಿಖಾಘಟ್ಟನಂಪದ್ಮಾ ಮಸ್ತಮಹೇಶ್ವ
[45]ರಸ್ತಚಪಿನಪ್ರಾಪ್ತಂತುಳಾವಿಶ್ವರಃ । ಯಸ್ಯಾಖಣ್ಡಕಳಾವತೋಷ್ಯವಿಳಸದ್ವಿಶ್ವಾ
[46]ಲಹಾಲಿಸ್ಖಲತ್ಕೀರ್ತ್ತಿಸ್ಸ್ವಸ್ಸರಿತೋಮಹೇಶ್ವರಃಹಸ್ತ್ಯಸ್ಸಕೈಸ್ಸ್ಯನ್ಮುನಿಃ ॥
[47]ಯಸ್ಸಪ್ತತಿಮಹಾವಾದಾನ್ಜಿಗಾಯಾನ್ಯಾನಥಾಮಿತಾನ್ । ಬ್ರಹ್ಮರಕ್ಷೋರ್ಚ್ಚಿತಸ್ಸೋಚ್ಯಾ
[48]ಮಹೇಶ್ವರಮುನೀಶ್ವರಃ ॥ ತಾರಾಯೇನವಿನಿರ್ಜ್ಜಿತಾಘಟಕುಟೀಗೂಢಾವತಾರಾಸಮಂ
[49]ಬೌದ್ಧೈರ್ಯ್ಯಾಧೃತಪೀಠಪೀಡಿತಕುದೃಗ್ದೇವಾರ್ತ್ಥಸೇವಾಂಜಲಿಃ । ಪ್ರಾಯಶ್ಚಿತ್ತಮಿವಾಂಘ್ರಿ
[50]ವಾರಿಜರಜಸ್ನಾನಂಚಯಸ್ಯಾಚರದ್ದೋಷಾಣಾಂಸುಗತಸ್ಸಕಸ್ಯವಿಷಯೋದೇವಾ
[51]ಕಳಂಕಃಕೃತೀ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯಸ್ಯೇದಮಾತ್ಮನೋನನ್ಯಸಾಮಾನ್ಯನಿರವದ್ಯವಿದ್ಯಾವಿಭ
[52]ವೋಪವರ್ಣ್ಣನಮಾಕರ್ಣ್ಯತೇ ॥ ರಾಜನ್ಸಾಹಸತುಂಗಸಂತಿಬಹವಶ್ಶ್ವೇತಾತಪತ್ರಾನೃ
[53]ಪಾಃಕಿನ್ತುತ್ವತ್ಸದೃಶಾರಣೇವಿಜಯಿನಸ್ತ್ಯಾಗೋನ್ನತಾದುರ್ಲ್ಲಭಾಃ । ತದ್ವತ್ಸನ್ತಿಬು
[54]ಧಾಸ್ಸನ್ತಿಕವಯೋವಾದೀಶ್ವರಾವಾಗ್ಮಿನೋನಾನಾಶಾಸ್ತ್ರವಿಚಾರಚಾತುರಧಿಯಃ
[55]ಕಾಲೇಕಲೌಮದ್ವಿಧಾಃ ॥ ನಮೋಮಲ್ಲಿಷೇಣಮಲಧಾರಿದೇವಾಯ ॥

(ಪೂರ್ವ ಮುಖ)

[1]ರಾಜನ್ಸರ್ವ್ವಾರಿದರ್ಪ್ಪಪ್ರವಿದಳನಪಟುಸ್ತ್ವಂಯಥಾತ್ರಪ್ರಸಿದ್ಧ
[2]ಸ್ತದ್ವತ್ಖ್ಯಾತೋಹಮಸ್ಯಾಂಭುವಿನಿಖಿಳಮದೋತ್ಪಾಟನಃಪಣ್ಡಿತಾನಾಂ ।
[3]ನೋಚೇದೇಷೋಹಮೇತೇತವಸದಸಿಸದಾಸನ್ತಿಸನ್ತೋಮಹಾನ್ತೋವಕ್ತುಂಯು

[4]ಸ್ಯಾಸ್ತಿ ಶಕ್ತಿಸ್ಸವದತುವಿದಿತಾಶೇಷಶಾಸ್ತ್ರೋಯದಿಸ್ಯಾತ್ || ನಾಹಂಕಾರ
[5]ವಶೀಕೃತೇನಮನಸಾನದ್ವೇಷಿಣಾಕೇವಲಂನೈರಾತ್ಮ್ಯಂಪ್ರತಿಪದ್ಯನಶ್ಯತಿಜನೇಕಾ
[6]ರುಣ್ಯಬುದ್ಧ್ಯಾಮಯಾ | ರಾಜ್ಞಃಶ್ರೀಹಿಮಶೀತಳಸ್ಯಸದಸಿ ಪ್ರಾಯೋ
[7]ವಿದಗ್ಧಾತ್ಮನೋಬೌದ್ಧೌಘಾನ್ಸಕಲಾನ್ವಿಜಿತ್ಯಸುಗತಃಪಾದೇನವಿಸ್ಫೋ
[8]ಟಿತಃ || ಶ್ರೀಪುಷ್ಪಸೇನಮುನಿರೇವಪದಮ್ಮಹಿಮ್ನೋದೇವಸ್ಸಯಸ್ಯಸ
[9]ಮಭೂತ್ಸಭವಾನ್ಸಧರ್ಮ್ಮಾ | ಶ್ರೀವಿಭ್ರಮಸ್ಯಭವನನ್ನನುಪದ್ಮಮೇವಪು
[10]ಷ್ಪೇಷುಮಿತ್ರವಿಷಯಸ್ಯಸಹಸ್ರಧಾಮಾ || ವಿಮಲಚಂದ್ರಮು
[11]ನೀಂದ್ರಗುರೋರ್ಗ್ಗುರುಃಪ್ರಶಮಿತಾಖಿಳವಾದಿಮದಂಪದಂ | ಯದಿಯಥಾ
[12]ವದವೈಷ್ಯತಪಣ್ಡಿತೈರ್ನ್ನನತದಾಸ್ವಮದಿಷ್ಯತವಾಗ್ಮಿಭಿಃ || ಚತುರ್ಣ್ಣ ||
[13]ತಥಾಹಿ | ಯಸ್ಯಾಯಮಾಪಾದಿತಪರವಾದಿಹೃದಯಶೋಕಃಪತ್ರಾಲಂ
[14]ಬನಶ್ಲೋಕಃ || ಪತ್ರಂಶತ್ರುಭಯಂಕರೋರುಭವನದ್ವಾರೇಸದಾಸಂಚರನ್ನಾನಾರಾ
[15]ಜಕರೀನ್ದ್ರಬೃಂದತುರಗವ್ರಾತಾಕುಲೇಸ್ಥಾಪಿತಂ | ಶೈವಾನ್ಪಾಶುಪತಾಂ
[16]ಸ್ತಥಾಗತಸುತಾನ್ಕಾಪಾಲಿಕಾನ್ಕಾಪಿಲಾನುದ್ದಿಶ್ಯೋದ್ಧೃತಚೇತಸಾವಿಮ
[17]ಳಚಂದ್ರಾಶಾಂಬರೇಣಾದರಾತ್ || ದುರಿತಗ್ರಹನಿಗ್ರಹಾದ್ಭಯಂಯದಿಭೋ
[18]ಭೂರಿನರೇಂದ್ರವಂದಿತಂ | ನನುತೇನಹಿಭವ್ಯದೇಹಿನೋಭಜತಶ್ರೀಮು
[19]ನಿಮಿಂದ್ರನನ್ದಿನಂ || ಘಟವಾದಘಟಾಕೋಟಿಕೋವಿದಂಕೋವಿದಾಂಪ್ರವಾಕ್ | ಪರವಾ
[20]ದೀಮಲ್ಲದೇವೋದೇವಪವನಸಂಶಯಃ || ಚತುರ್ಣ್ಣ || ಯೇನೇಯಮಾತ್ಮನಾ
[21]ಮಧೇಯನಿರುಕ್ತಿರುಕ್ತಾ ನಾಮ್ನಾಪೃಷ್ಟವನ್ತಂಕೃಷ್ಣರಾಜಂಪ್ರತಿ ||
[22]ಗೃಹೀತಪಕ್ಷಾದಿತರಃಪರಸ್ಸ್ಯಾತ್ತದ್ವಾದಿನ ಸ್ತೇಪರವಾದಿನಸ್ಸ್ಯುಃ |
[23]ತೇಷಾಂಹಿಮಲ್ಲಃಪರವಾದಿಮಲ್ಲಸ್ತನ್ನಾಮಮನ್ನಾಮವದನ್ತಿಸನ್ತಃ || ಆ
[24]ಚಾರ್ಯ್ಯವರ್ಯ್ಯೋಯತಿರಾರ್ಯ್ಯದೇವೋರಾದ್ಧಾನ್ತಕರ್ತ್ತಾಧ್ರಿಯತಾಂ
[25]ಸಮೂರ್ಧ್ನಿ | ಯಸ್ಸ್ವರ್ಗ್ಗಯಾನೋತ್ಸವಸೀಮ್ನಿಕಾಯೋತ್ಸರ್ಗ್ಗಸ್ಥಿತಃ
[26]ಶಾಂತಮಮುತ್ಸಸರ್ಜ್ಜ || ಶ್ರವಣೀಕೃತತತ್ಕಶೋಕಸಾಸಂಯಮಂ
[27]ಜ್ಞಾತುಕಾಮೈಃಶಯನವಿರಚಿತವೇಲಾ ಸುಪ್ತಲುಪ್ತಾವಧಾನೈಃ | ಶು
[28]ಶ್ರಿಮರಭಸವೃತ್ತ್ಯೋನ್ಮೃಜ್ಯಪಿಂಛೈರ್ನಿಶ್ಶ್ರೀಕೀಲಮ್ಮೃದುಪರಿ
[29]ವೃತ್ತ್ಯಾಪದತ್ತತತ್ತ್ವಿತ್ರುವತಕ್ಷ್ಮಾ || ವಿಶ್ವಂಯಶ್ಶ್ರುತಬಿನ್ದುನಾವರುರುಧೇ
[30]ಭಾವಂಕುಶಾಗ್ರೀಯಯಾಬುದ್ಧ್ಯೈವಾತಿಮಹೀಯಸಾಪ್ರವಚ
[31]ನಾಬದ್ಧಂಗಣಾಧೀಶ್ವರೈಃ | ಶಿಷ್ಯಾನ್ಪ್ರತ್ಯನುಕಂಪಯಾಕೃಶಮತೀನೈ
[32]ದಂಯುಗೀನಾನ್ಸುಗೀಸ್ತಂವಾಚಾಖ್ಯಾತ್ಸಚಂದ್ರಕೀರ್ತ್ತಿಗಣಿನಂಚಂದ್ರಾಭಕೀರ್ತ್ತಿಂಬು
[33]ಧಾಃ || ಸದ್ಧರ್ಮ್ಮಕರ್ಮ್ಮಪ್ರಕೃತಿಂಪ್ರಣಾಮಾದ್ಯನ್ಸೋಗ್ರಕರ್ಮ್ಮಪ್ರಕೃತಿ
[34]ಪ್ರಮೋಕ್ಷಃ | ತನ್ನಾಮ್ನಿಕರ್ಮ್ಮಪ್ರಕೃತಿಂನವಮಾಮೋಭಟ್ಟಾರಕಂದೃಷ್ಟಕೃ
[35]ತಾನ್ತಪಾರಂ || ಅಪಿಸ್ವವಾಗ್ವ್ಯಸ್ತಸಮಸ್ತ ವಿದ್ಯಸ್ತ್ರೈವಿದ್ಯಶಬ್ದೇಪ್ಯನು
[36]ಮನ್ಯಮಾನಃ | ಶ್ರೀಪಾಲದೇವಃಪ್ರತಿಪಾಲನೀಯಸ್ಸತಾಂಯತ
[37]ಸ್ತತ್ವವಿವೇಚನೀಧೀಃ || ತೀರ್ತ್ಥಂಶ್ರೀಮತಿಸಾಗರೋಗುರುರಭಾಚ್ಚಕ್ರಂಚಕಾರ
[38]ಸ್ಫುರಚ್ಛ್ರೀತಿಜೋತಜಮಹ್ಯಯಾಪ್ರವಿತತಿಪೂರ್ಣಂಪ್ರ

[39]ಭೂತಾಶಯಃ । ಯಸ್ಮಾದಭ್ಯುದಯಾತ್ಪ್ರಾಣಾವನಗುಣಶ್ರೀವರ್ದ್ಧಮಾ

[40]ನೋಲ್ಲಸದ್ರತ್ನತ್ರಿತಯಾತಳಾಧಿಪಶಿರಶ್ಶೃಂಗಾರತಾ

[41]ರ್ದ್ಯಾಭೂತ್ । ಯತ್ಪಾದಾಭಿನತೇಶ್ವರಿಲಘುಸ್ಫುಲ್ಲರ್ಕ್ಷಣೋಧಾಮಸೋ

[42]ಮನಾವರ್ಣ್ಯಲಗ್ನಭೃತ್ಸಕಲಭವತ್ಯಭಿಭೂತಿಭೂಮಿಃ । ವಿದ್ಯಾ

[43]ಧನಂಜಯಪದಂವಿಶದಂದಧಾನೋಽವಿಷ್ಣುಸ್ಸ್ವಯಂಮಹಿಮಹಾ

[44]ಮುನಿಹೇಮಸೇನಃ ॥ ಚರಿತ್ರಂ ॥ ಯಸ್ಯಾಯಮವನಿಪತಿ

[45]ಪರಿಷದಿನಿಗ್ರಹಮಹೀನಿಪಾತಭೀತಿದುಸ್ಥದುರ್ಗ್ಗರ್ವ್ವಪರ್ವ್ವ

[46]ತಾರೂಢಪ್ರತಿವಾದಿಲೋಕಃಪ್ರತಿಜ್ಞಾಶ್ಲೋಕಃ ॥ ತರ್ಕ್ಕೇವ್ಯಾಕರಣೇ

[47]ಕೃತಶ್ರಮತಯಾಧೀಮತ್ತಯಾಪ್ಯುದ್ಧತೋಮಧ್ಯಸ್ಥೇಷುಮ

[48]ನೀಷಿಷುಕ್ಷಿತಿಭೃತಾಮಗ್ರೇಮಯಾಸ್ಪರ್ದ್ಧಯಾ । ಯಃಕಶ್ಚಿತ್ಪ್ರತಿ

[49]ವಕ್ತಿತಸ್ಯವಿದುಷೋವಾಗ್ಮೀಯಭಂಗಂಪರಂಕುರ್ವ್ವೇವಕ್ಯಮಿತಿಪ್ರತೀಹಿನ್ಯ

[50]ಪತೇಹೇಹೈಮಸೇನಂಮತಂ ॥ ಹಿತೈಷಿಣಾಂಯಸ್ಯನೃಣಾಮುದಾ

[51]ತ್ತವಾಚಾನಿಬದ್ಧಾಹಿತರೂಪಸಿದ್ಧಿಃ । ವಂದ್ಯೋದಯಾಪಾಲಮು

[52]ನೀಸವಾಚಾಸಿದ್ಧಸ್ಸತಾಂಮೂರ್ದ್ಧನಿಯಃಪ್ರಭಾವೈಃ ॥

[53]ಯಸ್ಯಶ್ರೀಮತಿಸಾಗರೋಗುರುರಸಾಚಂಚಚ್ಚಶಕ್ಷ್ಯಂದ್ರ

[54]ಸೂಃಶ್ರೀಮಾನ್ಯಸ್ಯಸವಾದಿರಾಜಗಣಭೃತ್ಸಬ್ರಹ್ಮಚಾರೀವಿ

[55]ಭೋಃ । ಏಕೋತೀವಕೃತೀಸಏವಹಿದಯಾಪಾಲವ್ರತೀಯನ್ಮನಸ್ಯ

[56]ಸ್ತಾಮನ್ಯಪರಿಗ್ರಹಗ್ರಹಕಥಾಸ್ವೇವಿಗ್ರಹೇವಿಗ್ರಹಃ ॥ ತ್ರೈಳೋಕ್ಯ

[57]ದೀಪಿಕಾವಾಣೀದ್ವಾಭ್ಯಾಮೇವೋದಗಾದಿಹ । ಜಿನರಾಜತಏಕಸ್ಮಾದೇಕ

[58]ಸ್ಮಾದ್ವಾದಿರಾಜತಃ ॥ ಆರುದ್ಧಾಂಬರಮಿಂದು ಬಿಂಬರಚಿತೌತ್ಸು

[59]ಕ್ಯಂಸದಾಯದ್ಯಶಶ್ಛತ್ರಂವಾಕ್ಚಮರೀಜರಾಜಿರುಚಯೋಽಭ್ಯರ್ಣ್ಣಂ

[60]ಚಯತ್ಕರ್ಣ್ಣಯೋಃ । ಸೇವ್ಯಸ್ಸಿಂಹಸಮರ್ಚ್ಯಪೀಠವಿಭವಃ

[61]ಸರ್ವ್ವಪ್ರವಾದಿಪ್ರಜಾದತ್ತೋಚ್ಚೈರ್ಜ್ಜಯಕಾರಸಾರಮಹಿಮಾಶ್ರೀ

[62]ವಾದಿರಾಜೋವಿದಾಂ ॥ ಚರಿತ್ರಂ ॥ ಯದೀಯಗುಣಗೋಚರೋಽಯಂ

[63]ವಚನವಿಳಾಸಪ್ರಸರಃಕವೀನಾಂ ॥ ನಮೋಽರ್ಹತೇ ॥

(ದಕ್ಷಿಣಮುಖ.)

[1]ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಚಕ್ರೇಶ್ವರಜಯ

[2]ಕಟಕೇವಾಗ್ವಧೂಜನ್ಮಭೂಮೌ

[3]ನಿಷ್ಕಾಣ್ಡಂಡಿಣ್ಡಿಮಃಪರ್ಯ್ಯಟತಿಪಟುರಟೋವಾದಿರಾಜಸ್ಯಜಿಷ್ಣೋಃ । ಜಹ್ಯದ್ವಾ

[4]ದದರ್ಪ್ಪೋಜಹಿಹಿಗಮಕತಾಗರ್ವ್ವಭೂಮಾಜಹಾಹಿವ್ಯಾಹಾರೇಷ್ವೇರ್ಷ್ಯೋ

[5]ಜಹೀಹಿಸ್ಫುಟಮೃದುಮಧುರಶ್ರಾವ್ಯಕಾವ್ಯಾವಲೇಪಃ ॥ ಪಾತಾಳೇವ್ಯಾಳ

[6]ರಾಜೋವಸತಿಸುವಿದಿತಂಯಸ್ಯಜಿಹ್ವಾಸಹಸ್ರಂನಿರ್ಗ್ಗಂತಾಸ್ವರ್ಗ್ಗತೋಽಸೌ

[7]ಭವತಿಧಿಷಣೋವಜ್ರಭೃದ್ಯಸ್ಯಶಿಷ್ಯಃ । ಜೀವೇತಾಂತಾವದೇತೌನಿಳಯಬಳವಶಾ

[8]ದ್ವಾದಿನಃಕೇನಾನ್ಯೇಗರ್ವ್ವಂನಿರ್ಮ್ಮುಚ್ಯಸರ್ವ್ವಂಜಯಿನಮಿನಸಭೇವಾದಿರಾಜಂನಮಂತಿ ॥

9 ವಾಗ್ದೇವೀಂಸುಚಿರಪ್ರಯೋಗಸುದೃಢಪ್ರೇಮಾಣಮಪ್ಯಾದರಾದಾದತ್ತೇಮಮಪಾ

10 ರ್ಶ್ವತೋಯಮಧುನಾಶ್ರೀವಾದಿರಾಜೋಮುನಿಃ । ಭೋಭೋಃಪಶ್ಯತಪಶ್ಯತೈಷಯಮಿ

11 ನಾಂಕಿಂಧರ್ಮ್ಮಇತ್ಯುಚ್ಚಕೈರಬ್ರಹ್ಮಣ್ಯಪರಾಃಪುರಾತನಮುನೇರ್ವ್ವಾಗ್ವೃ

12 ತ್ತಯಃಪಾತುವಃ ॥ ಗಂಗಾವನೀಶ್ವರಶಿರೋಮಣಿಬದ್ಧಸನ್ಧ್ಯಾರಾಗೋಲ್ಲಸಚ್ಚ

13 ರಣಚಾರುನಖೇನ್ದುಲಕ್ಷ್ಮೀಃ । ಶ್ರೀಶಬ್ದಪೂರ್ವ್ವವಿಜಯಾನ್ತವಿನೂತನಾಮಧೀ

14 ಮಾನಮಾನುಷಗುಣೋಸ್ತುತಮಃಪ್ರಮಾಂಶುಃ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಸ್ತುತೋಹಿಸಭ

15 ವಾನ್ಮಹಾವಾದಿರಾಜದೇವೇನ ॥ ಯದ್ವಿದ್ಯಾತಪಸೋಃಪ್ರಶಸ್ತಮುಭಯಂಶ್ರೀಹೇಮಸೇ

16 ನೇಮುನೌಪ್ರಾಗಾಸೀತ್ಸುಚಿರಾಭಿಯೋಗಬಲತೋನೀತಂಪರಾಮುನ್ನತಿಂ ॥ ಪ್ರಾ

17 ಯಃಶ್ರೀವಿಜಯೇತದೇತದಖಿಲಂತದ್ವೇಧಿಕಾಯಾಂಸ್ಥಿತೇಸಂಕ್ರಾನ್ತಂಕಥಮನ್ಯಥಾನ

18 ತಿಚಿರಾದೀದೃಗ್ವಿಧೇದೃಕ್ತಪಃ ॥ ವಿದ್ಯೋದಯೋಸ್ತಿನಮದೋಸ್ತಿತಪೋಸ್ತಿಭಾಸ್ವನ್ನೈ

19 ಗ್ರ್ಯಮಸ್ತಿವಿಧುತಾಸ್ತಿನಚಾಸ್ತಿಮಾನಃ । ಯಸ್ಯಾಶ್ರಯೇಕಮಳಭದ್ರಮುನೀಶ್ವ

20 ರನ್ತಂಯಃಖ್ಯಾತಿಮಾಪದಿಹಶಾಮ್ಯದಭ್ಯೈರ್ಗ್ಗುಣಾಢ್ಯೈಃ ॥ ಸ್ಮರಣಮಾತ್ರಮಪಿ

21 ತ್ರತಮಂಮನೋಭವತಿಪ್ರಾಸ್ಯಸತಾಮಿಹತೀರ್ತ್ಥಿನಾಂ । ತಮತಿನಿರ್ಮ್ಮಳ

22 ಮಾತ್ಮವಿಶುದ್ಧಯೇಕಮಳಭದ್ರಸರೋಪರಮಾಶ್ರಯೇ ॥ ಸರ್ವ್ವಾಂಗೈರ್ಯ್ಯಮಿಹಾಲಿಲಿಂ

23 ಗೇಸುಮಹಾಭಾಗಂಕಲಾಭಾರತೀಭಾಸ್ವನ್ತಂಗುಣರತ್ನಭೂಷಣಗಣೈರಪ್ಯಗ್ರಿ

24 ಮಂಯೋಗಿನಾಂ । ತಂಸನ್ತಃಸ್ತುವತಾಮಲಂಕೃತದಯಾಪಾಲಾಭಿಧಾನಂಮುದಾ

25 ಸೂರಿಂಭೂರಿಧಿಯೋತ್ರಪಣ್ಡಿತಪರಂಯತ್ರೈವಯುಕ್ತಂಸ್ತುತಾಃ ॥ ವಿಜಿ

26 ತಮದನದರ್ಪ್ಪಃಶ್ರೀದಯಾಪಾಲದೇವೋವಿದಿತಸಕಲಶಾಸ್ತ್ರೋನಿರ್ಜ್ಜಿತಾಶೇಷವಾ

27 ದೀ । ವಿಮಳತರಯಶೋಭಿರ್ವ್ಯಾಪ್ತದಿಕ್ಚಕ್ರವಾಳೋಜಯತಿನತಮಹೀಭೃನ್ಮೌಳಿ

28 ರತ್ನಾರುಣಾಂಘ್ರಿಃ ॥ ಯಸ್ಯೋಪಾಸ್ಯಪವಿತ್ರಪಾದಕಮಲದ್ವನ್ದ್ವಂನೃಪಾಃಪೂ

29 ಜ್ಯನ್ತೇಲಕ್ಷ್ಮೀಂಸಂನಿಧಿಮಾನಯಾತ್ಸವಿನಯಾಪತ್ಯಕ್ತತಾಜ್ಞಾಭುವಃ । ಕಸ್ತಸ್ಯಾ

30 ಹತಿಶಾನ್ತಿದೇವಯಮಿನಸ್ಸಾಮರ್ತ್ಥ್ಯಮಿತ್ಥಂತಥೇತ್ಯಾಖ್ಯಾತುಂವಿರಳಃಖಲುಸ್ಫು

31 ರದುರುಜ್ಯೋತಿರ್ದ್ದಶಾಸ್ತಾದೃಶಾಃ ॥ ಸ್ವಾಮೀತಿಪಾಣ್ಡ್ಯಪೃಥಿವೀಪತಿನಾನಿಸೃ

32 ಷ್ಟನಾಮಾಪ್ತದೃಷ್ಟವಿಭವೇನನಿಜಪ್ರಸಾದಾತ್ । ಧನ್ಯಸ್ಸಏವಮುನಿರಾಹವಮ

33 ಲ್ಲಭೂಭುಗಾಸ್ಥಾನಿಕಾಪ್ರಥಿತಶಬ್ದಚತುರ್ಮ್ಮುಖಾಖ್ಯಃ ॥ ಶ್ರೀಮುಳ್ಳೂರಪ

34 ಚೂರಸಾರವಸುಧಾರತ್ನಂಸನಾಥೋಗುಣೇನಾಕ್ಷೂಣೇನಮಹೀಕ್ಷಿತಾಮುರು

35 ಮಹಿಮ್ನಸ್ಸಿರೋಮಣ್ಡನಃ । ಆರಾಧ್ಯೋಗುಣಸೇನಪಣ್ಡಿತಪತಿಸ್ಸಸ್ವಾಗ್ಧ್ಯಕಾಮೈರ್ಜ್ಜನಾ

36 ಯಃಸೋಕ್ತ್ವಾಗಮಗನ್ಧತೋಪಿಗಳಿತಗ್ಲಾನಿಂಗತಿಂಲಂಭಿತಾಃ ॥ ವನ್ದೇಹನ್ದಿತಮಾದರಾದಹರ

37 ಹಸ್ಸ್ಯಾದ್ವಾದವಿದ್ಯಾವಿದಾಂಸ್ವಾನ್ತಧ್ವಾನ್ತವಿತಾನಧೂನನವಿಧೌಭಾಸ್ವನ್ತಮನ್ಯಂಭುವಿ ।

38 ಭಕ್ತ್ಯಾತ್ಕಾಪಿತಸೇವಮಾನತಿಕೃತಾಂಯತ್ಸನ್ನಿಯೋಗಾನ್ಮನಃಪದ್ಮಂಸದ್ಮಭವೇದ್ವಿಕಾ

39 ಸವಿಭವಸ್ಯೋನುಕ್ತನಿದ್ರಾಭರಂ ॥ ಮಿಥ್ಯಾಭಾಷಣಭೂಷಣಂಪರಿಹರೇತೌದ್ಧತ್ಯ

40 . . . . ಚತಸ್ಯಾದ್ವಾದಂವದಕಾನಮೋಹವಿಸರಹಾದ್ವಾದೀಭಕಣ್ಠೀರವಂ । ಸೋಚಕೇತ್ತದ್ಗ

41 ಣನಿರ್ಜ್ಜಿತಶ್ರುತಿಭಯಭ್ರಾನ್ತಾಃಸ್ಥಯಃಯಂಯತಸ್ತನ್ನಾಂವಿಗ್ರಹಜೀರ್ಣ್ಣಕಾಯ

42 ಕುಹರೇವಾದಿದ್ವಿಪಾಃಪಾಪಿನಃ ॥ ಗುಣಾಃಕುನ್ದಸ್ಪನ್ದೋಡ್ಡಮರಸಮರಾವಾಗಮೃತವಾಃ

43 ಪ್ಲವಪ್ರಾಯ . . ಯಃಪ್ರಸರಸರಸಾಕೀರ್ತ್ತಿರಿವಸಾ । ನಖೇನ್ದುಜ್ಯೋತ್ಸ್ನಾನೃಪಶ್ರೇಣ್ಯ

[44]ಯಂ ಕೋರಪ್ರಣಯಿನೀಸಕಾಶಾಂಶ್ಚ ಭೋಗಾಂಪದದವಾಜಿಕಸೇನವ್ರತಿಪತಿಃ ॥ ಸಕಳ

[45]ಭುವನಪಾಲಾನಪ್ರಮೋದ್ಧಾರವಬದ್ಧಸ್ಫುರಿತಮಕುಟಚೂಡಾಲೀಢಪಾದಾರವಿನ್ದಃ । ಮದ

[46]ವದಖಿಳವಾದೀಭೇಂದ್ರಕುಂಭಪ್ರಭೇದೀಗಣಭೃದಜಿತಸೇನೋಭಾತಿವಾದೀಭಸಿಂಹಃ ॥

[47]ಚತುರ್ಣ್ಣ ॥ ಯಸ್ಯಸಂಸಾರವೈರಾಗ್ಯವೈಭವಮೇವಂವಿಧಾಸ್ಸ್ವವಾಚಸ್ಸೂಚಯನ್ತಿ ॥ ಪ್ರಾ

[48]ಪ್ತಂಜಿನಶಾಸನಂತ್ರಿಭುವನೇಯದ್ದುರ್ಲ್ಲಭಂಪ್ರಾಣಿನಾಂಯತ್ಸಂಸಾರಸಮುದ್ರ

[49]ಮಗ್ನಜನತಾಹಸ್ತಾವಲಂಬಾಯಿತಂ । ಯತ್ಪ್ರಾಪ್ತಾಃಪರನಿರ್ವ್ಯಪೇಕ್ಷ ಸಕಳಜ್ಞಾನ

[50]ಶ್ರಿಯಾಲಂಕೃತಾಸ್ತಸ್ಮಾತ್ಕಿಂಗಪನಂಕುತೋಽಪ್ಯಮನಕಃಪಾತ್ರದೇಹೇರತಿಃ ॥

[51]ಆತ್ಮೈಶ್ವರ್ಯ್ಯಮವಿದಿತಮಭೂನ್ನಾನನ್ತಬೋಧಾದಿರೂಪಂತತ್ಸಂಪ್ರಾಪ್ತ್ಯೈತದನುಸಮ

[52]ಯಂಪತ್ತ್ರಾತ್ರೇತ್ರ್ಯವಚೇತಃ । ತ್ಯಕ್ತ್ವಾನ್ಯಸ್ಮಿನ್ಸುರಪತಿಸುಖೇಚಕ್ರಿಸಾಮ್ರಾಜ್ಯೇಚತ್ರ

[53]ಷ್ಣಾಂತತ್ತುಚ್ಛಾತ್ತ್ರೈಳೋಕ್ಯರಾಲವಮಪಿಮಧೀಲೋಚನ್ನೈಲೋಕ್ಯಕೃತ್ತ್ಯೈಃ ॥ ಅಜ್ಞಾನನ್ನಾತ್ಮಾನಂಸಕಳವಿಷ

[54]ಯಜ್ಞಾನವಪುಷಂಸದಾಶಾನ್ತಂಸ್ವಾನ್ತಃಕರಣಮುಖತತ್ತ್ವಾಭನತಯಾ । ಬಹೀರಾಗದ್ವೇಷೈಃಕ

[55]ಲುಷಿತಮನಾಃಕೋಽಪಿಯತತಾಂಕಥಂಜ್ಞಾನನ್ನೇನಂಕ್ಷಣಮಪಿತತೋಽನ್ಯತ್ರಯಾತತೇ ॥

(ಪಶ್ಚಿಮ ಮುಖ.)

[1]ಚತುರ್ಣ್ಣ ॥ ಯಸ್ಯಶಿಷ್ಯೋಯೋಕವಿತಾಕಾನ್ತವಾದಿಕೋಳಾಹಳಾಪ

[2]ರನಾಮಧೇಯಯೋಃಶಾನ್ತಿನಾಥಪದ್ಮನಾಭಪಣ್ಡಿತಯೋರಪಿಪಾಣ್ಡಿ

[3]ತ್ಯಗುಣೋಪವರ್ಣ್ಣನಮಿದಮಸಂಪೂರ್ಣ್ಣಕಂ ॥ ತ್ವಾಮಾಸಾದ್ಯಮಹಾಧಿಯಂ

[4]ಪರಿಗತಾಯಾವಿಶ್ವವಿದ್ಯಾಜ್ಞನೈರ್ಯೇಷ್ಟಾರಾಧ್ಯಗುಣಾಚಿರೇಣಸರಸಾವೈ

[5]ದಗ್ಧ್ಯಸಂಪದ್ಗಿರಾ । ಕೃತ್ವಾಸ್ವಾನ್ತನಿರನ್ತರೋದಿತಯಶಃಶ್ರೀಕಾನ್ತಕಾ

[6]ನ್ತೇನತಾಂವಕ್ತುಂಸಾಪಿಸರಸ್ವತೀಪ್ರಭವತಿಬ್ರೂಮಃಕಥಂತದ್ವಯಂ ॥

[7]ವ್ಯಾವೃತ್ತೇಭೂರಿಮದಸನ್ತತಿವಿಸ್ಮೃತೇರ್ಷ್ಯಾಪಾರುಷ್ಯಮಪ್ಯಪಹಸ್ತಕರುಣಾ

[8]ರುತಿಕಾನ್ತಿಶೀಕಂ । ಧಾವನ್ತಿಹನ್ತಪರವಾದಿಗಜಾಸ್ತ್ರಸನ್ತಃಶ್ರೀಪದ್ಮನಾ

[9]ಭಬುಧಗನ್ಧಗಜಸ್ಯಗನ್ಧಾತ್ ॥ ದೀಕ್ಷಾಶಿಕ್ಷಾಚಯತೋಯತೀ

[10]ನಾಂಜೈನಂತಪಸ್ತಾಮಹಾನ್ದಾನಾತ್ । ಕುಮಾರಸೇನೋವತು

[11]ಯಚ್ಚರಿತ್ರಂಶ್ರೇಯಃಪಥೋದಾಹರಣಂಪವಿತ್ರಂ ॥ ಜಗದ್ಗುರ

[12]ಮಹಾಸ್ಮರಸ್ಮರಮದಾನ್ಧಗನ್ಧದ್ವಿಪದ್ವಿಧಾಕರಣಕೇಸರೀಚರಣಭೂಷ್ಯ

[13]ಭೂಜನ್ಮಭಿಃ । ದ್ವಿಷದ್ಗುಣವಶೂನ್ಯಪಶ್ಚರಣಚಣ್ಡಧಾಮೋ

[14]ದಯೋದಯೋತ್ಪಮಪಮಲ್ಲಿಷೇಣಮಲಧಾರಿದೇವೋಗುರುಃ ॥ ವನ್ದೇತಂಮಲ

[15]ಧಾರಿಣಂಮುನಿಪತಿಂಮೋಹದ್ವಿಪದ್ವ್ಯಾಹತಿವ್ಯಾಪಾರವ್ಯವಸಾಯ

[16]ಸಾದರಕೃಪದಿಂಗತ್ವಂಯಮೋರುಶ್ರಿಯಂ । ಯತ್ಪಾದೋಪಚಯಾ

[17]ಭವನ್ಮಲಮಪಿಪ್ರವ್ಯಕ್ತಭಕ್ತಿಕ್ರಮಾನಮ್ರಾಕಮ್ರಮನೋಮಿಳನ್ಮ

[18]ಳಮಪಿಪ್ರಕ್ಷಾಳನೈಕಕ್ಷಮಂ ॥ ಅಜ್ಞಾನಾಕ್ಷತಿಮಿರಕ್ಷಟಾಜಟಿಲಜನ್ಮಾಚೇ

[19]ಷ್ಣಾರ್ಕಶುದೀಧಿತಿನಿಕುಳಾಂಜನಾಂಪ್ರಭುಶಪಾದಪ್ರಭಾವತ್ಪಿಷಾಂ । ಪದಂ

[20]ಪದಪಯೋರುಹಭ್ರಮಿತಭವ್ಯಭೃಂಗಾವಲಿಮ್ಮಾರ್ಗ್ಗಮೋಲ್ಲಸತುಮ

[21]ಲ್ಲಿಷೇಣಮುನಿರಾಜ್ಞಾನೋಽಸ್ತುಮೇ ॥ ಸ್ವೈರ್ಮ್ಮಾರ್ಗ್ಗಲ್ಯಾಯುಮಾನವಿಳಾಂಗಿ

[22]ಮಖಿಳತ್ರೈಲೋಕ್ಯರಾಜ್ಯಶ್ರಿಯೋಸ್ಯೈಷ್ಕ್ಯಂಚಸ್ಯಪತಂಚ್ಛತಾಪ
[23]ಶೃತಯೋನ್ಯಜ್ಜಾದ್ಧತಾಶನ್ತಪಃ । ಯಸ್ಯಾನ್ಯಾಗುಣರತ್ನರೋಹಣ
[24]ಣಗಿರಿಶ್ರೀಮಲ್ಲಿಷೇಣೋಗುರುರ್ವ್ವನ್ದ್ಯೋಯೋನವಿಚಿತ್ರಚಾರುಚರಿ
[25]ತ್ರೈರ್ದ್ಧಾತ್ರೀಪವಿತ್ರೀಕೃತಾ ॥ ಯಸ್ಮಿನ್ನಪ್ರತಿಮಾಕ್ಷಮಾಭಿರಮ
[26]ತೇಯಸ್ಮಿನ್ದಯಾಸಿದ್ಧ್ಯಯಾಕ್ಷೀಣೋಯತ್ರಸಮುತ್ಯಧೀಃಪ್ರಣಯಿನೀ
[27]ಯತ್ರಾಸ್ಪೃಹಾಸಸ್ಪೃಹಾ । ಕಾಮನ್ನಿರ್ಜ್ಜಿತಕಾಮುಕಸ್ಯಯಮ
[28]ಥೋಪ್ಯಗ್ರೇಸರೋಯೋಗಿನಾಮಾಸ್ವಾದ್ಯಾರ್ಯ್ಯಯಶಃಥನ್ನನಾಮುಚ
[29]ರಿತ್ರೈಃಶ್ರೀಮಲ್ಲಿಷೇಣೋಮುನಿಃ ॥ ಯಃಪೂಜ್ಯಃಪೃಥಿವೀತಳೇ
[30]ಯಮುನಿಶಂಸನ್ತಸ್ತುವನ್ತ್ಯಾದರಾತ್ಯೇನಾನಂಗದನುರ್ಜ್ಜಿತಂಮುನಿ
[31]ಜನಾಯಸ್ಮೈಸಮಸ್ತಂವ್ರತೇ । ಯಸ್ಮಾದಾಗಮನಿರ್ಣ್ಣಯೋಯಮ
[32]ಥವದ್ಯಸ್ಯಾಸ್ತಿ ಜೀವೇದಯಾ ಯಸ್ಮಿನ್ಶ್ರೀಮೋಧಾರಿಣಿಬು
[33]ತ್ರಿಪತಾಥಮ್ಮೋಸ್ತಿತಸ್ಮೈನಮಃ ॥ ಥವಳಸರಸತೀರ್ತ್ಥೇಸ್ಮೈಷಸ
[34]ಸ್ಯಾಸಥನ್ಯಾಂಪರಿಣತಿ ಮನುಶಿಷ್ಯಂನ್ನಿವಾನಿಷ್ಯಂಶಾತ್ಮಾ । ವ್ಯ
[35]ಸ್ಮೃಜತನಿಜಮಂಗಂಭಂಗಮಂಗೋದ್ಭವಸ್ಯಗ್ರಥಿತಮಿವಸಮೂ
[36]ಲಂಘಾವಯರ್ಭಾವನಾಭಿಃ ॥ ಚೋಣ್ಣ್ನ ॥ ತೇನಶ್ರೀಮದಜಿತಸೇ
[37]ನ ಪಣ್ಡಿತದೇವದಿವ್ಯಶ್ರೀಪಾದಕಮಳಮಧುಕರೀಭೂತಭಾ
[38]ವೇನ ಮಹಾನುಭಾವೇನಜೈನಾಗಮಪ್ರಸಿದ್ಧಸಲ್ಲೇಖನಾ ವಿ
[39]ಧಿವಿಸೃಜ್ಯಮಾನದೇಹೇನ ಸಮಾಧಿವಿಧಿವಿಲೋಕನೋಚಿತ
[40]ಕರಣಕುತೂಹಳವಿಳಿತಸಕಳಸಂಘಸನ್ತೋಷ ನಿಮಿತ್ತ
[41]ಮಾತ್ಮಾಂತಃಕರಣಪರಿಣತಿಪ್ರಕಾಶನಾಯನಿರವದ್ಯಂ
[42]ಪದ್ಯಮಿದಮಾಶುವಿರಚಿತಂ । ಆರಾಧ್ಯರತ್ನತ್ರಯಮಾ
[43]ಗಮೋಕ್ತಂವಿಧಾಯನಿಶ್ಯಲ್ಯಮಶೇಷಜನ್ತೋಃ । ಕ್ಷಮಾಂಚಕೃ
[44]ತ್ವಾಜಿನಪಾದಮೂಲೇದೇಹಂಪರಿತ್ಯಜ್ಯದಿವಂವಿಶಾಮಃ ॥
[45]ಶಾಕೇಶೂನ್ಯಶರಾಂಬರಾವನಿಮಿತೇಸಂವತ್ಸರೇ ಕೀಲಕೇಮಾಸೇ ಫಾ
[46]ಲ್ಗುನಿಕೇ ತ್ರಿತೀಯದಿವಸೇ ವಾರೇಸಿತೇಭಾಸ್ಕರೇ । ಸ್ವಾತೌಶ್ವೇತಸರೋವ
[47]ರೇಸುರಪುರಂಯಾತೋಯತೀನಾಂಪತಿರ್ಮ್ಮಧ್ಯಾಹ್ನೇದಿವಸತ್ರಯಾ
[48]ನಶನತಃ ಶ್ರೀಮಲ್ಲಿಷೇಣೋಮುನಿಃ ॥
[49]ಶ್ರೀಮನ್ಮಲಧಾರಿದೇವರಗುಡ್ಡಂಬಿರುದಲೇಖಕಮದನಮಹೇಶ್ವರಂ ಮಲ್ಲಿನಾ
[50]ಥಂಬರೆದಂ ಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂಗಂಗಾಚಾರಿಕಂಡರಿಸಿದಂ ॥

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ಪದ್ಮಾವತೀ ಬಸ್ತಿಯಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ
[2]ಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸ

[3]ನಂಜಿನಶಾಸನಂ ॥ ಭದ್ರಮಸ್ತು ಜಿನಶಾಸ

[4]ನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ ।

[5]ಅನ್ಯವಾದಿಮದಹಸ್ತಿಮಸ್ತಕಸ್ಫಾಟನಾಯ

[6]ಘಟನೇಪಟೀಯಸೇ ॥ ಶ್ಲೋಕ ॥ ಶ್ರೀಮತೋ

[7]ವರ್ದ್ಧಮಾನಸ್ಯವರ್ದ್ಧಮಾನಸ್ಯಶಾಸನೇ । ಶ್ರೀ

[8]ಕೊಂಡಕುನ್ದನಾಮಾಭೂನ್ಮೂಲಸಂಘಾಗ್ರ

[9]ಣೀರ್ಗ್ಗಣೀ ॥ ತಸ್ಯಾನ್ವಯೇಜನಿಖ್ಯಾತೇದೇಶಿಕೇ [ಭ್ಯದಿತೇ]

[10]ಗಣೇ । ಗುಣೀದೇವೇಂದ್ರಸೈದ್ಧಾನ್ತದೇವೋದೇವೇಂ

[11]ದ್ರವಂದಿತಃ ॥ ತಚ್ಛಿಷ್ಯರು ॥ ಜಯತಿಚತು

[12]ರ್ಮ್ಮುಖದೇವೋಯೋಗೀಶ್ವರಹೃದಯವನಜವ

[13]ನದಿನನಾಥಃ । ಮದನಮದಕುಂಭಿಕುಂಭಸ್ಥಳದ

[14]ಳನೋಲ್ಬಣಪಟುಷ್ಟನಿಷ್ಠುರಸಿಂಹಃ ॥ ಯೊನ್ಪೊ

[15]ನ್ದು ದಿಗ್ವಿಭಾಗದೊಳೊಂದೊಂದಷ್ಟೋಪವಾಸದಿಂಕಾ

[16]ಯೋತ್ಸರ್ಗ್ಗಂ ದಲೆನೆನೆಗಳ್ದು ತಿಂಗಳ್ ನಂದಡೆಪಾ

[17]ರಿಸಿಚತುರ್ಮ್ಮುಖಾಖ್ಯೆಯನಾಳ್ದರು ॥ ಅವ

[18]ರ್ಗಳಿಗೆಶಿಷ್ಯರಾದರ್ಪ್ಪವಿಮಳಗುಣರಮ

[19]ಳಕೀರ್ತ್ತಿಕಾನ್ತಾಪತಿಗಳ್ ಕವಿಗಮಕಿವಾದಿ

[20]ವಾಗ್ಮಿಪ್ರವರನುತಶ್ಚತುರ ಸೀತಿಸಂಖ್ಯೆಯನು

[21]ಳ್ಳರ್ ॥ ಅವರೊಳಗೆ ಗೋಪಣಂದಿಪ್ರವರಗುಣರ

[22]ದಿಷ್ಟಮುದ್ಗರಾಘಾತಯಶಕ್ಕರ್ವಿತಾಪಿತಾ

[23]ಮಹತ್ತರ್ಕ್ಕವರಿಷ್ಠರ್ವ್ವರ್ಕ್ಕಗಚ್ಛದೊಳ್ ಪೆಸರ್ವ್ವ

[24]ಡೆದರ್ ॥ ಜಯತಿಭುವಿಗೋಪನನ್ದೀಜಿನಮತ

[25]ಲಕದ ಮೃತಜಳಧಿತುಹಿನಕರಃ । ದೇಶೀಯ

[26]ಗಣಾಗ್ರಗಣ್ಯೋಭವ್ಯಾಂಬುಜಷಂಡಚಂಡಕ

[27]ರಃ ॥ ವೃತ್ತ ॥ ತುಂಗೆಯಕೋಭಿಲಾಮನಭಿಮಾನ

[28]ಸುವರ್ಣ್ಣಧರಾಧರಂತಪೋಮಂಗಳ ಲಕ್ಷ್ಮಿವಲ್ಲಭ

[29]ನಿಳಾತಳವಂದಿತಗೋಪನಂದಿಯಾವಂಗಮಸಾಧ್ಯ

[30]ಮಪ್ಪಪಳಕಾಲದೆನಿನ್ದ ಜಿನೇಂದ್ರಧರ್ಮ್ಮಮೆಂಗಂಗನೃ

[31]ಪಾಳರಂದಿನವಿಭೂತಿಯರೂಢಿಯನೆಯ್ದೆಮಾ

[32]ಡಿದಂ ॥ ಜಿನಪಾದಾಂಭೋಜಭೃಂಗಂಮದನಮದಹ

[33]ರಂಕರ್ಮ್ಮನಿರ್ಮ್ಮೂಳನಂ ವಾಗ್ವನಿತಾಚಿತ್ತಪ್ರಿಯಂಮಾ

[34]ದಿಕುಳಕುಧರವಜ್ರಾಯುಧಂ ಚಾರುವಿದ್ವಜ್ಜನಪಾ

[35]ಶ್ರಂಭವ್ಯಚಿನ್ತಾಮಣಿ ಸಕಳಕಳಾಕೋವಿದಂಕಾವ್ಯಕಂ

[36]ಜಾಸನ ನೆನ್ಪಾನಸ್ಥದಿಂದಂ ಪೊಗಳ್ ನೆಗಳ್ದಸೀಗೋಪಣನ್ದಿ

[37]ಪ್ರತೀಂದ್ರಂ ॥ ಮಲೆಯಜಶೋಚ್ಚ್ವಮುಷ್ಟುವಿರುಭೂತಿ

[38]ಕ್ಕ ಪೊಂಗಿಕಡಂಗಿಬಾಗಿಪಿತ್ತೊರ್ಗ್ಗಲತೊಲ ಬುದ್ಧಬೌದ್ಧ
[39]ತಲೆದೋಱದೆ ವೈಷ್ಣವಡಂಗಡಂಗುವಾಗ್ಬಲದಪೊಡ
[40]ರ್ಪ್ಪುವೇಱಗಡ ಚಾರ್ವ್ವಾಕಚಾರ್ವ್ವಾಕನಿಪ್ಪ್ರದರ್ಪ್ಪಮುಂಸಲಿ
[41]ಪನೆಗೆಱೆಪಣ್ಣಿ ಮುನಿಪುಂಗವನೆಂಬಮದಾನ್ಧಸಿನ್ಧುರಂ ॥

(೨ನೇ ಮುಖ.)

[1]ತಗೆಱಲಿಜೈಮಿನಿತಿಪ್ಪಿಕೊಣ್ಡು ಪರಿಯು
[2]ಲ್ಕೈಕೇಷಿಕಂಪೋಗದುಂಡಿಗೆಯೊತ್ತಲ್ಸುಗ
[3]ತಂಕಡಂಗಿಬಳಗೋಱಲ್ ಕಕ್ಷಪಾದಂಬಿಡ
[4]ಲ್ಪುಗೆಲೋಕಾಯತನೆಯ್ದೆ ಶಾಂಖ್ಯನಡಸಲ್
[5]ಕವ್ಮ್ರವ್ಮ್ರಷಟ್ತರ್ಕ್ಕ ವೀಧಿಗಳೊಳ್ತೊಳ್ದುತುಗೊಱಪಣ
[6]ನ್ದಿ ರಿಗಿಭಪೊಱದ್ಭಾಸಿಗಂಧದ್ವಿಪಂ ॥ ವಿಟಿನು
[7]ಡಿವನ್ಯವಾದಿಮುಖಮುದ್ರಿತನುದ್ಧತವಾ
[8]ದಿವಾಗ್ಬಳೋಱದ್ಭಟ ಜಯಕಾಳಪಂಡನಪಶಬ್ದ
[9]ಮದಾನ್ಧಕುವಾದಿ ದೈತ್ಯಧೂರ್ಜ್ಜಟಿಕುಟಿಳ ಪ್ರ
[10]ಮೋಯಮದವಾದಿಭಯಂಕರನೆನ್ದು ದಂಡುಳಂ
[11]ಸ್ಫುಟಪಟು ಘೋಷದಿಕ್ತಟಮನ್ನೈದಿತುವಾ
[12]ಕಪಟುಗೊಱಪಸಸ್ಟಿಯಾ ॥ ಪರಮತಪೋನಿ
[13]ಧಾನವಸುಧೈಕಕುಟುಂಬಜೈನಶಾಸನಾಂಬರ
[14]ಪರಿಪೂರ್ಣ್ಣಚಂದ್ರಸಕಳಾಗಮತತ್ವಪದಾರ್ತ್ಥ
[15]ಶಾಸ್ತ್ರವಿಸ್ತರ ವಚನಾಭಿರಾಮಗುಣರತ್ನ
[16]ವಿಭೂಷಣಗೊಱಪಣಂದಿನಿನ್ಕೊರಗಿನಿ ಸಪ್ಪಡಂ
[17]ದೊರೆಗಳಿಲೆ ಗೆ ಗಾಣಸಿಬಾತಳಾಗ್ರದೊಳ್ ॥ ಕನ್ದ ॥
[18]ಏನನೇನನೆಲಿವೇಳ್ವನಣ್ಣ ಸನ್ಮಾನದಾನಿಯಗು
[19]ಣವ್ರತಂಗಳಂ । ದಾನಶಕ್ತಿಯಭಿಮಾನಶಕ್ತಿವಿಜ್ಞಾ
[20]ನಶಕ್ತಿನೆಲೆಗೊಱಪಣ್ಣಿಯು ॥ ಅವರಸಧರ್ಮ್ಮ
[21]ರು ॥ ಶ್ರೀಧಾರಾಧಿಪಭೋಜರಾಜಮುಕುಟಪ್ರೋ
[22]ತಾಶ್ಮರಶ್ಮಿಚ್ಛಟಾಚ್ಛಾಯಾಕುಂಕುಮಪಂಕಲಿಪ್ತಚ
[23]ರಣಾಂಭೋಜಾತಲಕ್ಷ್ಮೀಧವಃ । ನ್ಯಾಯಾಬ್ಜಾಕರಮಂ
[24]ಡನೇದಿನಮಣಿಶ್ಶಬ್ದಾಬ್ಜರೋಧೋಮಣಿಃಸ್ಥೇಯಾ
[25]ತ್ಪಣ್ಡಿತಪುಂಡರೀಕ ತರಣಿಃಶ್ರೀಮಾನ್ಪ್ರಭಾ
[26]ಚನ್ದ್ರಮಾಃ ॥ ಶ್ರೀಚತುರ್ಮ್ಮುಖದೇವಾನಾಂಶಿ
[27]ಷ್ಯೋಧೃಷ್ಯಃ ಪ್ರವಾದಿಭಿಃ । ಪಂಡಿತಶ್ರೀಪ್ರಭಾ
[28]ಚನ್ದ್ರೋರುದ್ರವಾದಿಗಜಾಂಕುಶಃ ॥ ಅವರಸ
[29]ಧರ್ಮ್ಮರು ॥ ಬೌದ್ಧೋರ್ವ್ವೀಧರಶಂಬಸ್ಯನೈಯಾಯಿ
[30]ಕಕಂಜಕಾಂಜವಿಧುಬಿಂಬಾಃ । ಶ್ರೀದಾಮನನ್ದಿವಿ

[31]ಬುಧಃಕ್ಷುದ್ರಮಹಾವಾದಿವಿಷ್ಣುಭಟ್ಟಘರ
[32]ಟ್ಟಃ ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥ ಮಲಧಾರಿಮುನೀಂದ್ರೋಸೌ
[33]ಗುಣಚಂದ್ರಾಭಿಧಾನಕಃ । ಬಲಿಪುರೇಮಲ್ಲಿಕಾ
[34]ಮೋದಶಾನ್ತೀಶಚರಣಾರ್ಚ್ಚಕಃ ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥
[35]ಶ್ರೀಮಾಘನನ್ದಿಸಿದ್ಧಾನ್ತದೇವೋದೇವಗಿರಿಸ್ಥಿತಃ । ಸ್ಯಾ
[36]ದ್ವಾದಶುದ್ಧಸಿದ್ಧಾನ್ತವೇದೀವಾದಿಗಜಾಂಕುಶಃ ॥ ಸಿದ್ಧಾ
[37]ನ್ತಾಮೃತವಾರ್ದ್ಧಿವರ್ದ್ಧನವಿಧುಃಸಾಹಿತ್ಯವಿದ್ಯಾ
[38]ನಿಧಿಃಬೌದ್ಧಾದಿಪ್ರವಿತರ್ಕ್ಕಕರ್ಕ್ಕಶಮತಿಃಶಬ್ದಾ
[39]ಗಮೋಭಾರತೀ । ಸತ್ಯಾದ್ಯುತ್ತಮಧರ್ಮ್ಮಕ
[40]ರ್ಮ್ಮನಿಳಯಃಸದ್ವೃತ್ತಬೋಧೋದಯಃಸ್ಥೇಯಾ
[41]ದ್ವಿಶ್ರುತ ಮಾಘನನ್ದಿಮುನಿಪಃಶ್ರೀವಕ್ರ
[42]ಗಚ್ಛಾಧಿಪಃ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಜೈನೇಂದ್ರೇಪೂಜ್ಯ [ಪಾದಃ]
[43]ಸಕಳಸಮಯತರ್ಕ್ಕೇಚಭಟ್ಟಾಕಳಂಕಃಸಾಹಿತ್ಯೇಭಾ
[44]ರವಿಸ್ಸ್ವೈತ್ವೇವಿಗಮಕಮಹಾವಾದವಾಗ್ಮಿತ್ವರುಂದ್ರಃ ।
[45]ಗೀತೇವಾದ್ಯೇಚನೃತ್ತೇದಿಶಿವಿದಿಶಿಚಸಂವರ್ತ್ತಿಸತ್ಕೀರ್ತ್ತಿಮೂ
[46]ರ್ತ್ತಿಃಸ್ಥೇಯಾಚ್ಛ್ರೀಯೋಗಿವೃನ್ದಾರ್ಚ್ಚಿತಪದಜಲಜಂ
[47]ದ್ರೋವಿತಂದ್ರೋಮುನೀಂದ್ರಃ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥

(೩ನೇ ಮುಖ.)

[1]ವಂಕಾಪುರಮುನೀಂದ್ರೋಭೂದ್ದೇವೇಂದ್ರೋರುಂದ್ರ ಸದ್ಗು
[2]ಣಃ । ಸಿದ್ಧಾನ್ತಾದ್ಯಾಗಮಾರ್ತ್ಥಜ್ಞೋಸಜ್ಞಾನಾದಿಗುಣಾನ್ವಿತಃ ॥
[3]ಅವರಸಧರ್ಮ್ಮರು ॥ ವಾಸವಚಂದ್ರಮುನೀಂದ್ರೋರುಂದ್ರ
[4]ಸ್ಯಾದ್ವಾದತರ್ಕ್ಕಕರ್ಕ್ಕಶಧಿಷಣಃ । ಚಾಳುಕ್ಯಕಟಕಮಧ್ಯೇ
[5]ಬಾಳಸರಸ್ವತಿರಿತಿಪ್ರಸಿದ್ಧಿಂಪ್ರಾಪ್ತಃ ॥ ಇವರ್ಗ್ಗೆಸಹೋ
[6]ದರ ಸಧರ್ಮ್ಮರು ॥ ಶ್ರೀಮದ್ಯಶಃಕೀರ್ತ್ತಿವಿಶಾಲಕೀ
[7]ರ್ತ್ತಿಸ್ಸ್ಯಾದ್ವಾದತರ್ಕ್ಕಾಬ್ಜವಿರೋಧನಾರ್ಕ್ಕಃ । ಬೌದ್ಧಾದಿವಾ
[8]ದಿದ್ವಿಪಕುಮ್ಭಭೇದೀಶ್ರೀಸಿಂಹಲಾಧೀಶಕೃತಾರ್ಘ್ಯಪಾದ್ಯಃ ॥
[9]ಅವರಸಧರ್ಮ್ಮರು ॥ ಮುಷ್ಟಿತ್ರಯಪ್ರಮಿತಾಶನಾತು
[10]ಷ್ಟಃಶಿಷ್ಟಪ್ರಿಯಸ್ತ್ರಿಮುಷ್ಟಿಮುನೀಂದ್ರಃ । ದುಷ್ಟಪರವಾದಿ
[11]ಮಲ್ಲೋತ್ಕೃಷ್ಟಶ್ರೀಗೋಣನನ್ದಿಯತಿಪತಿಶಿಷ್ಯಃ ॥ ಅವರ
[12]ಸಧರ್ಮ್ಮರು ॥ ಮಲಧಾರಿಹೇಮಚಂದ್ರೋಗಣ್ಯವಿಮು
[13]ಕ್ತತ್ರಿಗೌಳಮುನಿನಾಥಃ । ಶ್ರೀಗೋಣನಂದಿಯತಿಪತಿ
[14]ಶಿಷ್ಯೋಭೂಚ್ಛುದ್ಧದರ್ಶನಜ್ಞಾನಾದ್ಯಃ ॥ ಕನ್ದ ॥ ಧಾರಿಣಿ
[15]ಯೊಳ್ಮಸನಿಜ ಸಂಘಾರಿಗಳೆನಿಸಿದಮಲುಗ್ರಪಾ
[16]ಪಳಿಯುಗಂ ಸೂರಿಗಳನವಮಗುಣನಿಧಾನರ್ಗಳಂಗಾ

[17]ಳದೇವಮಲಧಾರಿಗಳಂ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಶ್ರೀಮೂ
[18]ಲಸಂಘೀಗತದೋಷಮೋಘೋದೇಶೀಗಣೇಸಚ್ಚರಿತಾದಿಸದ್ಗುಣೇ ।
[19]ಭಾರತ್ಯುತುಚ್ಛ್ರೀವರವಕ್ರಗಚ್ಛೇಜಾತಸ್ಸುಭಾವಶ್ಶುಭಕೀರ್ತ್ತಿ
[20]ದೇವಃ ॥ ಅಜಿರಗೆಕೀರ್ತ್ತಿನರ್ತ್ತಕಿ ಗಾಜಿರಭೂಗೋಳವಾಗೆಶು
[21]ಭಕೀರ್ತ್ತಿಬುಧಂ ರಾಜಾವಳಿಪೂಜಿತನೆಂರಾಜಿಸಿದನೊವಕ್ರಗ
[22]ಚ್ಛದೇಶಿಯಗಣದೊಳ್ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಶ್ರೀಮಾಘನನ್ದಿ
[23]ಸಿದ್ಧಾನ್ತಾಮೃತನಿಧಿಜಾತಮೋಘಜನ್ಪ್ರಸ್ಯ । ಶ್ರೀಸೋಮರಸ್ಯಭು
[24]ವನಖ್ಯಾತಾಭಯಚಂದ್ರಿಕಾಸುತಾಜಾತಾ ॥ ಅವರಸಧ
[25]ರ್ಮ್ಮರು ॥ ಕಲ್ಯಾಣಕೀರ್ತ್ತಿನಾಮಾಭೂದ್ಭವ್ಯಕಲ್ಯಾಣಕಾ
[26]ರಕಃ । ಶಾಕಿನ್ಯಾದಿಗ್ರಹಾಣಾಂಚನಿರ್ಘಾಟನಧುರಂಧರಃ ॥
[27]ಅವರಸಧರ್ಮ್ಮರು ॥ ಸಿದ್ಧಾನ್ತಾಮೃತವಾರ್ದ್ಧಿಸೂತಸುವ
[28]ಚೋ ಲಕ್ಷ್ಮೀಲಲಾಟೇಕ್ಷಣಃಶಬ್ದವ್ಯಾಕೃತಿನಾಯಿ
[29]ಕಾಂಬುಜಾಕರೋರಾನನ್ದಚಂದ್ರೋದಯಃ । ಸಾಹಿತ್ಯಪ್ರ
[30]ಮದಾಕಟಾಕ್ಷವಿಶಿಖವ್ಯಾಪಾರದೀಕ್ಷಾಗುರುಃಸ್ಥೇ
[31]ಯಾದ್ವಿಶ್ರುತಬಾಲಚಂದ್ರಮುನಿಪಃಶ್ರೀವಕ್ರಗಚ್ಛಾ
[32]ಧಿಪಃ ॥ ಶ್ರೀಮೂಲಸಂಘೈಕಮಳಾಕರರಾಜಹಂ
[33]ಸೋದೇಶೀಯಸದ್ಗಣಗುಣಪ್ರವರಾವತಂಸಃ । ಜೀಯಾಜ್ಜಿನಾ
[34]ಗಮಸುಧಾರ್ಣ್ಣವಪೂರ್ಣ್ಣಚಂದ್ರಃಶ್ರೀವಕ್ರಗಚ್ಛತಿ
[35]ಳಕೋಮುನಿಬಾಳಚಂದ್ರಃ ॥ ಸಿದ್ಧಾನ್ತಾಧ್ಯಖಿಳಾಗ
[36]ಮಾರ್ತ್ಥನಿಪುಣವ್ಯಾಖ್ಯಾನಸಂಶುದ್ಧಿಯಿಂಶುದ್ಧಾಧ್ಯಾ
[37]ತ್ಮಕತತ್ವನಿರ್ನ್ನಯವಚೋವಿನ್ಯಾಸದಿಂಪ್ರಾಣಿಸಂಬದ್ಧ
[38]ವ್ಯಾಕರಣಾರ್ತ್ಥಶಾಸ್ತ್ರಭರತಾಳಂಕಾರಸಾಹಿತ್ಯ
[39]ದಿಂ ರಾದ್ಧಾಂತೋತ್ತಮಬಾಳಚಂದ್ರಮುನಿಯಂತಾಖ್ಯಾ
[40]ತರಂಲೋಕದೊಳ್ ॥ ವಿಶ್ವಾಶಾಭರಿತಸ್ವಕೀರ್ತಿಳಕರ
[41]ಪ್ರಭ್ರಾಜಿತಸ್ವಾಗರಪ್ರೋದ್ಭೂತಸ್ಸಕಳಾನತಃ
[42]ಕುವಳಯಾನನ್ದಸ್ಸತಾಮೀಶ್ವರಃ । ಕಾಮಧ್ವಂಸನಭೂ
[43]ಷಿತಃಕ್ಷಿತಿತಳೇಜಾತೋಯಥಾರ್ತ್ಥ್ಯಯಸ್ಸೋಯಂ
[44]ವಿಶ್ರುತಬಾಳಚಂದ್ರಮುನಿಪಃಸಿದ್ಧಾನ್ತಚಕ್ರಾ
[45]ಧಿಪಃ ॥

(೪ನೇ ಮುಖ.)

[1]ಶ್ರೀಮೂಲಸಂಘದದೇಶಿಯಗಣದವ
[2]ಕ್ರಗಚ್ಛದಕೊಣ್ಡಕುಂದಾನ್ವಯದಪರಿಯಳಿ
[3]ಯುಮದ್ದದೇವರಬಳಿಯ ॥ ದೇವೇಂದ್ರಸಿದ್ಧಾನ್ತದೇ
[4]ವರು । ಅವರಶಿಷ್ಯರುವೃಷಭನಂದ್ಯಾ

15 ಯಿಸಿದನಧಟನೆಱೆಯಂಗನೃಪಂ ॥ ವೃತ್ತ ॥ ಅನುಪಮಕೀರ್ತ್ತಿಮೂಱನೆಯಮಾರುತಿನಾಲ್ಕನೆಯುಗ್ರವಹ್ನಿಯಯ್ದನೆಯಸಮು

16 ದ್ರವಾಱನೆಯಪೂಗಣೆಯೇೞನೆಯುರ್ಬ್ಬರೇಷನೆಂಟನೆಯಕುಳಾದ್ರಿಯೊಂಭತನೆಯುದ್ಧಸಮೇತಹಸ್ತಿಪತ್ತನೆಯನಿಧಾ

17 ನಮೂರ್ತ್ತಿಯೆನಿಪೊಲ್ಪವರೆಱೆಯಂಗದೇವನಂ ॥ ಅರಿಪುರದೊಳ್‌ದಗದ್ಧಗಿಲಧಂಧಗಿಲೆಂಬುದರಾತಿಭೂಮಿಪಾಳರ ಶಿರದೊಳ್‌ಗರಿಲ್‌ಗರಿ

18 ಗಱಿಗರಿಲೆಂಬುದುವೈರಿಭೂತಳೇಶರಕರುಳೊಳ್‌ಚಿಮಿಲ್‌ಚಿಮಿಚಿಮೀಚಿಮಿಲೆಂಬುದುಕೋಪವಹ್ನಿದುರ್ದ್ಧರತರಮೆಂದೊಡೆಳ್ದು ಬದೆಕಾದು

19 ಪೆಱರೆಱೆಯಂಗದೇವನಂ ॥ ಕಂ ॥ ಆನೆಗಳ್ದೆಱೆಗನೃಪಾಳನಸೂನುಬೃಹದ್ವೈರಿಮರ್ದ್ದನಂ ಸಕಳಧರಿತ್ರೀನಾಥನಶ್ರೀಜನತಾಭಾನುಸುತಂ

20 ಜಿಷ್ಣುವಿಷ್ಣುವರ್ದ್ಧನನೆಸೆದಂ ॥ ಉದಯಂಗೆಯ್ದುಲೊಡನೊದನಂತುದಿತೋದಿತಮಾಗೆಸಕಳರಾಜ್ಯಾಭ್ಯುದಯಂಮದವದರಾತಿನೃಪಾಳಕಪ

21 ದವಿದಳನನನುಮವಿಷ್ಣುವರ್ದ್ಧನಭೂಪಂ ॥ ವೃತ್ತ ॥ ಕೆಲರಂಕಿತ್ತಿಕ್ಕಿ ಬೇರಂಬಿದುರ್ದ್ದಕೆಲರನತ್ಯುಗ್ರಸಂಗ್ರಾಮದೊಳ್‌ಬಾಳ್ದಲೆಗೊಂಡಾಕ್ಷೇಪ

22 ದಿಂದಂ ಕೆಲರತಲೆಗಳಂಮೆಟ್ಟಿಮಿನ್ದುಗ್ರಕೋಪಂ ಮಱೆವತ್ತ್ಯುಮ್ವೃತ್ತರಂ ತೊತ್ತಳದುೞಿದುನಿಜಪ್ರಾಜ್ಯಸಾಂಮ್ರಾಜ್ಯಮಂತೋಳ್ವಲದಿಂನಿ

23 ಷ್ಕಂಟಕಂಮಾಡಿದನಧಿಕಬಳಂ ವಿಷ್ಣುಜಿಷ್ಣುಪ್ರತಾಪಂ ॥ ದುರ್ಬ್ಬಾರಾರಿಧರಾಧರೇಂದ್ರಕುಳಿಶಂ ಶ್ರೀವಿಷ್ಣುಭೂಪಾಳನಾದ್ದೇರ್ಬ್ಬರ್ದ್ದಿಲ್ಪಸೆದೋಡಿಪೊ

24 ಗಿಪಯವಿಂದಾಬಂದನೀಬಂದನೆಂದುರ್ಬ್ಬೀಪಾಳರಕಣ್ಗೆ ಲೋಕಮನಿತುಂ ತದ್ರೂಪಮಾಗಿರ್ಪ್ಪನಂ ಸರ್ಬ್ಬಂವಿಷ್ಣುಮಯಂಜಗತ್ತೆನಿಪಿದೇಂಪ್ರ

25 ತ್ಯಕ್ಷಮಾಗಿರ್ದ್ದುದೋ ॥ ವಚನ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕು

26 ಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಮಲಪರೊಳ್ಗಂಡಾದ್ಯನೇಕನಾಮಾವಳೀ ಸಮಾಳಂಕೃತನುಂ । ಮತ್ತಂಚಕ್ರಗೊಟ್ಟತಳಕಾಡು

27 ನೀಲಗಿರಿಕೊಂಗುನಂಗಲಿಕೋಳಾಲಂತೆರೆಯೂರುಕೊಯತೂರುಕೊಂಗಳಿಯುಚ್ಚಂಗಿತಲೆಯೂರುಪೊಂಬುರ್ಚ್ಚವನ್ನಾಸುರಚೌಕಬಳ್ಳು

28 ವಟ್ಟಣಯೆಂದಿವುಮೊದಲಾಗನೇಕದುರ್ಗ್ಗತ್ರಯಂಗಳನಶ್ರಮದಿಂಕೊಂಡುಚಂಡಪ್ರತಾಪದಿಂಗಂಗವಾಡಿತೊಂಭತ್ತಱುಸಾಸಿರಮುಮಂನಡಿಗೆ

29 ಸಾಧ್ಯಂಮಾಡಿಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರ್ದ್ದ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡುಕೊಂಡಭುಜಬಳವೀರಗಂಗವಿ

30 ಷ್ಣುವರ್ದ್ಧನಪೊಯ್ಸಳದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲ್ಲುತ್ತಮಿರೆ ॥ ಕಂ ॥ ಆನ

31 ಗಳ್ದವಿಷ್ಣುನೃಪನಮನೋನಯನಪ್ರಿಯೆ ಚಳಾಳನೀಳಾಳಕಿ ಚಂದ್ರಾನನೆಕಾಮನರತಿಯುಲುಹಾನೆನಿತೊಣೆಸದಿಸದಾನೆಶಾಂತಲದೇವೀ ॥ ವೃ ॥

32 ಅಗ್ಗದಮಾರಸಿಂಗನಮನೋನಯನಪ್ರಿಯೆಮಾಚಿಕಬ್ಬೆಯಂ ತಗ್ಗದಕೀರ್ತ್ತಿವೆತ್ತ ಸೆಪರಗ್ರತನೂಭವೆವಿಷ್ಣುವರ್ದ್ಧನಂಗಗ್ಗದಚಿತ್ತವಲ್ಲಭೆಸೆವ

33 ಲ್ಕೆವಿವರ್ಣ್ಣಿಪರಾರೊಲಕ್ಷ್ಮಿಗಂತಗ್ಗಳಮಪ್ಪಮಾತನಪ ಶಾಂತಲದೇವಿಯಪುಣ್ಯವೃದ್ಧಿಯಂ ॥ ಧುರದೊಳ್‌ವಿಷ್ಣುನೃಪಾಳಕಂಗೆವಿಜಯಶ್ರೀ

34 ವಕ್ಷದೊಳ್‌ಸಂತತಂ ಪರಮಾನಂದದಿನೋತುನಿಲ್ವವಿಭುಳ ಶ್ರೀತೇಜದುದ್ದಾಮಿಯಂಪರದಿಗ್ಭಿತ್ತಿಯ ನೆಯ್ದಿಸಲ್ಕೆ ಜಿಪಕೀರ್ತ್ತಿಶ್ರೀಯೆನುತ್ತಿರ್ಪ್ಪ

35 ಧರೆಯೊಳ್‌ಶಾಂತಲದೇವಿಯಂನೆಱೆಬಂಣ್ಣಿಪ್ಪಾತನೇವಣ್ಣಿಪಂ ॥ ಕಂ ॥ ಶಾಂತಲದೇವಿಯಗುಣಮಂಶಾಂತಲದೇವಿಯಸಮಸ್ತದಾನೋನ್ನ

36 ತಿಯುಂ । ಶಾಂತಲದೇವಿಯಶೀಳಮುಚಿತ್ರಂಭುವನಕ್ಕೆ ದಾನಚಿಂತಾಮಣಿಯಂ ॥ ವ ॥ ಸ್ವಸ್ತ್ಯನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸತಸಹಸ್ರ

37 ಫಳಭೋಗಭಾಗಿನಿದ್ವಿತೀಯಲಕ್ಷ್ಮೀಸಮಾನೆಯುಂ । ಸಕಳಕಳಾಗಮಾನೂನೆಯುಂ । ಅಭಿನವರುಕ್ಮಿಣೀದೇವಿಯುಂ । ಪತಿಹಿತಸತ್ಯಭಾ

38 ಮೆಯುಂ । ವಿವೇಕೈಕಬೃಹಸ್ಪತಿಯುಂ । ಪ್ರತ್ಯುತ್ಪನ್ನವಾಚಸ್ಪತಿಯುಂ । ಮುನಿಜನವಿನೇಯಜನವಿನೀತೆಯುಂ । ಪತಿವ್ರತಾಪ್ರಭಾ

39 ವಪ್ರಸಿದ್ಧಸೀತೆಯುಂ । ಸಕಳವಂದಿಜನಚಿಂತಾಮಣಿಯುಂ । ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಯುಂ । ಉದ್ವೃತ್ತಸವತಿಗಂಧವಾರಣೆಯುಂ । ಚ

40 ತುಸ್ಸಮಯಸಮುದ್ಧರಕರಣಕಾರಣೆಯುಂ । ಮನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ । ನಿಜಕುಳಾಭ್ಯುದಯದೀಪಿಕೆಯುಂ । ಗೀತವಾ

41 ದ್ಯನೃತ್ಯಸೂತ್ರಧಾರೆಯುಂ । ಜಿನಸಮಯಸಮುದಿತಪ್ರಾಕಾರೆಯುಂ । ಆಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದೆಯುಮಪ್ಪವಿ

42 ಷ್ಣುವರ್ದ್ಧನಪೊಯ್ಸಳದೇವರಪಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿಶಾಂತಲದೇವಿಸಕವರ್ಷಸಾಸಿರ ೪೦ ಯ್ದನೆಯ ಶೋಭಕೃತುಸಂವತ್ಸರ

43 ದಚೈತ್ರಸುದ್ಧಪಾಡಿವಬೃಹಸ್ಪತಿವಾರದಂದು ಶ್ರೀಬೆಳ್ಗೊಳದತೀರ್ತ್ಥದೊಳಗಸವತಿಗಂಧವಾರಣಜಿನಾಲಯಮುಮಂಮಾಡಿಸಿದೇವತಾಪೂ

44 ಜೆಗ್ಯೆರಿಷಿಸಮುದಾಯಕ್ಕಾಹಾರದ ನಕ್ಕಕಲ್ಲಣಿನಾಡಮೊಟ್ಟೆನವಿಲೆಯಂತಮ್ಮಗುರುಗಳ್‌ಶ್ರೀಮೂಲಸಂಘದದೇಸಿಯಗಣದಪುಸ್ತಕ

45 ಗಚ್ಛದ ಶ್ರೀಮನ್ಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯದೇವರ ಶಿಷ್ಯರು ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರ್ಗ್ಗೆ ಪಾದಪ್ರಕ್ಷಾಳನಂ ಮಾಡಿಸರ್ಬ್ಬಬಾಧಾಪರಿಹಾರವಾಗಿಬಿಟ್ಟ

46 ದತ್ತಿ ॥ ವೃ ॥ ಪ್ರಿಯದಿಂತಿವನೆಯ್ದೆಕಾವಪುರುಷರ್ಗ್ಗಾಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆಯಿದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರೋ

47 ರ್ವ್ವಿಯೊಳ್‌ಬಾಣರಾಸಿಯೊಳೇೞ್ಕೋಟಿಮುನೀಂದ್ರರಂಕಪಿಲೆಯಂವೇದಾಢ್ಯರಂಕೊಂದಪೊಂದಯಸಂಸಾರ್ಗ್ಗಮಿದೆಂದುಸಾಱುತಿರ್ದಪ್ಪುದೀಶಿಳಾಕ್ಷರಂ

48 ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

49 ಎಳಸನಕಟ್ಟಿವಕೆಱೆಯಾಗಿಕಟ್ಟಿಸಿಸವತಿಗಂಧಹಸ್ತಿಬಸದಿಗಸರುನಿಗೆದೇವಿಯರುಜಿನಾಲಯಕ್ಕೆ ಬಿಟ್ಟರು ॥

50 ಶ್ರೀಮತುಪಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿಶಾಂತಲದೇವಿಯರುತಾವುಮಾಡಿಸಿದಸವತಿಗಂಧವಾರಣದಬಸದಿಗೆಶ್ರೀ

51 ಮತ್‌ವಿಷ್ಣುವರ್ದ್ಧನಪೊಯ್ಸಳದೇವರಪೇಱಿಕೊಂಡುಗಂಗಸಮುದ್ರದಕೆಳಗಣನಡುಬಯಲಯ್ವತ್ತುಕೊಳಗಗದ್ದೆ

52 ತೋಟವಂಶ್ರೀಮತ್‌ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟದತ್ತಿ । ಇದನಱಿದವಂಗಂಗೆಯ

53 ತಡಿಯೊಳೆಕಪಿಲೆನೆಂಟುಕೋಟಿಕಪಿಲೆಯಂಕೊಂದಮಹಾಪಾತಕಂ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ।

54 ಶ್ರೀಮತ್ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರುಮಹೇನ್ದ್ರಕೀರ್ತ್ತಿದೇವರು ಮುನ್ನೂಱುಹಡದಿಮೂಱುಕಂಚಿನಪೊಳವಳಿಗೆಯಶಾಂತಲದೇವಿಯಬಸದಿಗೆ

55 ಮಾಡಿಸಿ ಕೊಟ್ಟರು ಮಂಗಳಮಹಾ ॥ ಶ್ರೀ ಶ್ರೀ ॥

[32]ದೆಪತ್ತ್ರಿಣ್ಯವಳಯಂಬೆರಸದನ್ನಂ ಭೋಗ
[33]ಮಿಕ್ಕವಸಲ್ಲನಿಸ್ಥ್ರರಾಜಂ ॥ ಕಡುಕೃಗದುಳ್ದ
[34]ವೞಿಂಗದಪಡಂಗುಗಳ ಱಿಜಿಛಂಗಗಳ
[35]ಬೞ್ವಗಳಿದೇಂಕಡುಜಾಣನೆಬದಿಕಯ್ವರ
[36]ಮಡುದ್ದರ್ಪಳನೆಬಿದ್ದ ಮೆವರುನೋೞಾವ
[37]ಬಿದೆಗಂ ॥ ನೆಗೞ್ದ ಮಣ್ತ್ರಳವೂಳತ್ರಿಮಣ್ತ್ರ
[38]ಳಯುಮಕಮಣ್ತ್ರಳವೂಳ್ದಾೞನ್ವ್ರಮಾರ್ಗಂ ಬ
[39]ಗೆವಾದಬಿದಪ್ಪಸಪ್ವಾರ್ಸ್ತ್ರಿಭದ್ರಮುಖ್ಯವೞಿ
[40]ಚಕ್ರವ್ಯೂಹಂಬಲೆಗಳಪೊಗೞಿಸಲ್ತ
[41]ಕ್ಕಪೞಿವದುಷ್ಕರದೞಿಪಂಗಳನಾಶ್ರಮ
[42]ದಿನೆಱಿದ . . ಜಗದೊಳೞಿವಬೆಡಂಗಂ
[43] . . . . . . ನ್ತ್ರರಾಳಂ . . . .

(ಪಶ್ಚಿಮ ಮುಖ.)

[1]ಉದ್ದವೞಿಮೋೞಾವರೆಂಬುದೆಮ
[2]ಪ್ದರ್ಪಮುನ್ನೞ್ಕಡುಬನೆಳ್ಗಂಬಡು
[3]ವಿಧದಿಂದುಳ್ದ ವೞಿಮ । ಅದುಮ
[4]ರಿರುಂಬಳುಮೆನಲ್ಬಲಳ್ದವೆ
[5]ಜಗನೇೞಿವಬೆಡಂಗಂ ॥
[6]ಎೞಕಮಲ್ಲದೆಪೊಲ್ಲದಾಗೞ
[7]ಗಿಪೆರಕೋಣ್ಡ ಕೊಳ್ವತೆಜನಲ್ಲ
[8]ದನೆಱಿ ಯೆಬರಲೆತಕ್ಕಡಿ
[9]ಯಾಣ್ಮ ಬೀಸುವಲ್ಲಿಯೆಬಿಸ
[10]ಲೞಿಪಯಲ್ಲಪೞಿಯನಾ
[11]ಬೆಟ್ಟಮುರಿವಲ್ಲಿಕಡುಪಿನೊಳ್
[12]ಮುರಿದಂಯಿಲ್ಲಿಲ್ಲಿಯಬಿನ್ನಾ
[13]ಣಪನ್ನೆ ಱಿ ಯೆಕಲ್ಪದೆಬೀ
[14]ರರಪೀರನಂಗಿಡೆಗಳಾಭರಣ
[15]ವಂನೆಬಿಕಲ್ಲಾೞಿಸೂದನ . .
[16]ಕೂಸುವನ್ಯರೆಸ್ವವನ್ಯಗದ
[17]ಯೆನೆಗಟ್ಟರೆಕ್ಕಡಿಯೊಳ್
[18]ಪುತ್ತ್ರಸದಿಯುಕ್ಕೆಂಕದೆಯುಂ
[19]ಬಿಸಂಡೆಯುಬಿದಮೆೞಿ
[20]ಸುಮೆೞಿವಬೇಲೆಗಂಎೞಿ
[21]ಗಲೞಿಯದೆಮೆೞ್ಪುಕಮ್ಮರ್ಗಿತ್ತಂ
[22]ನೆಳ್ತ್ರಲನಾಮೞಿಯದೆತಪ್ಪಂಜ

15 ಇಱಿಯಲ್ಕಣ್ಮದೇಯಲಾಱರೆಬರ

16 ಪೋಗ್ದೇವರಾರಾಸುವಮಾನ್ತಿ ಱಿಯಲ್ಕಣ್ಮರದಾ

17 ವಗಣ್ಡ ಗುಣವಮಾದೌದಾರ್ಯ್ಯವೆನ್ದೆಳ್ಕದಾಸ್ತಿ

18 ಱಿವಣ್ಮೆಯಿರಿದೇವವೆಂಭುವೆಸದೊಪ್ಪಿಙ್ಧಿ

19 ಪ್ಪುವಾಬ್ಬರ್ಣ್ಣ ಸಲ್ಲೆ ಱಿವಬ್ಬರ್ಱದಟಾಗದುಪ್ಪ

20 ತಿಕೆಯಂ ಶ್ರೀರಾಜಮಾರ್ತ್ತಣ್ಡನಾ ॥ ಕಿಡದಜ

21 ಸಕ್ಕೆ ತಾನ್ಕೆಗಟ್ಟಿಯಾದಚಲಂನೆರದೆತ್ತಿಗರ್ತ್ತದಿಂ

22 ಕಾಡುವಚಲಂತೂವಳ್ಕದೀಯುಳಿಪ್ಪಾರ್ಚಲಂಪರವ

23 ಣ್ಣಾಳೆತೋದಂಬಳದಚಲಂತರಣ್ಣ ಪರೇಕಾವಚಲಂ

24 ಪರಸ್ತ್ರೈನ್ಯವುಂಬಬಂಗಿಡೆಕುಳದಟ್ಟಿಕೊಲ್ವಚಲ

25 ವಾಳ್ದದಲಂಚಲದಂಕಕಾಱನಾ ॥ ಧಿರುಬಿಱಪೇನ

26 ನಿಂಪೊಗೞುತಿಳ್ದಿ ಪುದೀವನೆಗೞ್ತ ಕಳ್ವಭೂ

27 ಮಿರುಹದಿನಗ್ಗಳನುಡಿಸುರಾಚಳಳಿನ್ದಚಳ

28 ಪರಾಕ್ರಮಖರಕರತೇಜದಿಂಬಿಸಿದುರಾವ

29 ಗಳನನ್ನಿಯಬೀರದನ್ದಮಿಾದೊರೆತನೆಬಣ್ಣಿಸ

30 ಲ್ಕೆ ಱಿರಾರಿವನಂಚಲದಂಕಕಾಱನಂ ॥ ದಿಗಾ

31 ಸುಗವಲ್ಲದುವಪನಲೆಙ್ದ ವೆನೆ

32 ನ್ನಿರಂತಕ್ಷ್ಮಾವಿಕ್ರಮಂಪ್ಯಗಪತಿಗ

33 ಜದಿಲೆಗದಸನ್ದಗಭೀರತವಾರ್ದ್ಧಿಗ

34 . .ರಿಲ್ಕಪ್ಪಿಜಗತ್ಪ್ರಸಿದ್ಧಗೆ . .

35 . . . . ಮಹೋನ್ನತಿ . . . .

36 . .ಲವೆಳವಾನಱಿಪ . . .

(ಪೂರ್ವ ಮುಖ)

1 ಮಸ್ಥಿತೆಲೋಕಕಲ್ಪತರುವೆಂ

2 ಬುದುವೈರಿನರೇನ್ದ್ರಕುಂಭೀ

3 ಕುಂಭಸ್ಥಳಪಾಟನಪ್ರವೀಣ

4 ಕೇಸರಿಯೆಂಬುದುಕಾಮಿನೀ

5 ಜನೋರಸ್ಥಳಹಾರವೆಂಬುದುಮ

6 ಹಾಕವಿಚಿತ್ತಸರೋರುಹಾಕರಾ

7 ವಸ್ಥಿತಹಂಸನೆಂಬುದುಸಮ

8 ಸ್ತಮಹೀಜನಮಿನ್ದ್ರರಾಜನಂ ॥

9 ಪ್ರಸಿಪುದಿತಳ್ಕ ಕೊಟ್ಟಿಱುಕೊಳ್ದ

10 ದೆಮನ್ತ್ರಿಣಿಮಸ್ಯನಾಥಿಗಾಳಿ

[11]ನ್ಯೈವುದೆಚಿತ್ತ ಜಯದುದೇಬಿ
[12]ನ್ನ ಣಪಹಾರುಪುನೆಯ್ದು ಕೂರ್ತ್ತು ಬಂ
[13]ಚಿಸುವುದೆಕಲ್ಪ ಕಲ್ಪಯೊನೆ
[14]ಮತ್ತ ಪರಂಪೆಸಗೊಣ್ತ ದೆನ್ತು ಪೊ
[15]ಲಿಸುವುದೊಪೇಕ್ಷಿವಿಚಾಗಡಿನರಾ
[16]ಜತನೂಜರೊಳ್ಸ್ದ್ರರಾಜನಂ ||
[17]ನಿಖಿಳವಿನಮನ್ನರೇಶ್ವರಮು
[18]ಖಾಜ್ಜನೇತ್ರೋತ್ಪಳಕಾಳಿಯಳ
[19]ಳೀಮುಖನಿಕರದಿನೆಸವುದು
[20]ಪದನಖಕಮಳಾಕರವಿಳಾಸ
[21]ಮಹಿತರಜವನ || ಮನ್ನಿಸಿಪಿ
[22]ರಿದೀಪಂತೊದಳಂಸ್ನುಡಿಯೆನ್ತೆ ದಳು
[23]ಮಾಣಸದಖಿನ್ದ ವಿದೇನುನ್ನತಿ
[24]ವಡೆದುದೋಹಾಗದನಸ್ನಿಯಬೀ
[25]ರದೆನೆಗತ್ತ್ರ್ಕಳದಗ್ಗಳಿಯಂ ||
[26]ಶರದಮೃತಕಿರಣರುಚಿಯಿಂ ಚ
[27]ರಾಚರವ್ಯಾಪ್ತಿಯಿಂಜಗಜ್ಜನನು
[28]ತಿಯಿಂಶರಿಮೆಸಿದಿದ್ದ ಪುದೆನೀ
[29]ಶ್ವರಮೂರ್ತ್ತಿಯಕೀರ್ತ್ತಿಕೀರ್ತ್ತಿನಾರಾಯ
[30]ಣನ || ನುಡಿವರರ್ಪಿರಮನೊನ್ದುಗ
[31]ಣ್ಯಸೆಡೆವರ್ಚಂಗಕ್ಕಿ ಪೊಯ್ಯಾಪ
[32]ರಿವೆಡೆಪಲ್ಗಚ್ಚು ವರಾವೆಸವೀ
[33]ಗಳಪನ್ದಿಪ್ಪರ್ಪ್ಪರಸ್ತ್ರೀಯರೊಳ್ಗ
[34]ಡಣಂನನ್ನಿಗಬೀರುವರನುಡಿ ತೊ
[35]ದಳದೊಸಕ್ಕು ಪಕ್ಕಾ ದೆದೆಂಬದಗ
[36]ಣ್ಡರಿಕಲಿಕಾಲದೊಳ್ಕಲಿಗಳೊ
[37]ಳ್ಗಣ್ಡಂಪೆರಂಗಣ್ತರೇ ||

58

ತೇರಿನ ಬಸ್ತಿಯ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ಕಂಭದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ)

. . . .

[1]ಸ್ವಲುಚ್ಛ್ಟಿಬದುನಿಜಾಧಿ
[2]ಪಂಚಸನಿಬದ್ಧರ್ಗನಂಕು
[3]ಬದಿಷ್ಮರ್ಕಳ್ಪ ಬಿಡ್ಡ ಖಾಪ

[4]ನನನ್ಯವಸ್ಥಿತನನೊರ್ವ್ವಸಕ

[5]ಳ್ಕ ವಯೋಳಗಳ್ತ್ರಂಪಱಿದು

[6]ದೆಯಿಲ್ಲದೊಳ್ಪ್ಪಲೆಯುತಿ

[7]ಷ್ಪರ್ಗ್ಗಮವಹಾವನಗನ್ಧಹಸ್ತಿ

[8]ಯಂ ॥ ಪರಬಳವೆಯ್ದಿ ಕೆ

[9]ಯ್ದು ವೆಡೆಯಾಡುವತಾಣ

[10]ದೊಳಲ್ಲಿಬೀರವಮ್ ಪರ

[11]ವಧುವಟ್ಸ್ಯೆಕಾತರದೆಯಾ

[12]ಡುವತಾಣದೊಳಲ್ಲಿನಾಚ

[13]ಮಂಪರಿಕಿಸಿಸನ್ದರಿಲ್ಲ

[14]ಪೆಱರೊಬ್ಬರುವೆನ್ನಲಿದ

[15]ಣ್ಮ್ರ ಸಾಹಸವಂಬರದೇಱಿವೆಳ

. . . .

(ದಕ್ಷಿಣ ಮುಖ.)

. . . .

[1]ಪ್ರಸಂಪರೋಗೆಗವಕ್ಕು ಮಾವಾವ

[2]ನಗನ್ಧಹಸ್ತಿಯಂ ॥ ಬಡನೆ

[3]ಯನಾಯಕರುಗಿದುತ್ತಗುವೆ

[4] . . . . ಮುಙ್ದನೆಕ್ಕದೊಳ್ದು ಸ್ಯಣ್ಣ

[5]ಡುವಿನ ಪಿಱ್ಗಿ ಸಸ್ತು ಸವಕಟ್ಟಿ

[6]ಱಿವಲ್ಲಿಗೆನೊಂಪಬೀರಮುಕ್ತ್ವ

[7]ಡಿಪಿಸಪಾಮುತ್ತ್ಯೋ ಱಿಗುಬ

[8]ಲ್ಪಿ ಪರಾತಿಯನೆನ್ನು ಪೊಟ್ವ

[9]ಱಿಸುಡಿವೇಱಿಗಣ್ಣರಂಸಗು

[10]ವುದೊಟ್ಟಿಜಿವಹಾವನಗನ್ಧ

[11]ಹಸ್ತಿಯಂ ॥ ಅಣುಗಿಗಳೆರಾ

[12]ಜಕೊಡಾಮಣಿಯೊಳ್ಗ ಡೆಮಲ್ಲ

[13]ನಿಜಗೆಲ್ಗ್ದ ಲೇಪಪಬಿನ್ನಣ

. . . .

(ಪಶ್ಚಿಮ ಮುಖ.)

. . . .

[1]ಱಲಾಗೆಕಣ್ಣು ಪಾಱುವಲ್ಲಿ

[2]ಪಿತ್ತರಿಸುವುದರಿಯಂಗರ

[3]ಯನೇಂ । ಪಿಸನೆಗೆಱ್ದು ಪಿಳ್ಳಗೆ

[4]ಲಿದಿನಸಾವಿರನೊಪ್ಪಚಣ್ಡ
[5]ಭುಜದಣ್ಡಂಮಾಡನಗನ್ಧಹ
[6]ಸ್ತಿಕವಿಜನವಿನುತಂಮೊನೆ
[7]ಮುಟ್ಟೆಗಣ್ಡನಾಜವಸಾಣ್ಡ ।
[8]ಪರೆಚಿತ್ರಭಾನುಸಂವತ್ಸ
[9]ರಮಧಿಕಾಷಾಢಬಹುಳ
[10]ಪಸಮಿದಿನದೊಳ್ಗುರುಚ
[11]ರಣಮೂಳದೊಳ್ಸುಭಪ
[12]ರಣಾಮದೆಪ್ಪೆನಿನ್ದ್ರ
[13]ಲೋಕಕ್ಕೋಗದಾ ॥

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ಶಾಸನದಬಸ್ತಿ ಆರಗಿನಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿ
[2]ನಶಾಸನಂ ॥ ಭದ್ರಮಸ್ತುಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ । ಅನ್ಯವಾದಿ
[3]ಮದಹಸ್ತಿಮಸ್ತಕಸ್ಫಾಟನಾಯಘಟನೇಪಟೀಯಸೇ ॥ ನಮೋವೀತರಾಗಾಯನಮಸ್ಸಿದ್ಧೇಭ್ಯಃ ॥
[4]ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕು
[5]ಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಮಲಪರೊಳ್ಗಂಡಪ್ರಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಲಂಕೃತರಪ್ಪಶ್ರೀ
[6]ಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡುಗೊಂಡಭುಜಬಳವೀರಗಂಗವಿಷ್ಣುವರ್ದ್ಧನಹೊಯ್ಸ
[7]ಳ ದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ ಸಲ್ಲುತ್ತಮಿರೆ
[8]ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವೃತ್ತ ॥ ಜನತಾಧಾರನುದಾರನನ್ಯವನಿತಾದೂರಂವಚಃಸುಂದರೋಘಸವೃತ್ತಸ್ತ
[9]ನಹಾರನುಗ್ರರಣಧೀರಂಮಾರನೇಂದಪ್ಪೈಜನಕಂತಾನೆನೆಮಾಕಣಪ್ಪ ವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮ್ಮ
[10]ಪ್ರಯುಕ್ತನಿಕಾಮಾತ್ತಚರಿತ್ರೆತಾಯೆನಲಿವೇನೋಚಂಮಸಾಧನ್ಯನೋ ॥ ಕಂದ ॥ ವಿತ್ರಸ್ತಮಳಂಬುಧಜ
[11]ನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಕಂಜಗದೊಳುಪಾತ್ರಂರಿಪುಕುಳಕಂವಘನಿತ್ರಂಕೌಣ್ಡಿನ್ಯಗೋತ್ರನಮಳಚರಿ
[12]ತ್ರಂ ॥ ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳುಮುನಿಜನಸಮೂಹಮುಂಬುಧಜನಮುಂಜಿನಪೂ
[13]ಜನೆಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂಸೊಭಿಸುಗುಂ ॥ ಉತ್ತಮಗುಣಾತ್ತಶಿವನಿತಾವೃತ್ತಿಯ
[14]ನೊಳಕೊಂಡುದೆಂದುಜಗಮೆಲ್ಲಂಕಯ್ಯೆತ್ತುವಿನನಮಳಗುಣಸಂಪತ್ತಿಗೆಜಗದೊಳಗೆಪೋಚಿಕಬ್ಬೆಯ
[15]ನೋನ್ತಳು ॥ ಅನ್ತೆನಿಸಿದೇಚಿರಾಜನಪೋಚಿಕಬ್ಬೆಯಪುತ್ರನಖಿಳತೀರ್ತ್ಥಕರಪರಮದೇವ ಪರಮಚರಿತಾ
[16]ಕರ್ಣ್ಣನೋದೀರ್ಣ್ಣವಿಪುಳಪುಳಕಪರಿಕಳಿತವಾರಬಾಣನುಂವಸಮಸಮರರಸರಸಿಕನ್ನಪರಿಪುನೃಪಕ
[17]ಳಾಮಾವಲೇಪಲೋಪಲೋಲ್ಪಕ್ರಪಾಣಿನುಂಮಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದನುಂಸಕಳಲೋಕ
[18]ಶೋಕಾಪನೋದನನುಂ ॥ ವೃತ್ತ ॥ ವಪ್ರಂವಜ್ರಭೃತೋಬಳಂಹಳಭೃತಶ್ಚಕ್ರಂತಥಾಚಕ್ರಿಣಶ್ಶಕ್ತಿಶ್ಶಕ್ತಿಧರಸ್ಯಗಾಂ
[19]ಡಿವಧನುರ್ಗ್ಗಾಂಡೀವಕೋದಂಡಿನಃ । ಯಸ್ತದ್ವದ್ವಿತನೋತಿವಿಷ್ಣುನೃಪತೇಸ್ಸಾಹಾಯ್ಯಕಂಕಥಂಮಾದೃಶೈರ್ಗ್ಗಂಗೋಗಾಂಗ
[20]ಪವಂಗರೆಂಚಿತಯಕೋದಾಸಿಸ್ಸವಹ್ನೋರ್ಭವೇತ್ ॥ ಇನ್ತೆನಿಪಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಂ
[21]ಚೋಳಕಥೆರಟ್ಟಗಂಗರಾಜಂಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲಪೆರ್ಮ್ಮಾಡಿದೇವನದಳಂಪನ್ನಿರ್ವ್ವರ್ಸ್ಸಾಮನ್ತ
[22]ರ್ವ್ವರನುಕಂಣೇಗಾಲಬೀಡಿನಲುಬಿಟ್ಟಿರೆ ॥ ಕಂದ ॥ ತೇಜಾರುವಮಂಪಾತುವಬಗೆಯಂತನಗಿರುಳಬ

[23]ವರಮೆನುತಸವೆಂಗೆಂಬುಗುವಕಳುಕಿಗರನಳಿಬಿಂಪುಗಿಸಿದುದುಭುಜಾಸಿಗಂಗದಂಡಾಧಿಪನ ॥ ವಚ ॥

[24]ಎಂಬಿನಮವಸ್ಕಂದಕೇಳಿಯಿಂದಮನಿಬರುಂಸಾಮನ್ತರುಮೆಂಭಂಗಿಸಿತದೀಯವಸ್ತುವಾಹನ ಸಮೂಹ

[25]ಮಂನಿಜಸ್ವಾಮಿಗೆತಂದುಕೊಟ್ಟುನಿಜಭುಜಾವಷ್ಟಂಭಕ್ಕೆ ಮೆಚ್ಚಿ ಮೆಚ್ಚಿ ದೆಂಪೇಡಿಕೊಳ್ಳೆಮೆನೆ ॥ ಕಂದ ॥ ಪರಮಪ್ರಸಾದ

[26]ಮಂಪಡೆದುರಾಜ್ಯಮಂಧನಮನೇನುಮಂಬೇಡದನಶ್ವರಮಾಗೆಬೇಡಿಕೊಣ್ಡಂಪರಮನನಿದನರ್ಹಚ್ಚರ್ಣಾಂಚಿತ

[27]ಚಿತ್ತಂ ॥ ಅನ್ತುಪೇಡಿಕೊಣ್ಡು ॥ ವೃತ್ತ ॥ ಪಸರಿಸೆಕೀರ್ತ್ತನಂಜನನಿಪೋಚಲದೇವಿಯುರತ್ತಿರ್ವಟ್ಟುಮಾಡಿಸಿದಜಿನಾ

[28]ಲಯಕ್ಕೆ ಮೊಸದಾತ್ಮಮನೋರಮೆಲಕ್ಷ್ಮದೇವಿಮಾಡಿಸಿದಜಿನಾಲಯಕ್ಕೆ ವಿಧುಪೂಜನಯೋಜಿತ

[29]ಮೆಂದುಕೊಟ್ಟುಸನ್ತೊಸಮನಜಸ್ರಮಾಂಪನೆನೆಗಂಗಚಮೂಪನಿದೇನುದಾತ್ತನೋ ॥ ಅಕ್ಕರ ॥ ಆದಿಯಾ

[30]ಗಿಪ್ಪರ್ಬ್ಬಾರ್ಹತಸಮಯಕ್ಕೆ ಮೂಲಸಂಘಕೊಂಡಕುಂದಾನ್ವಯಂಬಾದುವೆಡದಂಬಳಿಯಿಪುದಲ್ಲಿ

[31]ಯದೇಸಿಗಗಣದಪುಸ್ತಕಗಚ್ಛದಬೋಧವಿಭವದ ಕುಕ್ಕುಟಾಸನಮಲಧಾರಿದೇವರಶಿಷ್ಯರೆನಿಪ

[32]ದೆಂಪಿಂಗಾದಮೆಸೆದಿಪ್ಪರ್ಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಗಂಗಚಮೂಪತಿ ॥ ಗಂಗವಾಡಿಯಬಸದಿಗ

[33]ಳನಿತೊಳವನಿತಂಕಾನೆಯ್ದು ಪೊಸಯಿಸಿದಂ । ಗಂಗವಾಡಿಯುಗೊಮ್ಮಟದೇವರ್ಗ್ಗೆ ಸುತ್ತಾಲಯಮನೆಯ್ದೆ

[34]ಮಾಡಿಸಿದಂ । ಗಂಗವಾಡಿಯತಿಗುಳರಂಬೆಂಕೊಣ್ಡು ವೀರಗಂಗಂಗೆನಿಮಿರ್ಚ್ಚಿಕೊಟ್ಟಂ । ಗಂಗರಾಜನಾಮುನ್ನಿನ

[35]ಗಂಗರರಾಯಂಗಂನೂರ್ಮ್ಮಡಿಧನ್ಯನಲ್ತೆ ॥ ಎತ್ತಿದನೆಲ್ಲಿಗಲ್ಲಿನೆಲೆವೀಡನೆಮಾಡಿದನೆಲ್ಲಿಗಲ್ಲಿಕಣ್ಪತ್ತಿದು

[36]ದೆಲ್ಲಿಗಲ್ಲಿಮುನಮಾಪಡೆಯುಯ್ದುದುದೆಲ್ಲಿಗಲ್ಲಿಸಂಪತ್ತಿನಜೈನಗೇಹಮನೆಮಾಡಿಸದೇಶದೊ

[37]ಳಲ್ಲಿಗಲ್ಲಿಗೆತ್ತತ್ತಲುಮಾವಗಂಪಳೆಯುಮಾಳ್ಕೆನ್ತೊಳಾದುದುಗಂಗರಾಜನಿಂ ॥ ಜಿನಧರ್ಮ್ಮಾಗ್ರ

[38]ಣಿಯತ್ತಿಮಬ್ಬರಸಿಯುಂಲೋಕಂಗುಣಂಗೊಳ್ವದೇಕೆನೆಗೋದಾವರಿನಿಂದಕಾರಣದಿನೀಗಳು

[39]ಗಂಗದಂಡಾಧಿನಾಥನುಮಂಕಾವೇರಿಪೇರ್ಚ್ಚಿಸುತ್ತಿಪಿದುಂನೀರೊತ್ತಿಯುಂಮುಟ್ಟಿತಿಲ್ಲೆನೆಸಮ್ಯಕ್ತ್ವದಪೆಂಪನಿಂನೆಱೆಯೆಬಂ

[40]ಣಿಸ್ಪಂಣನೆವಂಣಿಪಂ ॥ ಇಂತೆನಿಪದಣ್ಡನಾಯಕಗಂಗರಾಜಂಸಕವರ್ಷಂ ೧೦೪೫ ನೆಯ ಹೇಮಲಂಬಿಸಂ

[41]ವತ್ಸರದ ಫಾಲ್ಗುಣಸುದ್ಧ ೫ ಸೋಮವಾರದಂದುತಂಮಗುರುಗಳುಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಕಾ

[42]ಲಂಕರ್ಚ್ಚಿಪರಮನಂಕೊಟ್ಟನ್ ॥ ದಂಡನಾಯಕಪಚಿರಾಜನುಂತನಗಭಿವೃದ್ಧಿಯಾಗೆಸಲಿಸಿದಂ । ಪರಮ

[43]ನಸೀಮಾಂತರಂಮೂಡಲುಸಲ್ಲ್ಯದಕಲ್ಲಹಳ್ಳಮೇಗಡಿ । ತೆಂಕಲುಕಡಿದಕುಂಮರಿಪೊಟಗಾಗಿ । ಪಡುವಲುಪ

[44]ಕ್ಕನೊಳಗೆಱೆಯಮಾವಿನಕೆಱೆಯಗದ್ದೆಯೊಳಗಾಗಿ । ಬಳಂಗೊಳಕ್ಕೆ ಹೋದಬಟ್ಟೆಗಡಿ । ಬಡಗಲುಮೋ

[45]ರ । ನೇಱಿಲಕೆಱೆಯಮೂಡಣಕೋಡಿಯಿಂ ತೆಂಕಣಕೊನಗೆಱೆಯುಪ್ಪುಗಟ್ಟಾದುದೆಲ್ಲಂ । ಆಹೊಸ

[46]ಗೆಱೆಯಬಡಗಣಕೋಡಿಯಿಂದ್ಧಂ ಮೂಡಹೋದನೀರುವಳ್ಳಿಯಿಂದಂ । ಆಯ್ಕನಕಟ್ಟದತಾಱವಳ್ಳದಿಂ

[47]ದಂ । ತೆಂಕಲಾದುದೆಲ್ಲವಿನಿತುಂ ಪರಮಂಗೆಸೀಮೆಯಾಗಿಬಿಟ್ಟದತ್ತಿ ॥ ಈಧರ್ಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿ

[48]ದರ್ಗ್ಗೆಮಹಾಪುಣ್ಯಮಕ್ಕುಂ ॥ ವೃತ್ತಂ ॥ ಪ್ರಿಯದಿಂದಿಂತಿದನೆಯ್ದೆಕಾವಪುರುಷರ್ಗ್ಗಾಯುಂಮಹಾಶ್ರೀ

[49]ಯುಮಕ್ಕೆ ಯಿದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರೋರ್ವ್ವಿಯೊಳ್ಬಾಣರಾಸಿಯೊಳೇಳ್ಕೋಟಿ

[50]ಮುನೀಂದ್ರರಂಕವಿಲೆಯುಂವೇದಾಢ್ಯರಂಕೊಂದುದೊಂದಯಸಂಸಾರ್ಗ್ಗಮಿದೆಂದುಸಾಱಿದಪುದೀಶೈಲಾಕ್ಷರಂಸ

[51]ನ್ತತಂ ॥ ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇದ್ವಸುಂಧರಾಂ ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂ

[52]ಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾದತ್ತರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ । ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿ

[53]ಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಂ ॥ ಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂವರ್ದ್ಧಮಾನಾಚಾರಿಖಂಡರಿಸಿದಂ ॥

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ಬಾಹುಬಲಿ ಬಸ್ತಿಯ ಸಮೀಪದ ವೀರಗಲ್ಲು.

[1]ಶ್ರೀಗಾಸ್ರಯವೆನೆತೇಜಕ್ಕಾಗರವೆನೆಸೊಗಯ್ಸಿ

[2]ಗಂಗವಜ್ರನಲೇಂಕಪ್ಪಂಗಯ್ದೆನೆಂಬರವರೊಳ್ಬೂಗೆಯೊ

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ಗಂಧವಾರಣ ಬಸ್ತಿಯ ಶಾನ್ತೀಶ್ವರ ಸ್ವಾಮಿಯ ಪಾದಪೀಠದಲ್ಲಿ.

[1]ಪ್ರಭಾಚಂದ್ರಮುನೀಂದ್ರಸ್ಯಪದಪಂಕಜಷಟ್ಪದಾಶಾನ್ತಲಾಖ್ಯಾ
[2]ಸ್ತಿಜ್ಜಿನೇಂದ್ರಪ್ರತಿಬಿಂಬಮಕಾರಯೇತ್ ।

ಈ ದೇವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

[1]ಉಕ್ತಾವಕ್ರಗುಣಾನ್ವಿತೋಸ್ತರಳತಾಂ ಸದ್ವೃತ್ತಮಂಭ್ರೂಯುಗೇಕಾರ್ಶ್ಯಂ ಕುಚಯೋರ್ನಿತಂಬಫಲಕೇಧತ್ತೇತಿವಾತ್ರಕ್ರಮಂ
ದೋಷಾನೇವಗುಣೀಕರೋಷಿಸುಭಗೇ ಸೌಭಾಗ್ಯಭಾಗ್ಯಂತ್ವವ
[2]ವ್ಯಕ್ತಂಶಾಂತಲದೇವೀವಕ್ತುಮವನೌಶಕ್ನೋತಿ ಕೋವಾ ಕವಿಃ ॥ ರಾಜತೇರಾಜಸಿಂಹೀವಪಾರ್ಶ್ವೇವಿಷ್ಣುಮಹೀಭೃತಃ ವಿಖ್ಯಾತಾಶಾ
ನ್ತಲಾಖ್ಯಾಸಾಜಿನಾಗಾರಮಕಾರಯೇತ್ ॥

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ಎರಡು ಕಟ್ಟೆ ಬಸ್ತಿ ಆದೀಶ್ವರಸ್ವಾಮಿಯವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

[1]ಶುಭಚಂದ್ರಮುನೀಂದ್ರಸ್ಯಸಿದ್ಧಾನ್ತಸ್ಯಸಿದ್ಧನಂದಿನಃ ಪದಪದ್ಮಂಯುಗೇಲಕ್ಷ್ಮೀರ್ಲಕ್ಷ್ಮೀರಿವವಿರಾಜತೇ ॥ ಯಾಸ್ಸಿತಾಸತಿಪೇನತಾವ್ರತ
ವಿಧೌಕ್ಷಾಂತೌಕ್ಷಿತಿರ್ವ್ಯಾಪ್ತವರ್ಷ್ಯಾವಾಚ
[2]ವಚನೇಜಿನಾರ್ಕವಿಧೌಯಾಚಶೀಲನೀಕೇವಳಂ ಕಾವ್ಯೇನೀತಿವಧೂರಣೇಜಯವಧೂರ್ವ್ಯಾಗಂಗಸೇನಾಪತೇಸ್ಸಾಲಕ್ಷ್ಮೀರ್ಭುಸತೀಗುಣೈ
ಕವಸತಿರ್ವ್ಯಾವೃತೀತನನಸ್ತೂತನಾ ॥
[3]ಶ್ರೀಮೂಲಸಂಘದೇಶಿಕಗಣಪುಸ್ತಕಾನ್ವಯ

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ಕತ್ತಲೆ ಬಸ್ತಿ ಮೇಲೆಯಿರುವ ಆದೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

[1]ಭದ್ರಮಸ್ತುಶ್ರೀಮೂಲಸಂಘದೇಶಿಕಗಣದ ಶ್ರೀಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇ
[2]ವರಗುಡ್ಡಂದಣ್ಣನಾಯಕಗ . . . . . ಯ್ಯನತಮ್ಮತಾಯಿ ಪೋಚಕಬ್ಬೆಗೆಮಾಡಿಸಿದೀಬಸದಿ ಮಂಗಳಂ ॥

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ಶಾಸನ ಬಸ್ತಿಯ ಆದೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

[1]ಆಚಾರ್ಯಶ್ಶುಭಚಂದ್ರದೇವಯತಿಪಸ್ಸಿದ್ಧಾಂತರತ್ನಾಕರಸ್ತಾತೋಸಾಬುಧಮಿತ್ರನಾಮಸಹಿತೋಮಾತಾಚಪೋಚಾಂಬಿಕಾ
[2]ಯಸ್ಯಾಸಾಜಿನಧರ್ಮನಿರ್ಮಲರುಚಿಶ್ರೀಗಂಗಸೇನಾಪತಿರ್ಜ್ಯೈನಂಮಂದಿರಮಿಂದಿರಾಕುಳಗೃಹಂಸದ್ಭಕ್ತಿತೋಚೀಕರತ್ ॥

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ಚಾಮುಂಡರಾಜನ ಬಸ್ತಿಯ ನೇಮೀಶ್ವರ ಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

[1]ಗಂಗಸೇನಾಪತೇಸ್ಸೂನುರೇಚಣೋಭಾರತೀಚಣಃ ತ್ರೈಲೋಕ್ಯರಂಜನಂಜೈನಚೈತ್ಯಾಲಯಮಚೀಕರತ್
[2]ಬುಧಬಂಧುಸ್ಸತಾಂಬಂಧುರೇಚಣಃ ಕಮಲಾಚಣಃ ಬೊಪ್ಪಣಾಪರನಾಮಾಂಕೋಚೈತ್ಯಾಲಯಮಚೀಕರತ್ ॥

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ಇದೇ ಬಸ್ತಿಯ ಮೇಲಿನ ಪಾರ್ಶ್ವತೀರ್ಥಂಕರರ ಪಾದಪೀಠದಲ್ಲಿ.

[1]ಜಿನಗೃಹಮಂಚೆಳ್ಗುಗೊಳದೊಳ್ ಜನಮೆಲ್ಲಂಪೊಗಳೆಮಂತ್ರಿ
[2]ಚಾಮುಂಡನನಂದನನೆಲೆಮಾಡಿಸಿದಂ ಜಿನಭವನಮನಜಿತಸೇನಮುನಿವರಗುಡ್ಡಂ ॥

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ಕಂಬಿನದೊಣೆಯಲ್ಲಿ ನೀರಿನಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕಂಭ.

(೧ನೇ ಮುಖ.)

[1]ಶ್ರೀಮತ್ಪರ
[2]ಮಗಂಭೀರಸ್ಯಾ
[3]ದ್ವಾದಾಮೋಘಲಾಂ
[4]ಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯ
[5]ನಾಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ ।
[6]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗುಣ
[7]ಸಂಪಂನರಪ್ಪಶ್ರೀಮ
[8]ತ್ರಿಭುವನಮಲ್ಲಚಲದಂಕ
[9]ರಾವಹೊಯ್ಸಳಸೆಟ್ಟಿ
[10]ಯರುಅಯ್ಯಾವೊಳೆಯ
[11]ಯುಂಡಿಗೆಯುದಮ್ಮಿಸೆಟ್ಟಿ
[12]ಯುಮಗಂಮಲ್ಲಿಸೆಟ್ಟಿಗೆ
[13]ಚಲದಂಕರಾವಹೊಯ್ಸ
[14]ಳಸೆಟ್ಟಿಯೆಂದುಪೆಸರು
[15]ಕೊಂಡರಿಂತುಸಕವರ್ಶ
[16]೧೦೪೯ನೆಯ ಸೌಮ್ಯಸಂವತ್ಸರ
[17]ದಮಾಘಮಾಸದಶು
[18]ಕ್ಲ ಪಕ್ಷದಸಂಕ್ರಮ
[19]ಣದಂದುತನ್ನ ವಸಾನ
[20]ಮನಱಿದುತನ್ನಬಂಧುಗಳಂ
[21]ಬಿಡಿಸಿಸಮಚಿತ್ತ ದೊಳು
[22]ಮುಡಿಪಿಸ್ವರ್ಗಸ್ಥನಾದಂ ॥

(೨ನೇ ಮುಖ.)

[1]ಆತನಸತಿಎಂತ
[2]ಪ್ಪರೆಂತೆಂದೊಡೆ ॥ ತುರವಮ್ಮ
[3]ಸಗಸುಗ್ಗ ವೇಗಸುಖ
[4]ತ್ರಿಸ್ವಸ್ತಿ ಶ್ರೀಜಿನಗಂ
[5]ಧೋದಕಪವಿತ್ರೀಕೃತೋ
[6]ತ್ತಮಾಂಗೆಯುಮಂಆಹಾ
[7]ರಾಭಯಭೈಷಜ್ಯಸಾ
[8]ಸ್ತ್ರದಾನವಿನೋದೆಯರ

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[9]ಪ್ರಚಣ್ಡಿಕಪ್ಪ್ರತನ್ನ ಪುರು

[10]ಷಚಲದಂಕದಾವಹೊಯ್ಸ

[11]ಳಸಟ್ಟಿಗಂವನಗಂತನ್ನ ವಂಗ

[12]ಬೂಕಣಾಂಗೆಪರೋಕ್ಷವಿ

[13]ನಮುವಾಗಿವಾಡಿಸಿ

[14]ದನಿಸಿಧಿಗೆ ॥

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ಕಂಚಿನದೊಣೆಗೆ ಹೋಗುವ ಬಾಗಲಿನ ಸಮಿಾಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರದ ಕಲ್ಲು.

(೧ನೇ ಮುಖ.)

[1] . . . ವ್ಯಾವೃತ್ತವಿಚ್ಛಿತ್ತಯೇಂಕ್ರ

[2]ನೇಕಲಿಕಲ್ಮಷತ್ಯನುದಿನಂ । ಶ್ರೀಮಾ

[3]ಳಚಂದ್ರಮುನಿಂಪದ್ಯಾಮಕುಶರ

[4]ತ್ನರೋಹಣಧರಂಧಸ್ಯಾಸ್ತುನಾಸ್ತ್ಯೇ

[5]ವಯಂ ॥ ಭ್ರಮರಕಳಸ್ವಿತರಕಟಿ

[6]ಳರಚಂಚಳಸ್ಸ್ನಿಗ್ಧಪಕ್ಷವೃತ್ತದ್ಯೋತಿಷಾ

[7]ಮಚಯುಪ್ರಕಾಶರೆನೆಮಾಳಚಂದ್ರದೇ

[8]ವಪ್ರಭಾವಮೋಸಜ್ಞರಿಯೇ ॥ ಶ್ರೀ

[9]ಮಾಳಚಂದ್ರ . . . . .

(೨ನೇ ಮುಖ.)

[1] . . . . ಭದ್ರಮುಪ್ಪತ್ರಿಳೆಂ . .

[2]ವರವಿಹಿತವೃತ್ತಂನಿತ್ಯಕೀರ್ತಿಂಚಿತ್ಯಸಮು

[3]ಚಿತಚರಿತೋಯು . . . . . ರಧೃತಪ್ಪ

ಧುವಿನೂ . . . . . . .ಯಿತ್ವಾಹಂ

[5]ಭುಜಬಿಂಬಚಿತಮಣಿ . .ಕರತ್ವಂಚಿರಾ

[6]ದಿಮು . . . .

[7]ಸಮಾ . . . .

[8]ಗತಿಭಿಸ್ಸ . . . ಕ್ಷತ್ರಿಯರುದ್ಧಶ್ರೀಕವಿ

[9] . . . ಸನಧ . . ಶ್ರೀವಹಂ . . . .

(೩ನೇ ಮುಖ.)

[1] . . . .ರಾನೋಬಭಾ . . .

[2]ಚಿತ್ರತನೂಭೃತಾಮ . . . . .

[3]ಯತೇಶರಾರ್ ॥ ಸಕಳ . . . .

[4]ವಂದ್ಯಪಾದಾರವಿಂದಂಸ ....
[5]ಮಮೂರ್ತ್ತಿಂಸರ್ವ್ವಸತ್ವ ....
[6]ಬಕದುರಿತರಾಶಿಭವ್ಯದ ....
[7]ಸುವಿಜಿತಮಕರಕೇತು ....
[8]ತ್ರಿಸಪ್ರತೀಂದ್ರಂ ॥ ಭಾನೋ ...
[9]ಸುವಿಕ ....ಚಕ್ರಾ . .
[10]ರೋತತ್ಪದ್ಭವ ......

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ಅಲ್ಲಿಯ ಇರವೆಬ್ರಹ್ಮದೇವರ ದೇವಾಲಯದ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರದ ಕಲ್ಲು.

[1] ......ನ್ವಯದಪನ
[2] ..ಯಬಳಿಯುಶ್ರೀಗುಣ
[3]ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗ್ರ
[4]ಶಿಷ್ಯರುಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿ
[5]ದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳಸಿಷ್ಯ
[6]ರುಶ್ರೀದಾಮಣಂದಿತ್ರೈವಿದ್ಯದೇ
[7]ವರುಂಭಾನುಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತದೇ
[8]ವರುಂಶ್ರೀಅಧ್ಯಾತ್ಮಿಬಾಳಚಂದ್ರ
[9]ದೇವರು ॥ ಪರಮಾಗಮವಾರಿಧಿ
[10] ....ಗಾ..ಮತಿಶ್ರೀಸ

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ಭದ್ರಬಾಹು ಗುಹೆಯೊಳಗಿನ ಬಂಡೆಯಲ್ಲಿ (ನಾಗರಾಕ್ಷರ.)

ಶ್ರೀಭದ್ರಬಾಹುಸ್ವಾಮಿಯುಪಾದವಂಜಿನಚಂದ್ರಪ್ರಣಮತಾಂ ।

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ಭದ್ರಬಾಹು ಗವಿಯಬಳಿಯಲ್ಲಿ ಬಂಡೆಮೇಲೆ.

[1]ಶಾಲೀವಾಹನಶಕಬ್ರಾ ೧೭೩೧
[2]ನೆಯ ಶುಕ್ಲನಾಮಸಂವತ್ಸರದಭಾ
[3]ದ್ರಪದಬ ೮ ಬುಧವಾರವಲ್ಲಿ ॥
[4]ಕುಂದಕುಂದಾನ್ವಯದೇಶಿಗಣದ
[5]ಶ್ರೀಚಾರು ॥ ಶಿಷ್ಯರಾದಅಜಿ
[6]ತಕೀರ್ತ್ತಿದೇವರುಅವರಶಿಷ್ಯ
[7]ರುಶಾಂತಕೀರ್ತ್ತಿದೇವರಶಿಷ್ಯ
[8]ರಾದಅಜಿತಕೀರ್ತ್ತಿದೇವರುಪಾ

[9]ಸೋಪವಾಸವಂಸಂಪೂರ್ಣ

[10]ಮಾಡಿಕಾಗವಿಯಲ್ಲಿದೇವಗತರಾ

[11]ದರು

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ಚಿಕ್ಕ ಬೆಟ್ಟದ ಮುಂಭಾಗದ ಪಾದಗಳ ಒಳಯಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಈಶ್ವರಸಂವತ್ಸರದಮಾಳಯಾಳ

[2]ಕಾದಯುಸಂಕರಸಾಇಲ್ಲಿದ್ದುವೆಚ್ಚಿ

[3]ಗದ್ದೆಯುಪಡುವಣಪಾಣಸೆಯು

[4]ಮೂಜುಗುಂಡಿಗೆ

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ಚಿಕ್ಕಬೆಟ್ಟದ ಪ್ರಾಕಾರಕ್ಕೆ ದಕ್ಷಿಣಭಾಗದ ದೊಣೆಗೆ ಉತ್ತರದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಪರಾಭವಸಂವತ್ಸರದಮಾರ್ಗಸಿರಬಹುಳಅಷ್ಟಮಿಶುಕ್ರವಾರ

[2]ದಂದುಮರಿಯಾಳಪಿಮ್ಮಡಿನಾಯಕರಿರಿಯಪಟ್ಟಿಚಿಕ್ಕಬೆಟ್ಟಕ್ಕೆಬ . .

ದೊಡ್ಡಬೆಟ್ಟದ ಶಾಸನಗಳು.

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ಗುಮ್ಮಟೇಶ್ವರಸ್ವಾಮಿಯ ಯೆಡಭಾಗದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರದಲ್ಲಿ)

ಶ್ರೀಚಾವುಣ್ಡರಾಜೇಂಕರವಿಯಲೇ

ಶ್ರೀಗಂಗರಾಜೇಂಸುತ್ತಾಲೇಕರವಿಯಲೇ

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ಬಲಭಾಗದಲ್ಲಿ.

(ಹಳೆಕನ್ನಡಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಚಾವುಣ್ಡರಾಜಮಾಡಿಸಿದಂ

(ಗ್ರಂಥಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಚಾವುಣ್ಡರಾಜಲಿಉಲಪ್ಪಣ್ಣ್ಯಸ

(ಕನ್ನಡಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಗಂಗರಾಜಸುತ್ತಾಲಯುವಂಮಾಡಿಸಿದಂ

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ಪದ್ಮಪೀಠದಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಸಮಸ್ತಪೃಥ್ವಿವಿಜಯಾಧಿಪತಿಕನ್ನರದಸ್ನಗನಸಮಸ್ತಸ್ತಕರತ್ನಸಿಗ್ಗಶಗಭಸ್ತಿಕರಾ . . . . ಪ್ರಾಪ್ತಸಮ
ಸ್ತಮಸ್ತಕರಮ್ಯಪಟ್ಟಜನಿತಪ್ಮಾಕಾಸನಂವಿಸ್ತರದಾಗೆನಲ್ಕೆ ಧರೆವಾರುಧಿಸೂಯ್ಯಾಕಚಾಂಕರುಣ್ಯನಂ ॥

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ಯೆಡದ ಭಾಗದಲ್ಲಿ.

[1]ಶ್ರೀನಮು
[2]ಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳ ಗುಡ್ಡ
[3]ಶ್ರೀಬಸವಿಸೆಟ್ಟಿಯರು
[4]ಸುತ್ತಾಲಯದಳ್ಪತ್ತುಯುವಾಗಿಸ
[5]ಚವ್ವೀಸತೀರ್ತ್ಥಕರಂಮಾಡಿಸಿದರುವು
[6]ತ್ತ ಶ್ರೀಬಸವಿಸೆಟ್ಟಿಯರ
[7]ಸುಪುತ್ರರುನಂಬಿದೇವಸ
[8]ಟ್ಟಿಪೋಕಿಸೆಟ್ಟಿಜಿನ್ನಿಸೆಟ್ಟಿ
[9]ಬಾಹುಬಲಿಸೆಟ್ಟಿತಮ್ಮಯ್ಯ
[10]ಮಾಡಿಸಿದತೀರ್ತ್ಥಕರರಮುಂದಣ
[11]ಜಾಳಂದರವಂಮಾಡಿಸಿದರು ॥

[1]ಶ್ರೀಲಲಿತಸ
[2]ರೋವರ

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ಬಲಭಾಗದಲ್ಲಿ.

[1]ಶ್ರೀಮನ್ಮಹಾ
[2]ಮಂಡಳೇಶ್ವರಪ್ರತಾಪ
[3]ಹೊಯ್ಸಳನಾರಸಿಂಹ
[4]ದೇವರಕೈಯಲ್ಲುಪಾ
[5]ದಾಸ್ಯಫಾನ [illegible]
[6]ಭಂಡಾರಿಹುಳ್ಳಮಯ್ಯ
[7]ಗೊಮ್ಮಟದೇವರ
[8]ಪಾರಿಶ್ವದೇವರ
[9]ಚತುರ್ವಿಂಶತಿತೀರ್ತ್ಥಕರರಅಷ್ಟ
[10]ವಿಧಾರ್ಚ್ಚನೆಗಂರಿಷಿ
[11]ಯಾಹಾರದಾನಕ್ಕಂಸವಣೇರಂಬಿಡಿ
[12]ಸಿಕೊಟ್ಟದತ್ತಿ ॥

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ತೀರ್ತ್ಥಕರ ಸುತ್ತಾಲಯದಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛ
[2]ನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
[3]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ

[4]ಜಪರವೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬ
[5]ರದ್ಯುಮಣಿಸರ್ವ್ವಜ್ಞ ಚೂಡಾಮಣಿಮಗರರಾಜ್ಯನಿರ್ಮೂ
[6]ಳನಂ ಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾ ಚಾರ್ಯ್ಯಂಶ್ರೀಮತ್ಪ್ರತಾಪಚ
[7]ಕ್ರವರ್ತ್ತಿ ಹೊಯ್ಸಳಶ್ರೀವೀರನಾರಸಿಂಹದೇವರಸರುಪ್ಪ
[8]ಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲುನತ್ಪಾದಪದ್ಮೋಪಜೀವಿಯುಶ್ರೀಮನ್ನ
[9]ಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳಶಿಷ್ಯರುಶ್ರೀಮದ
[10]ಧ್ಯಾತ್ಮಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡ ಶ್ರೀಷ್ಟಿಸಮಸ್ತಗೋಸಂಪ
[11]ನ್ನನುಂಜೆನಗೆಫೂಲಿಕಾಪವಿತ್ರಕೃಪೋತ್ತಮಾಂಗನುಂಸದ್ಧರ್ಮ್ಮ
[12]ಕಥಾಪ್ರಸಂಗನುಂ ಚತುರ್ವ್ವಿಧದಾನವಿನೋದನುಮಪ್ಪಪದು
[13]ಮಸೆಟ್ಟಿ ಪುಪುಗ ಗೋಂವಟಿಸಟ್ಟಿಪರಸಂವತ್ಸರದ ಪುಷ್ಯ ರು
[14]ದ್ಧ ಉತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಪಾಡಿದಿವ ಬ್ರಹ್ಮವಾವಿಂದುಶ್ರೀ
[15]ಗೊಂವಟದೇವರಪವ್ರಿಸತೀರ್ತ್ಥಕರಅಷ್ಟವಿಧಾರ್ಚ್ಚನಾರ್ಥ
[16]ಯಾಭಂಡಾರವಾಗಿಕೊಟ್ಟಗದ್ಯಾಣ ೧೨ ॥

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ಬ್ರಹ್ಮದೇವರ ಮಂಟಪದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀ
[2]ಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
[3]ಶ್ರೀಬುಕ್ಕರಾಯಸ್ಯಬಭೂವಮಂತ್ರೀಶ್ರೀಚೈಚದಂಡೇಶ್ವ
[4]ರನಾಮಧೇಯಃ । ನೀತಿರ್ಯ್ಯದೀಯಾನಿಖಿಲಾಭಿನಂದ್ಯಾನಿ
[5]ಕ್ಷೇಪಯಾಮಾಸವಿಪಕ್ಷಲೋಕಂ ॥ ದಾನಂಚೇತ್ತ್ರಥಯಾಮಿ
[6]ಲುಬ್ಧಪದಪಂಗಾಪೇತಸಂತಾನಕೋಪ್ಯದಗ್ಧಿಂಯುವಿಸಾಬ್ಧಿಪಸ್ಪತಿ
[7]ಕಥಾಕುತ್ರಾಪಿಸಂಲೀಯತೇ । ಕ್ಷಾಂತಿಂಚೇದನಸಾಯಿಸೀಂಜಡ
[8]ತಯಾಸ್ಪೃಶ್ಯೇತಸರ್ವ್ವಂಸಹಾಸ್ತೋತ್ರಂಚೈಚಪದಂಡನೇತುರವ
[9]ನೌಶಕ್ಯಂಕವೀನಾಂಕಥಂ ॥ ತಸ್ಮಾದಜಾಯಂತಜಗತ್ಪ್ರಯಾಂತಃಪು
[10]ತ್ರಾಸ್ತ್ರಯೋಭೂಷಿತಚಾರುಶೀಲಾಃ । ಜ್ಯೇಷ್ಠಸ್ತೇಷ್ವಿರೂ
[11]ಜಾಯತಮಧ್ಯಲೋಕೋರತ್ನಸ್ತ್ರಿಭಿಃರ್ಜ್ಜನಸಾಮಾಪವ
[12]ಗ್ಗಃ ॥ ಇರುಗಪದಂಡನಾಥಮುಖ್ಯಬುಕ್ಕಣಮಧ್ಯನು
[13]ಜೋಸ್ಯಮಹಿಮಸಂಪದ. ವಿರಚಯಸ್ತಕರಾಂಪ್ರಥಿ
[14]ತಾ । ಪ್ರತಿಭಟಕಾಮಿನೀಪ್ರಘಪಯೋಧರಹಾರಹರೋ
[15]ಮಹಿತಗುಣೋಭವದ್ಗಗತಿಮಂಗಪದಂಡಪತಿಃ ॥ ವಾಕ್ಷಿ
[16]ಣ್ಯಾಪ್ರಥಮಾಸ್ಪದಂಸುಚರಿತಸ್ಯೈಕಾಸ್ರಯಸ್ಸತ್ಯವಾ
[17]ಗಾಧಾರಸ್ಸತತಂಮದಾನ್ಯಪದವೀಸಂಚಾರಜಂಘಾಲ
[18]ಕಃ । ಧರ್ಮ್ಮೈಕಪ್ರಸ್ಥತರುಃ್ಷವೋತುಲಗ್ನೈಹಂಸಾಜನ್ಯಸಂಕೇ

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[14]ಡಿತಾರ್ಯ್ಯಯಮಿಸೋಮ್ಯಾಖ್ಯಾನಕೋಳಾ
[15]ಹಳಃ ॥ ಕಾರುಣ್ಯಾಪ್ರಥಮಾವತಾರಸ
[16]ರಣಿಶ್ಯಾಂತೇನ್ನಿರ್ಶಾಂತಂಸ್ಥಿರಂವೈರುಷ್ಯಸ್ಯತಪಃಫ
[17]ಲಂಸುಜನತಾಸೌಭಾಗ್ಯಭಾಗ್ಯೋದಯಃ ।
[18]ಕಂದರ್ಪ್ಪದ್ವಿರದೇಂದ್ರಪಂಚವದನಃಶ್ರಾವ್ಯಾಮೃ
[19]ತಾನಾಂಖನಿಜ್ಜೈರ್ನ್ನಾಥ್ಯಾಂಬರಭಾಸ್ಕರಃಶ್ರುತ
[20]ಮುನಿಜ್ಞ್ವಾರ್ಗತ್ತಿರ್ನ್ನಪ್ರಾತ್ತಿರ್ಜಿತ್ ॥ ಯು
[21]ಕ್ತ್ಯಾಗಮಾನ್ನವವಿಲೋಳನಪಂಪರಾದ್ರಿಃಪಙ್ಕಗ
[22]ಮಾಂಬುರುಹಕಾನನಬಾಲಸೂರ್ಯ್ಯಃ । ಶು
[23]ದ್ಧಾಶಯಃಪ್ರತಿದಿನಂಪರಮಾಗಮೇನಸಂವರ್ದ್ಧತೇ
[24]ಶ್ರುತಮುನಿರ್ಯ್ಯತಿಸಾರ್ವ್ವಭೌಮಃ ॥ ತತ್ಸನ್ನಿಧೌ
[25]ಬೆಳುಗುಳಜಗದಗ್ರ್ಯತೀರ್ತ್ಥೇಶ್ರೀಮಾನಸಾವಿ
[26]ರುಗಪಾದ್ಯಯದಂಡನಾಥಃ । ಶ್ರೀಗುಂಮಟೇಶ್ವರ
[27]ಸನಾತನಭೋಗಹೇತೋಗ್ಗ್ರಾಮೋತ್ತಮಂಬೆಳುಗು
[28]ಳಾಖ್ಯಮದತ್ತಧೀರಃ ॥ ಶುಭಕೃತಿವತ್ಸರೇಜ
[29]ಯುತಿಕಾರ್ತ್ತಿಕಮಾಸಿತಿಥೌಮುರಮಥ
[30]ನಸ್ಯಪುಷ್ಯೆಮುಪಜಗ್ಮುಷಿಚೇತರಾಜೌ । ಸಮಾಪ
[31]ವನಂಸ್ವನಿರ್ಮ್ಮಿತನವೀನತಟಾಕಯುತಂಸಚಿವ
[32]ಕಾಲಾಗ್ರಣೀರದಿತತೀರ್ತ್ಥವರಂಮುದಿತಃ ॥ ಯಿ
[33]ರುಗಪದಂಡಾಧೀಶ್ವರವಿಮಲಯಶಃಕಲಮ
[34]ವರ್ದ್ಧನಕ್ಷೇತ್ರಂ । ಆಚಂದ್ರತಾರಕಮಿದಂಬೆ
[35]ಳುಗುಳತೀರ್ತ್ಥಂಪ್ರಕಾಶತಾಮತುಲಂ ॥
[36]ದಾನಪಾಲನಯೋರ್ಮ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮ
[37]ವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತ್ತವ
[38]ಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

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ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಮಂಟಪದಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದ
[2]ಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥ
[3]ಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದ
[4]ಯ ಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೭೨೫ನೇಸಲುವಶೋ
[5]ಭಕೃತುಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಬ ೧೩ಗುರುವಾರದಲ್ಲು ಶ್ರೀಮ
[6]ನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಕರ್ಣಾಟಕರಾಜ್ಯಾ
[7]ಭಿಷವಣಪ್ರಾಪ್ತಪದವಾಕ್ಯಾದವರಮನಂಗಳೇಭೂತ

40 ಪುಷ್ಪವೃಷ್ಟಿವಿಭುಬಾಹುಬಳೀಶನಮೇಲೆಲೀಲೆಯಿಂ ॥ ಕೆಮ್ಮಗಿದೇಕೆನಾಡಪಲವಂದದನಂವಿದಬಿಂದಿಗ

41 ಕ್ಕರ್ಗಳಂನೀಂಮರುಳಾಗಿದೇವರವರೆಂದವರಂಮ ಶಿಗೆಟ್ಟುನಿನ್ನನೇಕಮ್ಮತೊಳ್ಳಿಜದಪ್ಪೆಭವಕಾನನದೊಳ್ಪರಮಾತ್ಮರೂಪ

42 ನಂಗೊಮ್ಮಟದೇವನಂನೆನೆಯುನೀಗುವೆಜಾತಿಜರಾದಿದುಃಖಮಂ ॥ ನಮ್ಮದವಾಗಲಾಗಕೊಲೆಯುಂ

43 ಪುಸಿಯುಂಕಳವುಂಪರಾಂಗನಾಸ್ಮೃತಿಯುಂಪರಿಗ್ರಹವಕಾಂಕ್ಷೆಯುಮೆಂಬಿವೆಯಿಂದಮಾದೊಷೆಂದುಮ್ಮ

44 ನುಜಂಗೆಸತ್ರ್ರಪಾಪರತ್ರೆಯುಕೇಡೆನುತುಂಮಕೊೞ್ಕೆದೊಳ್ಗೊಮ್ಮಟದೇವನಿದ್ಧರ್ಸಲೆಸಾಱುವವ್ರೋಳಸೆವಿದ್ದರ್

45 ನೀಕ್ಷಿಸ್ಯೆ ॥ ಎಮ್ಮುಮನೀವಸನ್ತಮುಮನಿಂದುಮುಮಂನನೆವಿಲ್ಲುಮಂಬುಮಂಕೆಮ್ಮಗನಾಥಯಿಾದಪುನೆ

46 ಮಾಡಿಬಿಸುಟ್ಟುತಪಕ್ಕೆಪೂಣ್ದುನಿಂದಿಮ್ಮಗಿಲಪ್ಪುದೇಂಪಡೆವುದೆಂದತಿಮುಗ್ಧಯಾಂಪ್ಪನಾದಮಂಗೊಮ್ಮ

47 ಟದೇವನಿನ್ನಕಿವಿಗೆಯ್ದುವೆನಿನ್ನವ್ರೊಳಾರೊನಿಸ್ಪೃಹರ್ ॥ ಎಸ್ಮಸಿದೇಶನೀಂಬಿಸುಟಿಯೆಂದಳೆಯುಂ

48 ಲತಿಕಾಂಗಿಯಕ್ಕರ್ಗಳಂತನ್ನಕೞಲಿಂದೆಬಂದುಬಿಗಿಯುಪ್ಪಿದಂಯಸಮುಂಗವಲ್ಲಿಪ್ರತ್ತುಮ್ಮರಿದೊತ್ತಿತಳ್ತಲತಿಕಾ

49 ಳಿಯುಮೊಪ್ಪೆತಪೋನಿಯೋಗದೊಳ್ಗೊಮ್ಮಟದೇವನಿದ್ದಿರ್ದನಹೀಂದ್ರಸುರೇಂದ್ರಮುನೀಂದ್ರವಂದಿತಂ ॥ ತಮ್ಮ

50 ನೆಪೋದರನ್ನನುಜರೆಲ್ಲರುಮೆಮ್ಮಟತಪಕ್ಕೆನೀನುಮಿಂತಮ್ಮಪಕ್ಕೆವ್ರೋದೊಷನಗೀನಿಬೊಪ್ಪದುಪೇಶೆ

51 ನುತ್ತುಮಣ್ಣಂಮನವಿಳ್ದುಮನ್ನಪಂಗೆಮುಂಬಗೆಗೊಳ್ಗದಿಕ್ಷೆಗೊಂಡೆನೀಂಗೊಮ್ಮಟದೇವನಿನ್ನತಮನಿ

52 ಧಳವಾಪ್ಯಾಜನಕ್ಕೆಗೊಂಮಟಂ ॥ ನಿಮ್ಮಡಿಯನ್ನಧಾತ್ರಿಯೊಳಗಿದ್ದರ್ಪುವೆಂಬಿದುಮೇಹಧಾತ್ರಿತಾಂಸುಮ್ಮ

53 ದುಮನ್ನದುಂಬಗೆನ್ರೆಜಲ್ಲಪದೇಅವೃಷ್ಟಿಪೋಥವೀಯ್ಯರ್ವಮ್ಮಪಿತಾತ್ಮಥವರ್ಷಪಾಥ [illegible] ಯಿಸಿಜಾ

54 ಗ್ರಜೋಕ್ತಿಯಿಂಗೊಮ್ಮಟದೇವನಂಮನವನಾನಕಷಾಯಮನೆಯ್ದೆತೊಱೆದೈ ॥ ತನ್ನತಪಸ್ಸಿಗಗ್ಗಳತಪ

55 ಸ್ಥಿತಿಮೇಲ್ದಬಳ್ಳಿಗಳಸಂಗತಂತಮ್ಮಶರೀರಮಾನೆನೆಗಳ್ವನ್ಯತರಾಪ್ತರಸಪ್ರವೃತ್ತಿಶಂಕನ್ಮರಿಯೋಜನೆಮನೆ

56 ವಲಂಸ್ವಪರಾಕ್ಷಯಸಾಖ್ಯಹೇತುವೆಂಗೊಮ್ಮಟದೇವನೀಂತಪಮನಾಂತುಪದೇಶಕನಾದುದೊಪ್ಪವೇ ॥ ನಿ

57 ಮ್ಮನಮುಂನಿಜಾತ್ಮನೊಳಕಂಪಿತವಾಗಿಡೆಮೋಹನೀಯಮುಮುಖ್ಯಮ್ಮಣಿದೋಡಿಬೀಳೆಘಾತಿಘಾತಿಬಲಂಬಲಿದ್ಮ

58 ಕ್ಪ್ರಬೋಧಸಾಖ್ಯಮ್ಮಕಿವರಾಸ್ತಿತಂನೆಗಳ್ವತ್ತಿರ್ಸಿಮಾತ್ತವಘಾತಿಘಾತದಿಂಗೊಮ್ಮಟದೇವಮುಕ್ತಿಸದಮಂ

59 ಪಡೆದೈನಿರಪಾಯಸಾಖ್ಯಮಂ ॥ ಕಮ್ಮಿದವಪ್ಪಶಾಡಪೋಸಪುಗಳನಟ್ಟಿರ್ಸಿಪಾದಪದ್ಮಮಂನಮ್ಮದದಿಂದೆ

60 ನೋಡಿಭವವಾಕ್ಕೃತಿಯುಂಬಲಗೊಂಡುಬಲ್ಲವಾಂಗಿಂಮನವೊಲ್ದುಕೀರ್ತಿಸವರೇಂಕೃತಕೃತ್ಯರೊಕಶ್ರನಂ

61 ದದಿಂಗೊಮ್ಮಟದೇವನಿನ್ನನಱಿದಚ್ಚರ್ಸುತಿಪ್ಪರ್ವರೇಂಕೃತಾರ್ಥರೋ ॥ ಕುಸುಮಾಸ್ತ್ರಂ [illegible] ಪ್ಯದಮೊಹಿ

62 ಪೊಯಮಂತಿದೊರ್ಡಂಮುನ್ನೆತನ್ನೊಳ್ವಸುಧಾಸಾಮ್ರಾಜ್ಯಯುಕ್ತಂಭರತಕರವಿಮುಕ್ತಂಪಥಾಂಗಾ

63 ಸ್ತ್ರಮುಗ್ರಾಂಶುಸಮಂತನ್ನದ್ಧದೋರ್ದ್ದಂಡಮನೆಳಸಿದೊಡಂಬಿಟ್ಟಮೆಂಪುಕ್ತಿಸಾಮ್ರಾಜ್ಯಸುಖಾರ್ತ್ಥಂದೀಕ್ಷೆಯುಂ

64 ಬಾಹುಬಳಿತಳೆದನೆಮ್ಮನ್ನರೇನೆಂದೊಮಾಣ್ಬರ್ ॥ ಮನದಿಂನುತಿಯಿಂತನುವಿಂದೆನಸುಂಮುನ್ನೆ ಜ

65 ಪತಪಮನಲಘಿಸಿದೆನೆಂಬೀಮನದಿಂದಮೊನೆದಗೊಮ್ಮಟಜಿನನಂಸ್ತುತಿಯಿಸಿದನಿಂತುಸುಜನೋತ್ತಂಸಂ ॥

66 ಸುಜನನ್ಮಿರ್ವ್ಯರತನಗವರಶಸ್ರಮುತ್ತಂಸಮಪ್ಪಪುರುಳಿಂಪೊಪ್ಪಂಸುಜನೋತ್ತಂಸನೆನಿಪ್ಪಂಸುಜನಗ್ರಗತ್ತಂ

67 ಸಪೋಂಬಪುರುಳಿಂಪೆನಿಸಂ ॥ ಈಜಿನನುತಿಶಾಸನಮಂಶ್ರೀಜಿನಶಾಸನವಿದಂವಿನಿರ್ಮ್ಮಿಸಿದಂವಿದ್ಯಾಜ

68 ತಪ್ಪಜಿನಂಸುಕವಿಸಭಾಜನುತಂವಿಶದಕೀರ್ತ್ತಿಸುಜನೋತ್ತಂಸಂ ॥

69 ವರಸೈದ್ಧಾಂತಿಕಚಕ್ರೇಶ್ವರನಯಕೀರ್ತ್ತಿಪ್ರತೀಂದ್ರಶಿಷ್ಯಂನಿಜಚಿತ್ತಪೀಠಘಟನಧ್ಯಾತ್ಮಕಳಾಧರನುಜ್ವಳಕೀರ್ತ್ತಿಬಾಳ

70 ಚಂದ್ರಮುನೀಂದ್ರಂ ॥ ತನ್ನಪಿನಿಯೋಗದಿಂ ॥ ಪೊಸವಿಗೆಸಂದಗೊಮ್ಮಟಜಿನೇಂದ್ರಗುಣಸ್ತವಶಾಸನಕ್ಕೆ ಕನ್ನಡಗವಿ

71 ಬಪ್ಪನೆಂದೆನಿಪಬೊಪ್ಪಣಪಂಡಿತನೊಲ್ದು ಮೇಱಿ ವಂಕಜಯಿಸಿದಂಬಲಂಕವಶಮಯ್ಯನದೇವಣನತ್ತಿರಯಿಂದ

72 ಬಾಗಡೆಯರುದ್ರನಾಚರದೆಸಾಡಿಸಿದಂವಿಳಸತ್ಪ್ರತಿಷ್ಠೆಯಂ ॥

[3]ನಹೇತವೇ । ಅನ್ಯವಾದಿಮದಹಸ್ತಿಮಸ್ತಕಸ್ಫುಟನಾಯಘಟನೇಪಟೀಯಸೇ ॥ ನಮೋಸ್ತು ॥
[4]ಜಗತ್ತ್ರಿತಯನಾಥಾಯನಮೋಜನ್ಮಪ್ರಮಾಥಿನೇ । ನಯಪ್ರಮಾಣವಾಗ್ರಶ್ಮಿಧ್ವಸ್ತಧ್ವಾಂತಾಯಶಾನ್ತಯೇ ॥ ನಮೋಜಿನಾಯ ॥
[5]ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂ । ದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರಂ । ಯಾದವಕುಳಾಂಬರದ್ಯು
[6]ಮಣಿ । ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ । ಮಲಪರೊಳ್ಗಂಡಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕೃತರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ।
[7]ತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡುಗೊಂಡಭುಜಬಳವೀರಗಂಗವಿಷ್ಣುವರ್ದ್ಧನಹೊಯ್ಸಳದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃ
[8]ದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವೃತ್ತ ॥ ಜನತಾಧಾರನುದಾರನನ್ಯವನಿತಾದೂರಂ
[9]ವಚಸ್ಸುಂದರೀಘನವೃತ್ತಸ್ತನಹಾರನುಗ್ರರಣಧೀರಂಮಾರನೇನೆಂಬೆಕೈಜನಕಂತಾನೆನೆಮಾಕಣಬ್ಬೆ ವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮ್ಮಪ್ರ
[10]ಯುಕ್ತನಿಕಾಮಚಿತ್ತಚರಿತ್ರಾಯನಲಿದೇಚಿಕುಮಾರಧನ್ಯನೋ ॥ ಕಂದ ॥ ವಿತ್ರಸ್ತಮಳಂಬುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿ
[11]ತ್ರನೇಚಂಜಗದೊಳ್ಪಾತ್ರಂವಿಪ್ರಕುಳಕಂದಪವಿತ್ರಂಕೌಂಡಿನ್ಯಗೋತ್ರನಮಳಚರಿತ್ರಂ ॥ ಮನಃಚಂತನೇಚಿಗಾಂಕನಮನೆಯೊಳ್ಮ
[12]ನಿಜನನಮಹಮಂಬುಧಜನಸುಂಜಿನಪೂಜನೆಜಿನಮಂಥನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂಶೋಭಿಸುಗುಂ ॥ ಉತ್ತಮ
[13]ಗುಣತತಿವನಿತಾವೃತ್ತಿಯನೊಳ್ಕೊಂಡುದುಜಗವೆಲ್ಲಂಕಯ್ಯೆತ್ತುವಿನಮಮಳಗುಣಸಂಪತ್ತಿಗೆಜಗದೊಳಗಪೋಚಿಕ
[14]ಬ್ಬೆಯನೋಂತಳ್ ॥ ವಚನ ॥ ಅಂತೆನಿಸಿದೇಚಿರಾಜನಪೋಚಿಕಬ್ಬೆಯಪುತ್ರನಖಿಳತೀರ್ತ್ಥಕರಪರಮದೇವಪರಮಾರಾಧಕನ್ಮ
[15]ನೋದ್ದಿಣ್ಣವಿಪುಳಪ್ರಕಟಪರಿಕೀರ್ತನಾಂಬಾಣನುಮಸಮಸಮರರಸರಸಿಕರಿಪುನೃಪಕಳಾಮಾಪಲೇಪಲೋಲುಪ
[16]ಕೃಪಾಣನುಮಾಪಾದಿಧರ್ಮ್ಮಪುಷ್ಪಾಕಾಸ್ತ್ರಡಿನವಿನೋದನುಂಸಕಳಲೋಕಶೋಕಾಪನೋದನುಂ ॥ ವೃತ್ತ ॥ ವಪ್ರಂವಪ್ರಕ್ಷ್ಮ
[17]ತೋಪಳಂಪಳಪ್ಲುತಕ್ಷಕ್ರಂತಫಾಚಕ್ರಾಣಕ್ಕಿತ್ತ್ಯಕ್ತಧರಸ್ಯಗಾಂಡಿವಧನುಗ್ಗಾಂಡೀವಕೋದಂಡಿನಃ । ಯಸ್ತವ್ಯಾಪೃತಸೋತ್ರಿವಿಷ್ಣುಸ್ಸ
[18]ವತೇಃಕಾರ್ಯ್ಯಂಕಥಂನಪ್ರವೃತ್ತಿಗ್ಗಂಗೋಗಾಂಗತರಂಗರಂಜಿತಯಶೋರಾಶಿಸ್ಸವರ್ಣೋಭವೇತ್ ॥ ವಚನ ॥ ಅಂತೆನಿಪಶ್ರೀಮನ್ಮಹಾ
[19]ಪ್ರಧಾನಂದಂಡನಾಯಕಂದೊರ್ರೆಯಭೂಪಟ್ಟಗಂಗರಾಜಚೋಳನಸಾಮಂತನದಿಯಮನಂಘಟ್ಟವಿಂಮೇಲಾದಗಂಗವಾಡಿನಾಡಗ
[20]ಡಿಯತಳಕಾಡಬೀಡಿನೊಳ್ಪಡಿಯಿಪ್ಪಂತಿದ್ದುಗಚೋಳಂಕೊಟ್ಟನಾಮಂಕೊಡದೆಕಾದಿಕೊಳ್ವೆನೆಂದುವಿಜಿಗೀಷುವೃತ್ತಿಯಿಂದ
[21]ಮುತ್ತಿಬಳದೊರೆಮುಂಕೊಟ್ಟಕಾಲದಲ್ಲಿ ॥ ವೃತ್ತ ॥ ಇತ್ತಣಭೂಮಿಭಾಗದೊಳದಸ್ಯರದೇಕಬವತ್ಪ್ರತಾಪಸಂಪತ್ತಿಯವರ್ಣ್ಣನಾ
[22]ವಿಧಗೆಗಂಗಚಮೂಪಜಿಗೀಷುವೃತ್ತಿಯಿಂದತ್ತಿದನಿನ್ನಕಯ್ಯನಿಸಿತಾಸಿಯತಾಪಮೊನೆಜನ್ನಬಾರನೆತ್ತುತ್ತಿರೆಪ್ಪೋ
[23]ಗಿಕಂಚಿಗುಜಿನುಪ್ಪಿನಮೋಡಿದಾಮನೇಯ್ದನೆ ॥ ಕದನದೊಳಂದುನಿನ್ನತರವಾರಿಯಬಾರಿಗೆಮೆಯ್ಯನೊಡ್ಡಲಾರದೆ
[24]ನ್ವಾದಿಸ್ಸುವಂತರದನೆಜಾಸಿಸಜಾಘಿಸಿಗಂಗತನ್ನಸಂಚಿನಸುದತೀಕದಂಬದೆಪೆಪಾವಸಿಪ್ರೋಗರವುಲ್ಲಿ ಸಚ್ಚುನಚ್ಚಿದಜನಸಕ್ಕೆ
[25]ಕಂತಿಗುಳದಾಮನರಣ್ಯಶರಣ್ಯವೃತ್ತಿಯಿಂ ॥ ಎನಿತಾನುಂಬವರಂಗಳೊಳ್ಪಲಬರಂ ಬೆಂಕೊಂಡಗಂಡಿಂದಪೋದನಿಸುತ್ತಂತಳಕಾ
[26]ಡೊಳ್ನಿನ್ನೆಪರವಿದ್ವಿಡಗಳ್ಕ್ಕರಂಗಂಗರಾಜನಕಿಳ್ಗಕತಿಗೆಯ್ದುಯುದ್ಧವಿಧಿಯೊಳ್ಪನ್ನಿತ್ತುನಾಯಂಣದೋಡಿಸಲುಂವಿದ್ದರಪವತ್ತ್ಯ
[27]ವಕವಿಪ್ರೋಲ್ಪಾಮನ್ತದಾಮೋದರಂ ॥ ವಚನ ॥ ಎಂಬಿನಮೊಂದೆಮೆಯ್ಯೊಳವಯುಮಯಿಯ್ದು ಮೂದಲಿಸಿಪೃತಿಗಡಿಸಿ
[28]ಜಂಕೊಂಡುಮತ್ತಂನರಸಿಂಗವರ್ಮ್ಮನುಮೊದಲಾಗೆಘಟ್ಟದಿಂಮೇಲಾದಚೋಳನಸಾಮನ್ತರೆಲ್ಲರುಂಬೆಂಕೊಂಡುನಾಡಾಡಿಯಲ್ಲಮ
[29]ನೇಕಚಕ್ರಶ್ರಮುಂದಿಗೆಸಾಧ್ಯಂಮಾಡಿಕುಡೆಕೃತಜ್ಞವಿಷ್ಣುನೃಪತಿಮೆಚ್ಚಿಮೆಚ್ಚಿದೆಂಬೇಡಿಕೊಳ್ವೆನೆ ॥ ಕಂದ ॥ ಅವನಿಪನೆನಗಿ
[30]ತ್ತಪನೆಂದವರಿವರಪ್ಪೊಲುಗ್ದವಸ್ತುವಂಬೇಡದೆಭೂಭುವನಂಬಂಣಿಸೆಗೋವಿಂದವಾಡಿಯುಂಬೇಡಿದಂಜಿನಾರ್ಚ್ಚನಲುಬ್ಧಂ ॥
[31]ಗೊಮ್ಮಟನಿನೆವಎಸಿಸಮುದಾಯಂಮುನಮೊಳ್ಕೆಚ್ಚಿಮೆಚ್ಚಿಬಿಚ್ಚಕೆಸುತ್ತುಂಗೊಮ್ಮಟದೇವರಪೂಜಗವಂಮುದದಿಂಬಿಟ್ಟ
[32]ನತ್ತಿ ಧೀರೋದಾತ್ತಂ ॥ ಅಕ್ಕರ ॥ ಆದಿಯಾಗಿಪ್ಪರದಾಹರಾತಸಮೆಯಕ್ಕೆ ಮೂಲಸಂಘಂಕೊಂಡಕುಂದಾನ್ವಯಂಬಾದುವೆಡದಂ
[33]ಬಳೆಯಿಕ್ಕುದಲ್ಲಿಯವೇಸಿಗಗಣದಪುಸ್ತಕಗಚ್ಛವಪೋಧವಿಭವವಕುಕ್ಕುಟಾಸನಮಲಧಾರಿದೇವರಶಿಷ್ಯರೆನಿಸಿಪೆಂ
[34]ಪಿಂಗಾವಮೆಸೆದಿರ್ಪ್ಪಶುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂಗಂಗಚಮೂಪತಿ ॥ ಗಂಗವಾಡಿಯಬಸದಿಗಳೆನಿತೊಳವ
[35]ನಿತುಮಂತಾನೆಪ್ಪಿ ಪೊಸಯಿಸಿದಂಗಂಗವಾಡಿಯಗೊಮ್ಮಟದೇವರ್ಗ್ಗಸುತ್ತಾಲಯಮನೆಯ್ದೆ ಮಾಡಿಸಿದಂಗಂ
[36]ಸವ್ಯಾಡಿಚಂತಿಗುಳರಂಬೆಂಕೊಂಡುವೀರಗಂಗಂಗೆವಿಮಿಚ್ಚಕೊಟ್ಟಂಗಂಗರಾಜನಾಮುನ್ನಿನ ಗಂಗರರಾಯಂಗಂನೂರ್ಮ್ಮಡಿದ
[37]ನ್ನನತ್ತಿ ॥ ಧರ್ಮ್ಮಸ್ಯಪಟ್ಟಬಾಲ್ಲೋಕೋಜಾಯಕೃಷಿಳನಿವಿಸ್ಸರಃ । ಆರೋಪಮಮತತತ್ತ್ರ್ಯವನೆಪ್ರೊಪಗಣಮುತ್ತಮಂ ॥

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[9]ರಕದೇವರಗುಡ್ಡ
[10]ಕಲ್ಲಯ್ಯನು ಅಕ್ಷ
[11]ಯಭಂಡಾರವಾಗಿಕೊ
[12]ಟ್ಟಗ ೧ ಪ ೨। ಯಿಾ
[13]ಮರಿಯಾದಿಯ
[14]ಲುಕುಂವದೆಯಾ
[15]ಸಿಗಮವ್ವನಾಕು
[16]ವರುಮಂಗಳ
[17]ಮಹಾ ॥ ಶ್ರೀ ಶ್ರೀ ॥

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[1]ಸ್ವಸ್ತಿಶ್ರೀಭಾ
[2]ವಸಂವತ್ಸರದ
[3]ಪುಷ್ಯಶುದ್ಧ ೫
[4]ಬ್ರಿಶ್ರೀಗೊ
[5]ಮ್ಮಟದೇವರಸಿ
[6]ತ್ಯಾಭಿಷೇಕಕ್ಕೆ ಶ್ರೀ
[7]ಪ್ರಭಾಚಂದ್ರ
[8]ಭಟ್ಟಾರಕದೇವರ
[9]ಗುಡ್ಡ ಬಾರಕನೂ
[10]ರಮೋಪಾಪಿಸ
[11]ಟ್ಟಗೆ ಪರೋಕ್ಷವಿ
[12]ನಯಕ್ಕೆ ಅಕ್ಷ
[13]ಯಭಂಡಾರಕ್ಕೆ
[14]ಕೊಟ್ಟಗದ್ಯಾ
[15]ಣನಾಲ್ಕು
[16]ಯಹೊ
[17]ನ್ನಗೇಅವೃತ
[18]ಪಡಿಗೆಅ
[19]ಚಂದ್ರಾರ್ಕ್ಕನಿ
[20]ತ್ಯಪಡಿ ೩
[21]ಯುಮಾ
[22]ನಪಾಲನ
[23]ಡಿಸುವರು ಯಿಾ
[24]ಧರ್ಮ್ಮವನಾ

[25]ಣಿಕನಕರಂ
[26]ಗಳುಂಯೊಳ್ಳಿಯಿಂ
[27]ಗಳುಂಆರ್ಯವ
[28]ರುಮುಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ||

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[1]ಹಲಸೂರಸೊ
[2]ಮಿಸಟ್ಟಿಯುಮ
[3]ಗಕೇತಿಸಟ್ಟಿಯುಮ
[4]ಗೊಂಮಟಿದೇವರಲ್ಲಿಗೆ
[5]ನಿತ್ಯಪಡಿಮೂಜು
[6]ವೆಸಪಾಲಂಸುಅ
[7]ಭಿಸೇಕಕ್ಕೆ ಕೊಟ್ಟಗ
[8]ಈಪೊನ್ನಪಡಿಗೆ
[9]ಪಾಲನಿಯಿಸು
[10]ವರುಪಾನಿಕಸಬ
[11]ರನಿಷಿಸುವರು ತ
[12]ಚಂದ್ರಾರ್ಕತಾರ
[13]ಕಂಮುಂಗಳಮಹಾ ಶ್ರೀ ||

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[1]ಶ್ರೀಮತ್ಪರಮಗಂ
[2]ಭೀರಸ್ಯಾದ್ವಾದಾಮೋ
[3]ಘಲಾಂಛನಂ । ಜೀಯಾ
[4]ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯ
[5]ಶಾಸನಂಜಿನಶಾಸನಂ ||
[6]ಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ
[7]ಕ್ರಪತ್ತಿಗಾಪೊಯ್ಸ
[8]ಳಶ್ರೀವೀರನಾರಸಿಂ
[9]ಹದೇವರಸರು
[10]ಶ್ರೀಮದ್ರಾಜಧಾನಿಡೋ
[11]ರಸಮುದ್ರದಲು ಸು
[12]ಖಸಂಕಥಾವಿನೋದದಿಂ
[13]ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ
[14]ಶಕವರುಷಂಗಾ
[15]ನೆಯ ಶ್ರೀಮುಖ

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[16]ಸಂವತ್ಸರದ ಶ್ರಾವ
[17]ಣಶುದ್ಧ ೧೫ ಆದಿ
[18]ವಾರದಲ್ಲು ಶ್ರೀಮರ್
[19]ಮಹಾಮಂಡಲಾಚಾ
[20]ರ್ಯ್ಯರುನಯಕೀರ್ತ್ತಿದೇ
[21]ವರಶಿಷ್ಯರುಚಂದ್ರಪ್ರ
[22]ಭದೇವರಕಯ್ಯಲುಹೊ
[23]ನ್ನಚಗೆಐದೆಯು
[24]ಮಾದಯ್ಯನಮಗೆ ಸಂ
[25]ಬುದೇವನುಸಂಗಿಸೆಟ್ಟಿ
[26]ಯರಮಗಳೊಂಮಂ
[27]ಣ ಅಗ್ಗಪಸೆಟ್ಟಿಯರ
[28]ಮಕ್ಕಳುದೋರಯ
[29]ಚವ್ವಡಯ್ಯನವರು
[30]ಶ್ರೀಗೊಂಮಟದೇವ
[31]ರ ಅಮೃತ ಪಡಿಗೆಮು
[32]ತ್ತಿಯಕೆಱೆಬಸೆಟ್ಟಿ
[33]ಕಲ್ಲಸೀಮಾಪುರಿ
[34]ಯಾದೆಯೊಳಗಾದಗದ್ದೆ
[35]ಸುತ್ತಾಲಯದಚೆತ್ರು
[36]ಷ್ಟ್ರಂಶತಿತೀರ್ತ್ಥಕರಅಮೃ
[37]ತಪಡಿಗೆಕೊಟ್ಟಮೊ
[38]ದಲೇರಿಯಗದ್ದೆಸಲಿಗೆ
[39]ಪ್ಪೊಂದುಸಹಿತ ಸರ್ವ್ವ
[40]ಬಾಧಪರಿಹಾರವಾಗಿ
[41]ಧಾರಾಪೂರ್ವ್ವಕಂಮಾ
[42]ಡಿಕೊಟ್ಟಾಚಂದ್ರಾರ್ಕ್ಕ
[43]ತಾರಂಬರಂಸಲ್ಲುವಂತಾ
[44]ಗಿಕೊಟ್ಟದತ್ತಿಮಂಗಳ
[45]ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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[1]ಸ್ವಸ್ತಿ ಶ್ರೀಭಾವಸಂವ
[2]ತ್ಸರದಭಾದ್ರಪದಶು
[3]ದ್ಧ ೫ ಆದಿವಾರದಲ್ಲು

[4]ಶ್ರೀಗೊಮ್ಮಟದೇವರ
[5]ನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆ ಅ
[6]ಮೃತಪಡಿಗೆ ಶ್ರೀಪ್ರಭುಚಂದ್ರ
[7]ಭಟ್ಟಾರಕದೇವರಗುಡ್ಡ
[8]ಗೇರಸಪ್ಪೆಯಗೋವಿಂದಸೆಟ್ಟಿಯು
[9]ಬೊಂಮಗ ಅದಿಯಂಣಅಕ್ಷ
[10]ಯಭಂಡಾರವಾಗಿಯಿ
[11]ಲಿಸಿದಗದ್ಯಾಣ ನಾಲ್ಕು
[12]ತಿಂಗಳಿಂಗೆ ಬೊಂ
[13]ಗವಾಗಬಿಡಿಅಬಡಿ
[14]ಯಲಿ ನಿತ್ಯಾಭಿ
[15]ಷೇಕಕ್ಕೆ ಪಪ್ಪಳಿಪಾಲನಡ
[16]ಸುವರುಯಿನಾಲಿಂಗೆವಾ
[17]ಣಿಕ್ಯನಕರಂಗಳಎ
[18]ಳ್ಳಿಯೊವಡಯುರುಆಚಂದ್ರಾರ್ಕ್ಕ ತಾ
[19]ರಂಬರಂಸಲ್ಲುಂತಾಗಿನಡ
[20]ಸುವರು ॥ ಮಂಗಳಮಹಾ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಅಷ್ಟದಿಕ್ಪಾಲಕರ ಮಂಟಪದ ಕಂಬದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

[1]ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನ
[2]ಶಖ ವರುಷ ೧೬೫೧ನೆಯ ಸಂದವತ್ಸರವಾ
[3]ನಕ್ಕೆ ಸಲುವ ವ್ಯಯನಾಮ ಸಂವತ್ಸರದ ಫಾ
[4]ಲ್ಗುಣ ಬ ೫ ಭಾನುವಾರದಲು ಕಾಸ್ಯ
[5]ಪಗೋತ್ರೇಅಪಸ್ತಂಬಸೂತ್ರೇ ಶ್ರೀ ವೃ
[6]ಷಭ ಪ್ರವರೇ ಪ್ರಥಮಾನುಯೋಗ ಶಾ
[7]ಖಾಯಾಂ ಶ್ರೀ ಚಾವುಂಡರಾಜ ವಂಶ
[8]ಸ್ಥರಾದ ಬಿಳಿಕೆರೆ ಅನಂತರಾಜೈ ಅರಸಿ
[9]ನವರ ಪ್ರಪೌತ್ರ ತೋಟದೇವರಾಜೈ
[10]ಅರಸಿನವರ ಪೌತ್ರ ಸತ್ಯಮಂಗಲದ
[11]ಚಲುವೈ ಅರಸಿನವರ ಪುತ್ರ ಶ್ರೀಮನ್
[12]ಮಹಿಸೂರಪುರವರಾಧೀಶ ಶ್ರೀ ಕೃಷ್ಣ
[13]ರಾಜ ಒಡೆಯರವರ ಸಮ್ಮುಖದಲ್ಲಿ ಬಾ
[14]ರಗಾಟು ಕಂದಾಚಾರ ಸವಾರ ಕಚೇರಿ

(ಅದೇ ಮುಖ.)

[1]ಯಿಬಾಳ ಬಕ್ಕಿ ದೇವರಾಜೈಅರಸಿನ
[2]ವರು ಶ್ರೀಗೊಂಮಟೇಶ್ವರ ಸ್ವಾಮಿಯವ
[3]ರ ಮಸ್ತಕಾಭಿಷೇಕ ಪೂಜೋತ್ಸ
[4]ವ ದಿವಸ ಸ್ವರ್ಗ್ಗಸ್ಥರಾದ್ದಕ್ಕೆ ಶ್ರೀಪುರದಿಂ
[5]ದ ವರ್ಷಂಪ್ರತಿವರ್ಷದಲ್ಲು ಶ್ರೀ ಗೊಂಮ
[6]ಟೇಶ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಪಾದಪೂಜೆ
[7]ಮುಂತಾದ ಸೇವಾರ್ತ್ಥ ನಡೆಯುವಹಾ
[8]ಗೆ ಯಿವರ ಪುತ್ರರಾದ ಪುಟ್ಟದೇವರಾ
[9]ಜೈಅರಸಿನವರು ೧೦೦ ನೂರುವರ
[10]ಹನಾಕಿರುವ ಪುದುವಟ್ಟಿನ ಸೇವೆ
[11]ಗೆ ಭದ್ರಂ ಭೂಯಾದ್ವರ್ದ್ಧತಾಂ ಜಿನ
[12]ಶಾಸನಂ || ಶ್ರೀ ||

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ಅದೇ ಕಂಬದ ದಕ್ಷಿಣಮುಖದಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋ
[2]ಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ
[3]ಶಾಸನಂಜಿನಶಾಸನಂ || ಸಖವರ್ಷಸಾ
[4]ವಿರದ ೧[illegible]ತನೆಯ ವಿಳಂಬಿ ಸಂವತ್ಸ
[5]ರದ ಮಾಘಶುದ್ಧ ೫ಯಲು ಗೆರಸೊಪ್ಪೆಯ
[6]ಚಿನವಡಿಸೆಟ್ಟರು ಅಗಣಿಬೊಂಮಯ್ಯನಮಗ ಕಂಭ
[7]ಯ್ಯನು ತನ್ನ ಕ್ಷೇತ್ರ ಅಡಹಾಗಿದಲಾಗಿ ಚ
[8]ಪ್ಪಡಿಸೆಟ್ಟರು ಅಡನುಬಿಡಿಸಿಕೊಟ್ಟುದ
[9]ಕ್ಕೆ ಪೊಂಮತಂಪಕ್ಕೆ ಆಹಾರದಾನತ್ಯಾಗದ
[10]ಬ್ರಹ್ಮನ ಮುಂದಣ ಹುಬ್ಬಿನ ತೋಟವೊಂ
[11]ದು ಪಡಿ ಅಕ್ಕಿ ಅಕ್ಷತೆಪುಂಜ ಇಷ್ಟನು ಆ
[12]ಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿ ನಾವು ನಡಸಿ
[13]ಬಹೆನುಮಂಗಳಮ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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ಅದೇ ಕಂಬದ ಪಶ್ಚಿಮ ಮುಖದಲ್ಲಿ.

[1]ತತ್ಸಂವತ್ಸರದಲು ಗೆರಸೊಪ್ಪೆಯಚಿಪಡಿ
[2]ಸೆಟ್ಟರಿಗೆದೊಡದೇವಪ್ಪಗಳ ಮಗ ಚಿಕ್ಕ
[3]ಣನು ಕೊಟ್ಟ ಧರ್ಮ್ಮಸಾಧನ ನಮಗೆ ಅನುಮ

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[4]ತ್ತ್ಯಬರಲಾಗಿ ನೀವು ನಮಗೆ ಪರಿಹರಿಸಿ
[5]ಕೊಟ್ಟುದ್ದಕ್ಕೆ ೧ ತಂಡಕ್ಕೆ ಆಹಾರ ದಾನವನು
[6]ಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಇಯಾಗಿ ನಡಸಿ ಬಹೆ
[7]ವು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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[1]ತತ್ಸಂವತ್ಸರದಲುಗೆರಸೊಪ್ಪೆಯಚ
[2]ವುಡಿಸೆಟ್ಟಿರಿಗೆಳವಿಗಳಮಗಪೊಂತು
[3]ಣನುಕೊಟ್ಟಧರ್ಮ್ಮಶಾಸನನಮದಿಅನು
[4]ಪತ್ಯಬರಲಾಗಿನೀವುನಮಗೆಪರಿಹರಿಸಿ
[5]ಕೊಟ್ಟದಕ್ಕೆ ವರ್ಷ೧ಕ್ಕೆ ಆಱತಿಂಗಳುಪರ್ಯ್ಯಂ
[6]ತರ೧ತಂಡಕ್ಕೆ ಆಹಾರದಾನವನುಆಚಂ
[7]ದ್ರಾರ್ಕ್ಕಸ್ಥಾಇಯಾಗಿನಡಸಿಬಹೆವು ಮಂ
[8]ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಅದೇ ಕಂಬದ ಪೂರ್ವ್ವ ಮುಖದಲ್ಲಿ.

[1]ತತ್ಸಂವತ್ಸರದಲುಗೆರಸೊಪ್ಪೆಯಚ
[2]ವುಡಿಸೆಟ್ಟಿರಿಗೆಹುವ್ವಿನಚಂನಯ್ಯನುಕೊ
[3]ಟ್ಟಧರ್ಮ್ಮಸಾಧನದಸಂಬಂಧನಂನಕ್ಷೇ
[4]ತ್ರವುಅಡಹಾಗಿಸಲಾಗಿನೀವುಆಕ್ಷೇತ್ರವನು
[5]ಬಿಡಿಸಿಕೊ . . . . ॥

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೩ನೇ ಕಂಬದ ಪೂರ್ವ್ವ ಮುಖದಲ್ಲಿ.

[1]ಸಖವರುಷ೧೪೩೩ನೆಯ
[2]ಶುಕ್ಲ ಸಂವತ್ಸರದವಯಿಶಾ
[3]ಖಬ೧೦ಲೂಮಂಡಲೇಶ್ವ
[4]ರಕುಲೋತ್ತುಂಗಚಂಗಾಳ
[5]ಮಹದೇವಮಹೀಪಾಲನ
[6]ಪ್ರಧಾನಸಿರೋಮಣಿಕೇಶವನಾ
[7]ಥವರಪುತ್ರಕುಲಪವಿತ್ರಂಚಿ
[8]ನಧರ್ಮ್ಮಸಹಾಯಪ್ರತಿಪಾಲ
[9]ಕರಹಪೊಂಮ್ಮಣಮಂತ್ರಿಸ
[10]ಹೋದರರಹಸವ್ಯಕ್ತ್ಯಚೊಡಾ

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[11]ಮಾಣಿಕಸೆಂನಱೊಂಮರಸನ
[12]ನಂಜರಾಯಪಟ್ಟಣದಶ್ರಾವಕಳು
[13]ವ್ಯಜನಂಗಳಗೋಷ್ಠಿಸಹಾ
[14]ಯ ಶ್ರೀಗೊಂಮಟಸ್ವಾಮಿಯ
[15]ಬಳ್ಳಿವಾಡವಜೀರ್ಣ್ಣೋದ್ಧಾ
[16]ರವಮಾಡಿಸಿದರು ಶ್ರೀ ॥

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ಸುತ್ತಾಲಯದ ಮೇಗಡೇನೆ ಮಂಟಪದಲ್ಲಿ ಕೂಷ್ಮಾಂಡಿನೀ ಪೀಠದಲ್ಲಿ.

[1]ಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿ
[2]ಗಳಶಿಷ್ಯರುಶ್ರೀಬಾಳಚಂದ್ರದೇವರ
[3]ಗುಡ್ಡ ಕೇತಿಸೆಟ್ಟಿಯುಮಗಬಮ್ಮಸೆ
[4]ಟ್ಟಿಮಾಡಿಸಿದಂಯಕ್ಷಿದೇವತಿಯಂ ॥

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ಸಿದ್ಧರಬಸ್ತಿಯಲ್ಲಿ ಉತ್ತರಕಡೆ.

(೧ನೇ ಮುಖ.)

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ತ್ರೈ
[2]ಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಶ್ರೀನಾಭೇಯೋಜಿತಶ್ಶಂಭವನಮಿ
[3]ವಿಮಲಸ್ಸುವ್ರತೋನಂತಧರ್ಮ್ಮಶ್ಚಂದ್ರಾಂಕಶ್ಶಾಂತಿಕುಂಥೂಸ್ಸುಮತಿಸುವಿಧಿ
[4]ಶ್ಶೀತಳಶ್ರೇಯಾಸುಪೂಜ್ಯಃ । ಮಲ್ಲಿಶ್ಶ್ರೇಯಸ್ಸುಪಾರ್ಶ್ವೋಜಲಜರುಚಿಕರೋನಂದನಃಪಾರ್ಶ್ವನೇಮಿಶ್ಶ್ರೀ
[5]ವೀರಶ್ಚೇತಿದೇವಾಭುವಿದದತುಚತುರ್ವ್ವಿಂಶತಿರ್ಮ್ಮಂಗಲಾನಿ ॥ ವೀರೋವಿಶ್ವಾಂವಿನತಾಯಯಾ
[6]ತ್ರಿಜತಿತ್ರಿಲೋಕೈರಭಿವರ್ಣ್ಣ್ಯತೇಯಃ । ನಿರಸ್ತಕರ್ಮ್ಮಾನಿಖಿಲಾರ್ತ್ಥವೇದೀಪಾಯಾದಸಾಪಶ್ಚಿಮ
[7]ತೀರ್ತ್ಥನಾಥಃ ॥ ತಸ್ಯಾಭವನ್ಸವಸಿವೀರಜಿನಸ್ಯಸಿದ್ಧಾಸ್ಸಪ್ತರ್ದ್ಧಯೋಗಣಧರಾಃ ಶಿಲರುದ್ರಸಂಖ್ಯಾಃ ।
[8]ಯೇಧಾರಯಂತಿಶುಭದರ್ಶನಬೋಧವೃತ್ತಿಂಮಿಥ್ಯಾತ್ರಯಾದಪಿಗಣಾನ್ವಿನಿವರ್ತ್ತ್ಯವಿಶ್ವಾನ್ ॥
[9]ಇಂದ್ರಾಗ್ನಿಭೂತಿರಪಿವಾಯುಭೂತಿರಕಂಪನೋಮೌರ್ಯ್ಯಸುಧರ್ಮ್ಮಪುತ್ರಾಃ । ಮೈತ್ರೇಯಮಂ
[10]ಡ್ಯೈಕ್ಷನರಂಧವೇಲಪ್ರಭಾಸಕಶ್ಚೇತಿತದೀಯಸಂಜ್ಞಾಃ ॥ ಪೂರ್ವ್ವಜ್ಞಾನಿಹವಾದಿನೋವಧಿಜ
[11]ಷಿಧೀಪರ್ಯ್ಯಯಜ್ಞಾನಿನಸ್ಸೇವೈಕ್ರಿಯಕಾಂಕ್ಷಿಸಿಕ್ಷಕಯತೀನ್ಕೈವಲ್ಯಭಾಜೋಪ್ಯಮೂನ್ ।
[12]ಇತ್ಯಗ್ನ್ಯಂಬುಸಿಧಿತ್ರಯೋತ್ತರನಿಜಾನಾಥಾಸ್ತಿಕಾಯ್ಯಕತ್ಯಕರುದ್ರೋನ್ಯೈಕಶತಾಚಲ್ಯೈರ್ಮಿ
[13]ತಾನ್ಸ ... ವನಿತ್ಯಂಗಣಾನ್ ॥ ಸಿದ್ಧಿಂಗತೇವೀರಜಿನೇನುಬದ್ಧಕೇವಲ್ಯಭಿಖ್ಯಾಸ್ತ್ರಯಏವಜಾತಾಃ । ಶ್ರೀ
[14]ಗೌತಮಸ್ತಾಚಸುಧರ್ಮ್ಮಜಂಬೂಯ್ಯ್ಕೇವಲೀಪೈತದಿಹಾನುಬದ್ಧಂ ॥ ಜಾನಂತಿವಿಷ್ಣುರಪರಾಜಿತ
[15]ನಂದಿಮಿತ್ರೌಗೋವರ್ದ್ಧನೇನಗುರುಣಾಸಹಭದ್ರಬಾಹುಃ । ಯೇಪಂಚಕೇವಲಿವದಪ್ಯಖಿಲಂಶ್ರು
[16]ತೇನಸಂಬುದ್ಧಾತತೋಸ್ತುಪುಮುದೇಶ್ರುತಕೇವಲಿಭ್ಯಃ ॥ ವಿದ್ಯಾನುವಾದಪಠನೇಸ್ವಯಮಾಗತಾಭಿ
[17]ರ್ವ್ವಿದ್ಯಾಭಿರಾತ್ಮಚರಿತಾದಮಲಾದಭಿನ್ನಾಃ । ಪೂರ್ವಾಣಿಯೇದಶಪುರೋಣ್ಯಪಿಧಾರಯಂತಿ

[18]ಜ್ಞಾನ್ಯವ್ಯಭಿನ್ನದಶಪೂರ್ವ್ವಧರಾಸ್ಸಮಸ್ತಾನ್ ॥ ತೇಕ್ಷತ್ರಿಯಃಪ್ರೋಷ್ಠಿಲಗಂಗದೇವೌಜಯಸ್ಸುಧ
[19]ರ್ಮ್ಮೋವಿಜಯೋವಿಶಾಖಃ । ಶ್ರೀಬುದ್ಧಿಲೋನಾಥಧೃತಿಷೇಣನಾಗೌಸಿದ್ಧಾರ್ತ್ಥಇತ್ಯಭಿಧಾನಭಾಜಃ ॥
[20]ನಕ್ಷತ್ರಪಾಂಡೂಜಯಪಾಲಕಂಸಾಚಾರ್ಯ್ಯಾಬಭೂವುರ್ದ್ರುಮಷೇಣಕಶ್ಚ । ಏಕಾದಶಾಂಗೀಧರಣೇ
[21]ನರೋತ್ತಮಾಯೇಪಂಚಕೇಸ್ಮಿನ್ನಹೃದಿಮೇವಸಂತು ॥ ಆಚಾರಸಂಜ್ಞಾಂಗಭೃತೋಭವಂಸ್ತೇಲೋಹಸ್ಸುಭ
[22]ದ್ರೋಜಯಭದ್ರಪೂರ್ವ್ವಭದ್ರಃ । ತಥಾಯಶೋಬಾಹುರವಿಪ್ರಹೀಣಮೂಲಸ್ತಪೋಭೂರ್ಜಿನೇಂದ್ರಮಾರ್ಗಮರ
[23]ತ್ನಹರ್ಮ್ಯೇ ॥ ಶ್ರೀಮಾನ್ಕುಂಭೋವಿನೀತೋಹಲಧರವಸುದೇವಾಚಲಾಮೇರುಧೀರಸ್ಸರ್ವ್ವಜ್ಞಸ್ಸರ್ವ್ವ
[24]ಗುಪ್ತೋಮಹಿಧರಧನಪಾಲೌಮಹಾವೀರವೀರೌ । ಇತ್ಯಾದ್ಯಾನೇಕಸೂರಿಷ್ವಥಸುಪದಮುಪೇತೇ
[25]ಷುದೀವ್ಯತ್ತಪಸ್ಯಾಶಾಸ್ತ್ರಾಧಾರೇಷುಪುಣ್ಯಾದಜನಿಸಜಗತಾಂಕೌಂಡಕುಂದೋಯತೀಂದ್ರಃ ॥ ರಜೋಭಿರ
[26]ಸ್ಪೃಷ್ಟತಮತ್ವಮಂತರ್ಬ್ಬಾಹ್ಯೇಪಿಸಂವ್ಯಂಜಯಿತುಂಯತೀಶಃ । ರಜಃಪದಂಭೂಮಿತಳಂವಿಹಾಯಚ
[27]ಚಾರಮನ್ಯೇಚತುರಂಗುಳಂಸಃ ॥ ಶ್ರೀಮಾನುಮಾಸ್ವಾತಿರಯಂಯತೀಶಸ್ತತ್ವಾರ್ತ್ಥಸೂತ್ರಂಪ್ರಕಟೀಚ
[28]ಕಾರ । ಯನ್ಮುಕ್ತಿಮಾರ್ಗ್ಗಾಚರಣೋದ್ಯತಾನಾಂಪಾಥೇಯಮರ್ಘ್ಯಂಭವತಿಪ್ರಜಾನಾಂ ॥ ತಸ್ಯೈವಶಿಷ್ಯೋ
[29]ಜನಿಗೃದ್ಧಪಿಂಛದ್ವಿತೀಯಸಂಜ್ಞಸ್ಯಬಲಾಕಪಿಂಛಃ । ಯತ್ಸೂಕ್ತಿರತ್ನಾನಿಭವಂತಿಲೋಕೇಮುಕ್ತ್ಯಂ
[30]ಗನಾಮೋಹನಮಂಡನಾನಿ ॥ ಸಮಂತಭದ್ರಸ್ಸಚಿರಾಯಜೀಯಾದ್ವಾದೀಭವಜ್ರಾಂಕುಶಸೂಕ್ತಿ
[31]ಜಾಲಃ । ಯಸ್ಯಪ್ರಭಾವಾತ್ಸಕಲಾವನೀಯಂವಂಧ್ಯಾಸದುರ್ವ್ವಾದಕವಾರ್ತ್ತಯಾಪಿ ॥ ಸ್ಯಾತ್ಕಾ
[32]ರಮುದ್ರಿತಸಮಸ್ತಪದಾರ್ತ್ಥಪೂರ್ಣ್ಣಂತ್ರೈಲೋಕ್ಯಹರ್ಮ್ಯಮಖಿಲಂಸಖಲುವ್ಯನಕ್ತಿ । ದುರ್ವ್ವಾ
[33]ದುಕೋಕ್ತಿತಮಸಾಪಿಹಿತಾಂತರಾಳಂಸಾಮಂತಭದ್ರವಚನಸ್ಫುಟರತ್ನದೀಪಃ ॥ ತಸ್ಯೈವಶಿಷ್ಯಶ್ಶಿವ
[34]ಕೋಟಿಸೂರಿಸ್ತಪೋಲತಾಲಂಬನದೇಹಯಷ್ಟಿಃ । ಸಂಸಾರವಾರಾಕರಪೋತಮೇತತ್ತತ್ವಾರ್ತ್ಥಸೂ
[35]ತ್ರಂತದಲಂಚಕಾರ ॥ ಪ್ರಾಗಭ್ಯಧಾಯಿಗುರುಣಾಕಿಲದೇವನಂದೀಬುಧ್ಯಾಪುನರ್ವ್ವಿಪುಳಯಾ
[36]ಸಜಿನೇಂದ್ರಬುದ್ಧಿಃ । ಶ್ರೀಪೂಜ್ಯಪಾದಇತಿಚೈಷಬುಧೈಃಪ್ರಚಖ್ಯೇಯತ್ಪೂಜಿತಃಪದ
[37]ಯುಗೇವನದೇವತಾಭಿಃ ॥ ಭಟ್ಟಾಕಳಂಕೋಕೃತಸೌಗತಾದಿದುರ್ವ್ವಾಕ್ಯಪಂಕೈಸ್ಸಕಳಂಕಭೂತಂ । ಜ
[38]ಗತ್ಸ್ವನಾಮೇವವಿಧಾತುಮುಚ್ಚೈಸ್ಸಾರ್ತ್ಥಂಸಮಂತಾದಕಳಂಕಮೇವ ॥ ಜೀಯಾಜ್ಜಗತ್ಯಾಂಜಿನಸೇನಸೂ
[39]ರಿರ್ಯಸ್ಯೋಪದೇಶೋಜ್ವಳದರ್ಪ್ಪಣೇನ । ವ್ಯಕ್ತೀಕೃತಂಸರ್ವ್ವಮಿದಂವಿನೇಯಾಃಪುಣ್ಯಂಪುರಾಣಂಪುರು
[40]ಷಾವಿದಂತಿ ॥ ವಿಷಯಭರಣಪಾತ್ರಂಭವ್ಯಲೋಕೈಕಮಿತ್ರಂವಿಬುಧನುತಚರಿತ್ರಂತದ್ಗುಣೇಂದ್ರಾ
[41]ತ್ಪವಿತ್ರಂ । ವಿಹಿತಭುವನಭದ್ರಂವೀತವೈರೋರುನಿದ್ರಂವಿನಮತಗುಣಭದ್ರಂತೀರ್ಣ್ಣವಿ
[42]ದ್ಯಾಸಮುದ್ರಂ ॥ ಸದ್ವ್ಯಂಜನಸ್ವರನಭಸ್ತನುಲಕ್ಷಣಾಂಗಚ್ಛಿನ್ನಾಂಗಭೌಮಶಕುನಾಂಗನಿಮಿತ್ತಕೈ
[43]ರ್ಯ್ಯಃ । ಕಾಲತ್ರಯೇಪಿಸುಖದುಃಖಜಯಾಜಯಾದ್ಯಂತತ್ವಂಸುಧೀರ್ವ್ವಿವೃತವಾನಿಹಪತ್ಯೃತಿಸಮ
[44]ಸ್ತಮೇವ ॥ ಯಃಪುಷ್ಪದಂತೇನಚಭೂತಬಲ್ಯಾಖ್ಯೇನಾಪಿಶಿಷ್ಯದ್ವಿತಯೇನರೇಜೇ । ಫಲಪ್ರದಾ
[45]ನಾಯಜಗಜ್ಜನಾನಾಂಪ್ರಾಪ್ತೋಂಕುರಾಭ್ಯಾಮಿವಕಲ್ಪಭೂಜಃ ॥ ಅರ್ಹದ್ಬಲಿಸ್ಸಂಘಚತು
[46]ರ್ವ್ವಿಧಂಸಶ್ರೀಕೌಂಡಕುಂದಾನ್ವಯಮೂಲಸಂಘಂ ಕಾಲಸ್ವಭಾವಾದಿಹಜಾಯಮಾನದ್ವೇಷೇತರಾ
[47]ಲ್ಪೀಕರಣಾಯಚಕ್ರೇ ॥ ಸಿತಾಂಬರಾದೌವಿಪರೀತರೂಪೇಖಿಲೇವಿಸಂಘೇವಿತನೋ
[48]ತುಭೇದಂ । ತತ್ಸೇನನಂದಿತ್ರಿದಿವೇಶಸಿಂಹಸ್ಸಂಘೇಷುಯಸ್ತಂಮನುತೇಕುದೃಕ್ಸಃ ॥ ಸಂಘೇಷುತತ್ರ
[49]ಗಣಗಚ್ಛವಲಿತ್ರಯೋಣಲೋಕಸ್ಯಚಕ್ಷುಷಿಭಿಧಾಜುಷಿನಂದಿಸಂಘೇ । ದೇಸೀಗಣೇಧೃತಗುಣಾ
[50]ನ್ವಿತಪುಸ್ತಕಾಚ್ಛಗಚ್ಛೇಂಗುಳೇಶ್ವರವಲಿರ್ಜ್ಜಯತಿಪ್ರಭೂತಾ ॥ ತತ್ರಾಸನ್ನಾಗದೇವೋದಯ
[51]ರವಿಜಿನಮೇಘಪ್ರಭಾಬಾಲಚಂದ್ರಾದೇವಶ್ರೀಭಾನುಚಂದ್ರಶ್ರುತನಯಗುಣಧರ್ಮ್ಮಾದಯಃಕೀರ್ತ್ತಿ
[52]ದೇವಾಃ । ದೇವಶ್ರೀಚಂದ್ರಧರ್ಮ್ಮಂಪ್ರಕುಲಗುಣತಪೋಭೂಷಣಾಸ್ಸೂರಯೋನ್ಯೇವಿದ್ಯಾಧಾಮೇಂ

(೨ನೇ ಮುಖ.)

1 ದ್ರುಪದ್ಮಾಮರವಸುಗುಣಮಣಿಕ್ಯಸಂದ್ಯಾಕ್ಷ್ಯಯಾಕ್ಷ ॥ ವಿಹಿತಮರಿತಭಂಗಾಭಿನ್ನವಾ
2 ದಿಭಶ್ಶೃಂಗಾವಿತತವಿವಿಧಮಂಗಾಃವಿಶ್ವವಿದ್ಯಾಬ್ಜಭೃಂಗಾಃ । ವಿಜಿತಜಗದನಂಗಾಮೇ
3 ಶದೂರೋಜ್ವಲಾಂಗಾವಿಶದಚರಣತುಂಗಾವಿಶ್ವಶಾಸ್ತ್ರೇಸ್ತ್ರಸಂಗಾಃ ॥ ಜೇಯಾಚ್ಛ್ರೀನೇಮಿಚಂ
4 ದ್ರಃಕುವಲಯವಲಯಕ್ಷ್ಮಾಭೃತ್ಕೋಟೀರ್ದ್ಧ್ವಗಾತ್ರೋನಿತ್ಯೋದ್ಯನ್ನದ್ವೃಷ್ಟಿಬಾಧಾವಿರಚನ
5 ಕುಶಲಸ್ತ್ರತ್ವಾಭಾಕೃತ್ಪ್ರತಾಪಃ । ಚಂದ್ರಸ್ಯೋಪದ್ರತತ್ತ್ವಾಮೃತವಚನರುಚಾಃನೀಯತೇ
6 ಯಸ್ಯಕಾಂತಿಂ ಧವಾರ್ತ್ತ್ವವ್ಯಾಜಸ್ಯನೇತ್ರಾಸ್ವಮುಖಮಿತಪದಂಲಕ್ಷ್ಮನೇವಿಚಾರಥಸ್ಯ ॥ ಶ್ರೀ
7 ಮಾಘನಂದೀವಿಬುಧೋಜಗತ್ಯಾಂ ಸ್ವತ್ವರ್ದ್ಧಮಾನಃ ತನುತಾತ್ಮನಾಮ । ಸಮುಲ್ಲಸತ್ಸಂವರ
8 ನಿರ್ಜ್ಜರತೇಣಾಸಯೋನಪಾಪಾನ್ಯಭಿನಂದ್ಯಾನಿ ॥ ತುಂಗೀತಮೀಯೋದ್ಭೃತವಾದಿಸಿಂಹೋಗುರು
9 ಪ್ರಮಾಕೋನ್ನತವಂಶಗೋತ್ರೇ । ಅಭೂದಿತೋಭೂನ್ನಿಜಪಾದಸೇವಾಪ್ರಮೋದಲೋಕೋಭಯ
10 ಚಂದ್ರದೇವಃ ॥ ಜಯತಿಜಿತತಮೋರಿಸ್ತ್ಯಕ್ತನೋಷಾನುಷಂಗಃ ಸದಮಲಶಕಲಾನಾಂ
11 ಪಾತ್ರಮಂಘೋಯಾಯಾಃ । ಅನುಗತಜನಪದ್ಮಸ್ತತ್ತ್ವಮಿತ್ರಾನು
12 ಕೂಲ್ಯಃಸತತಮಭಯಚಂದ್ರಃಸತ್ಸಭಾರತ್ನದೀಪಃ ॥ ತದೀಯತನುಜಾಃಶ್ರು
13 ತಮುನಿರ್ಗ್ಗಣಿಪದೇಕಸ್ಥಿತೋಭೂನ್ನಿಜಾಂಘ್ರಿತತನುಸ್ತ್ರಜಿನೇಶಃತತೋಜನಿಜಿನೇಂದ್ರವಚನಾ
14 ಸ್ತ್ರವಿಷಯಾಸ್ತತಸ್ಯಾಯಃಸಾಸ್ಪೃತನಮಸ್ತ್ರವಸುಧಾಃ ॥ ಭವವಿಪಿನಕೃಶಾನುಃ
15 ಭವ್ಯಪಂಕೇಜಭಾನುಃವಿತತತನಮಸೋನುಸ್ಸಂಪದೇಶಾಮಧೇನುಃ । ಭುವಿಮರಿತತ
16 ಮೋರಿಪ್ರೋತ್ಥಸಂತಾಪಮಾಲೀಶ್ರುತಮುನಿವರಸೂರಿರ್ಬುದ್ಧಿಸೀಲೋಸ್ತ್ವನಾದಿಃ ॥ ಚಂ
17 ಡೋದ್ದಂಡತ್ರಿದಂಡಂಸರಮಸುಖಪದಂಪಾಪದಂಡಂಚರಾಗೋಪಾರಾಗಾರೋರುಶಾ
18 ರತ್ರಿಪಿಧಮಧಿಕೃತಾಗಾರವಂಗಾರವಂಚ । ತುಲ್ಯಂಚಾಲ್ಪೋನಶಲ್ಯತ್ರಯಮತುಲ
19 ವಪ್ರಕವರ್ತ್ಮಾಮಮ್ಮಚ್ಛಿದಂಮೋಭಾಮೋನ್ಮಂತ್ರಿಮೋಹಂಶ್ರುತಮುನಿಮುನಿಪೋ
20 ನಿಮರ್ಮ್ಮವಮೋಳೈಕವಿವ ॥ ಪ್ರಶಿಷ್ಯಭಗಣೋಂಗಮುಪಸಂಘವಿತಯೀ ಇ ಪ್ರಸ
21 ರ್ದ್ಧಮತಿಪೂರ್ಣ್ಣಕಲಾಂದುಮಿವಯಃಸ್ಮ । ಅನಾವಿಸಿಧನಾದಿಪರವಾಗವಾಸ
22 ಯೋಧಿಮಾಘನಂದಿನಪಶ್ರುತಮುನಿರ್ಗ್ಗಣಿಪದೇಸಃ ॥ ಮಾರ್ಗ್ಗೇಮಾರ್ಗ್ಗೇನಿಸರ್ಗ್ಗ
23 ತಾರ್ಗ್ಗತಿಕ್ಷಟಿಕಟುಜಲ್ಪೇನಚ ದೇವಾಹಿಶಾಸ್ತ್ರೇಕಾವ್ಯೇತಿಸವ್ಯೇಮೃದುಮಧುರಪದ್ಯೇ
24 ಶಪ್ಮ್ರರ್ಪೈಸ್ನರ್ವ್ಮ್ರರ್ದೈಷ್ಟ । ಮಂತ್ರೇತಂತ್ರೇಪಿಯಂತ್ರೇನುತಸಕಲಕಲಾಯಾಂಚ
25 ಚಬ್ದರ್ಣ್ಣವೇಪಾಕೋಪಾಸ್ಯಕೋವಿದೋಸ್ತಿಶ್ರುತಮುನಿಮುನಿವದ್ವಿಶ್ವವಿದ್ಯಾವಿನೋ
26 ದಃ ॥ ಶಿಷ್ಯೈಶ್ರೀಪೂಜ್ಯಪಾದಃಸಕಲವಿದಿತತತ್ತ್ವಾರ್ತ್ಥತಂತ್ರೇಷುದೇವಃಸಿದ್ಧಾಂತೇಸತ್ಯರೂ
27 ಪೇಜಿನವಿನಿಗದಿತೇಗೌತಮಃಕೊಂಡಕುಂದಃ । ಅಧ್ಯಾತ್ಮೇವರ್ದ್ಧಮಾನೋಮನಸಿಜಮಥ
28 ನೇಮಾರಿಮುಗ್ಗುಃಸುಖಪಹ್ನವಿತ್ಯೇವಃಕೀರ್ತ್ತಿಸಾತ್ರಾಶ್ರುತಮುನಿವದಭೂದ್ಭೂತ್ರ
29 ಯೋಕೋತ್ರಕಶ್ಚಿತ್ ॥ ಶ್ರದ್ಧಾಂಶುದ್ಧಾಂಪ್ರವೃದ್ಧಾಂದಧದಮಧಿಕೃತಾಂಜೈನಮಾ
30 ರ್ಗ್ಗೇಸುಸರ್ಗ್ಗೇಸಿದ್ಧಿಂಬುದ್ಧಿಂಚಮಹದ್ರ್ಗೇಬ್ಬುರ್ಧವರನಿವಹೈಸ್ಸಂಸ್ತುವಂತ್ಯೋಸಮಾ
31 ನಂ । ಮಿತ್ರಂಚಿತ್ರಂಚರಿತ್ರಂಭವಭಯಭದಂಭವ್ಯಸವ್ಯಾಂಬುಜಾನಾ
32 ಮರ್ಯ್ಯೋನೋನ್ಯೋನಮೋನಂಶ್ರುತಮುನಿಮುನಿಪಂಚಂದ್ರಮಾರಾಧಯಧ್ವಂ ॥ ಶ್ರೀಮಾ
33 ನಿತೋಸ್ಯಾಭಯಚಂದ್ರಸೂರೇಸ್ತಸ್ಯಾನುಜಾತಃಶ್ರುತಕೀರ್ತ್ತಿದೇವಃ । ಅಸಾಜ್ಜ್ವನೇ
34 ಮೋಪ್ರದಿತಾಕ್ಷಣಾಸಾಮಾಪೂರ್ಣ್ಣಕ್ಷೋಕೃತಚಾರುವೃತ್ತಃ ॥ ವಿನತಸಕಲ

[35]ವೇದೇ ವಿ[?]ತ್ರಚೇತೋವಿಷಾದೇ ವಿಜಿತನಿಖಿಲವಾದೇ ವಿಶ್ವವಿದ್ಯಾವಿನೋದೇ । ವಿತತಚರಿತ
[36]ಮೋದೇ ವಿಸ್ಫುರತ್ಕೀರ್ತ್ತಿನಾದೇ ಜಿನಪತಿಪದಪಾದೇ ವಿಶ್ವರಕ್ಷಾಂಪ್ರವೇದೇ ॥ ಸಶ್ರೀ
[37]ಮಾಂಸ್ತತ್ರ ನೂಜಸ್ತದನುಗಣಿಪದೇ ಸಸ್ಯಧಾಚಾರುಕೀರ್ತ್ತಿಃ ಕೀರ್ತ್ಯಾಕೀರ್ಣ್ಣತ್ರಿಲೋ
[38]ಕ್ಯಾಮುಪರಿಮತಿವಿಧಾಚಾರ್ಯಾವಾಪ್ಯಸ್ತು

(೩ನೇ ಮುಖ)

[1]ಲ್ಯಃ । ಯಸ್ಯೋಪಾಸ್ಯಂ ಸಮಸ್ತಗ್ರಿಪಪಟುಘಟಯೋತ್ಪಿತಾಶ್ಚ ಟಿವಾಚಃ ಪದ್ಮಾಸದ್ಮಾ
[2]ತ್ರ ಮಿತ್ರೋಜ್ವಲತರರುಚಿಮೋ ಪ್ಯಸ್ತಿ ತಾವಾದಿಪದ್ಮಃ ॥ ಚಾರುಶ್ರೀಚಾರುಕೀರ್ತ್ತಿಃ ಪದಸ
[3]ತವಸುಧಾಧೀಶ್ವರೋ ಧೀಶ್ವರೋಯಂ ಗರ್ವ್ವಂ ಕುರ್ವ್ವಂತ ಮುರ್ವ್ವೀಶ್ವರ ಸಮಮಹಾವಾದಿ
[4]ನಂ ವಾದವಂದ್ಯಂ । ಚಕ್ರೀ ದಿಕ್ಚಕ್ರದಗ್ರೇಸರ ಸರಸವಚಾಃ ಸಾಧಿತಾಶೇಷಸಾಧ್ಯೋ
[5]ವೇದ್ಯೋವೇದ್ಯಾದ್ಯವಿದ್ಯಾವ್ಯಸಗಮಖಿಲ ಸದ್ವಿಶ್ವವಿದ್ಯಾವಿನೋದಃ ॥ ಬಲ್ಲಾಳಕ್ಷೋಣಿಪಾ
[6]ಳಂ ಸಕಲಿತಬಲಿ ಬಲಂ ವಾಮಿಪಿಪ್ರ್ವಜಿತಾಪಿ ರೋಗಾತ್ ವೇಗಾದ್ಗತಾಸುಸ್ಥಿತಿಮುಪಗಮ
[7]ಯೋಲ್ಲಾಘತಾಮಾನಿನಾಯ । ಆತ್ರೇಯ್ಯನ್ಯಸ್ಯ ಯಸ್ಯೋಖಿಲವಿದಿತ ಮಸೂರೇ
[8]ಸ್ತಥಾತಾದತ್ತ ಶ್ರೀವಾಕೇಸರಸಾರ್ಯಂ ಜಿನಸಿಧಿ ಮಥಯ ಗೂರಿಂ ವರ ಸಂಸಗಾ
[9]ಯ್ಯಾಂ ॥ ಶಿಷ್ಯೋ ಪುಷ್ಯತ್ವಸಿಸ್ತ್ರೀ ಕರ್ಣನಿಪುಣ ಸೂತ್ರಸ್ಯತಸ್ಯೋಪಸನೇ ಪ್ಸ್ಯಶಿಷ್ಯಶಿಯೂ
[10]ಷನಿಸ್ಯಂದ ನಪಟುವಚನ ಸಂಡಿತಃ ಪಂಡಿತಾಖ್ಯಃ । ಸೂರಿಸ್ಸೂರೋ ವಿನೇಯಾಂಬುರುಹ
[11]ವಿಕಸನೇ ಸರ್ವ್ವದಿಗ್ವ್ಯಾಪಿಧಾಮಾ ಸೋಮಸ್ಥಿತ್ಕಲ ತಾಸ್ಥೇ ಬೆಳುಗುಳನಗರೇ ತತ್ರ
[12]ಭವಸ್ತ್ರಾಭಿಸೃಗ್ಯೋ ॥ ಯಸ್ಯಾಂಭ್ರಾಮುಂ ದರು ಜೋಮುಜಬಲಿಸಮಿಸಂ ಗುಂಮಟಂ ಕಮ್ಮಟಾಜ್ಞಾಂ । ಭ
[13]ಕ್ತ್ಯಾಶಕ್ತ್ಯಾ ಜಿತಮುಕ್ತ್ಯಾಜಿತ ಸುರನಗರೇ ಸ್ಥಾಪಯಿತ್ವಾ ದೃಪಾದಿ । ತಪ್ತತ್ವಾತ್ತ್ರಯೋ
[14]ಗೋಜ್ವಲತನುಜಿನಪಃ ಶಿವಮಾನ್ಯಾಸಿಟ್ಯಾಕೈಲಾಸೇ ಲಬಾಲೀತ್ರಿಭುವನವಿಲ
[15]ಸತ್ಕೀರ್ತ್ತಿ ಚಕ್ರವರ್ತ್ತಿ ॥ ಸ್ಥಾನೇ ತತ್ತಸ್ಥಾನಮಾಂತ್ರೋಜ್ವಲತರಮತುಲಂ ಪಂಡಿತೋಲಂಕರೋ
[16]ತು ಶ್ರೀಮಾನ್ ಶೇಷೋಕ್ತ ಕೀರ್ತ್ತಿಸ್ಸ್ವಪರವಿಲಸತ್ಸಾಲಸೋಪಾನಕಾವ್ಯೈಃ । ಚಿತ್ರಂ ಶ್ರೀಷರ್ಬಿಷಿ
[17]ಲ್ಕಾಸ್ತ್ರಿಭುವನತಿಲಕಂ ಧಂ ಪ್ರಸಸ್ಸಪ್ತ ವಾರಾಸಿಪಂಕೋನ್ಮುಕ್ತಂ ವಿಧಾಯಾಖಿಲಜಗದುರು
[18]ಪುಣ್ಯೋಸ್ತುಧಾಳುಚಕಾರ ॥ ಕಿಂ ಪಾಕ್ಷೀರಾಭಿಷೇಕಾದುತನಿಜಯಶಸೋ ನಿರ್ಮ್ಮಲಾಚ್ಛಂ
[19]ಕರಾದ್ರೀನ್ ಗೋತ್ರಾದ್ರೀನ್ ಸ್ವಾಲಿಕೀಂ ಚಕ್ಷಿತಿಮಮರಗಜಾನ್ ದಿಗ್ಗಜಾನ್ ಶೇಷಧೀರಃ । ಕ್ಷೀರೋದಾನ್
[20]ಸಪ್ತಸಿಂಧೂನುಪರಿಜಲಧರಾನ್ ಚಾರದಾನ್ನಾಗಲೋಕಂ ಶೇಷಾಂ ಕ್ಕ್ಕಾಂ ವಿದೀಕ್ಷಾನಮೃತಕಲಶಮು
[21]ಪಿಸ್ವರ್ಶ್ವತೇನೇನ ವಿದ್ಮಃ ॥ ಮೋಕ್ಷೌಜನ್ಮಾಭಿಷೇಕಂ ಸುರಪತಿರಿವತತ್ತಥ್ಯ ಮಾತ್ರಶ್ಯೈಲೇ ದೇವಸ್ಯಾದರ್ಕ್ಕ
[22]ಯನ್ಸ್ವೋಪರಮುಖಿಲಜನಸ್ಯೈಪಸೂರಿರ್ವ್ವಿಧಾಯ । ಸನ್ಮಾರ್ಗ್ಗಂ ಚಾಧುನ್ಯೆನಂ ಪಿಹಿತ ಮ
[23]ಪಿಚಿರಂ ವಾಮದ್ಯಗ್ಯಾ ಕಷ್ಟೋಭಿಸಿಕ್ಕ ಷಂತ ನಿಪೂರ್ವ್ವಂ ಪುರುಜಿವಪ್ರಸರತ್ಸಾಕಳಂಕೋಪ
[24]ನೀಯ ॥ ರೇರೇಕಾಣಾದಕೋಣಂ ಶರಣಮಧಿವಸಕ್ಷುದ್ರನಿದ್ರಾನಿವಾಸಂ ಮೈಮಾಂಸೇಚ್ಛಾ
[25]ಮತುಚ್ಛಾಂತ್ಯಜನಿಜಪಟುವಾದೇಷು ಕೃಚ್ಛ್ರಾತ್ರುಗಚ್ಛ । ಬೌದ್ಧಾಬುದ್ಧೇ ವಿಮುಗ್ಧೋಸ್ಯಪಸರ
[26]ಸಪಸಾ ಸಾಂಖ್ಯವಾರಂಭಸಂವ್ಯೋ ಶ್ರೀಮಾನ್ ಮಥ್ನಾತಿವಾದಿಂದ್ರಗಜಮಭಯಸೂರಿಪರಂವಾ
[27]ದಿಸಿಂಹಃ ॥ ಐಶ್ವರ್ಯ್ಯಂ ಪರಹತ್ಕ್ರಷ್ಟ ಶಾಶ್ವತಮುಚ್ಛೇದತ್ವಕ್ಷ ಸರ್ವ್ವಜ್ಞತಾಂ ಬಿಭ್ರಾತೇಚನಿ
[28]ರಂಕತಾಂ ಶಿವತಯಾ ಶ್ರೀಚಾರುಕೀರ್ತ್ತೀಶ್ವರಾ । ತತ್ರಾಯಂ ಜಿನಭಾಗಸಾವಜಿನಭಾಗ್ಧೀಮಾ
[29]ನಯಂ ಮಾರ್ಗ್ಗಣೇ ಜೇಮಾದ್ರಿಂ ಸಮಧತ್ತ ಮಾರ್ಗ್ಗಣಪುರಸ್ಥೀಮಾನತೇಮಾಜ

[30]ತೇ || ಸ್ಫೂರ್ಜ್ಜದ್ಧೂರ್ಜ್ಜಟಿಫಾಳಲೋಚನಶಿಖಿಜ್ವಾಲಾವಳೀದಸ್ಯತೇಸಂಹೋವನ್ಮಥೇ
[31]ವನೌಷಧಿರಭೂದೇಷಾಪುರಾಶೈಲಜಾ | ಸರ್ವ್ವಜ್ಞೋತ್ತಮಚಾರುಕೀರ್ತ್ತಿಸುಮುನೇಸ್ಸವ್ಯೋಕ್ತ
[32]ಘೋವಹ್ನಿನಾನಿರ್ದ್ದಗ್ಧಸ್ಯಚರಿತ್ರಚಂಡಮರುತೋದ್ಧೂತಸ್ಯಕಾತೇಗತಿಃ || ಪಿತಾಮಹಹರಿ
[33]ಷ್ವಂಗಸಂಗತ್ಯನಃ ಪ್ರಶಾಂತಯೋ | ಚಾರುಕೀರ್ತ್ತಿವಚೋಗಂಗಾಲಿಂಗಿತಾಂಗೀಸರಸ್ವತೀ || ಅನ್ಯೇಂವಾಣೀ
[34]ನಿವಾಸ್ಯಂಹೃದಯಮುರುದಯಂಸ್ವಂಚರಿತ್ರಂಪವಿತ್ರಂದೇಹಂಪುನಸ್ಸ್ವಯ್ವಶಾಗೇಹಂಸ
[35]ಕಲಸುಜನತಾಗಣ್ಯಮುದ್ಭೂತಪುಣ್ಯಂ | ಶ್ರಾವ್ಯಾಭವ್ಯಾಗುಣಾಸ್ಸರ್ವ್ವಬಿಲಬುಧ
[36]ತತೇರ್ಯ್ಯಸ್ಯಸೋಯಂಜಗತ್ಯಾಪಹತ್ಯರೂಪಪ್ರಸಾದೋಜಯತುಚಿರಮಯಂ
[37]ಚಾರುಕೀರ್ತ್ತಿವ್ರತೀಂದ್ರಃ || ಪೂಥಂಪ್ರಾಥಂಪರಾವ್ರಂಧಸಪತಿಸಾಧಮಂಮಾನವಂಮಾನವಂತಂ
[38]ದುಷ್ಟಂಶಿಷ್ಟಂಚಕಮಃಖ್ಯಾತ್ವಿತಮಪಿಗುಣಿಸಂಪವರ್ಮ್ಮಪಂಥವರ್ಮ್ಮೇಲಂ | ಕುರ್ವ್ವನ್ಸಾಮಂತಭದ್ರಂ

(೪ನೇ ಮುಖ.)

[1]ಚರಿತಮನುಸರನ್ನವ್ಯಸ್ಸಮಂತಭದ್ರಂತನ್ನಸ್ಸ್ಯಾಚಾರುಕೀರ್ತ್ತಿರ್ಜ್ಜಗತಿವಿಜಯತೇ
[2]ಚಂದ್ರಕಃಚಾರುಕೀರ್ತ್ತಿಃ || ರೇರೇಚಾರ್ವ್ವಾಕಗರ್ವ್ವಂಪರಿಹರಪಿನುದಾಂತ್ವರ್ದ್ಯವಪ್ರಮುಂ
[3]ಚಸಾಂಖ್ಯಾಸಂಖ್ಯೇಯರಾಜತ್ವರಿಕರನಿಕರಾದಾಪ್ತಘಟೋಷ್ಟ್ಯೇಸ್ಮಿನ್ಯ | ತ್ರೂ
[4]ಣ್ಣಂಕಾಣಾದತೂಣ್ಣಂತ್ಯಜನಿಜಮನಿಶಂಮಾನಮಾಸನ್ನಿದಾನಂಹಿಂಸನ್ನಿನ್ನಂಸೋಭಿ
[5]ಕಂಸ್ಯೋವ್ರಜತಿಯದಪರಾನ್ ವಾದಿನಃಸಿಂಹನಾದ್ಯ್ಯಃ || ತಸ್ಮಾಂಡಿತಾಂಕಸ್ಯಸುರ
[6]ತೌತದಿಲಾದಿನಾಥೌಸವ್ಯಕ್ತ್ಯಬೋಧತರಣೋಸ್ಮತಮಾನನಿಷ್ಠ | ಜಾತಾವೃಷೌ
[7]ಹರಿಯಶೋಹರಿಣಾಂಕಚಾರುವರ್ಮ್ಮಣಿಕ್ಕದೇವಪತಿಜಾಜ್ಞನದೇವಕಲ್ಪಃ ||
[8]ಧನ್ಯಾವನ್ಯೇನಸನ್ಯಾಸಪರಮವಿಧಿನಾನೇತುಮೇವಸ್ವಯಂಸ್ವಂಧರ್ಮ್ಮಂಕವರ್ಮ್ಮರಿಮರ್ಮ್ಮ
[9]ಚ್ಛಿದಮುರುಸುಖದಂ ದುರ್ಲ್ಲಭಂವಲ್ಲಭಂಚ | ಶಾಂತಾಃಶಾಂತೇಸ್ಸ್ವಕಾಂತೀಕೃತಸಕಲಜ
[10]ನಾಃಸೂಕ್ತಿಪೀಯೂಷಪೂರ್ತ್ಯಸ್ತೇಮೀಸರ್ವ್ವೇಸ್ತ್ರದೇಪಾಸ್ಸ್ವರಪದಮಗಮನ್
[11]ಧ್ಯಾತಜೈನೇಂದ್ರಪಾದಾಃ || ತತ್ರತ್ರಯೋದಶಶತೈಕದಶಪ್ರಯೋಸಪ್ತಕೇಪ್ರಕೇ
[12]ಪರಮಿತೇಭವವೀಶ್ವರಾಬ್ದೇ | ಮಾಘೇಚತುರ್ದ್ದಶತಿಥೌಸಿತಪಕ್ಷಜೀವಾರೇಸ್ವತೌ
[13]ಶನ್ಯಸ್ಸ್ವರಪದಂಪುರುಪಂಡಿತಸ್ಯ || ಆಸೀದಥಾಭಿನವಪಂಡಿತದೇವಸೂರಿರಾಪ
[14]ನಾಳ್ಭಮುಕುರೀಕೃತಕೀರ್ತ್ತಿದೇಹಃ | ಷ್ಯೇಸಿದ್ಧಾಯಸ್ಮಿಜಧರ್ಮ್ಮಧುರೀಣಭಾವಂಯ
[15]ತ್ಯಾತ್ಮಸಂಸ್ಕೃತಿಪದೇಜನಿಪಂಡಿತಾರ್ಯ್ಯಃ || ತಸ್ಯಾಂಪಿಥ್ಯಾಕಪಯಂಸತತಮಪಿವಿಧಿ
[16]ತ್ಸೂನ್ಯಧಾತಾಮ್ಯಪೀಮಂತತ್ವಂಖಾಧಾಗತತ್ವಂಶರಳಜನಚೋರತ್ನತಾಪಪ್ರ
[17]ಧಾವ | ಜೀವನ್ನಿಧರ್ಮ್ಮಸಕ್ಯತ್ಯಾಜಗದುದಿತಾತ್ಪ್ರೋಕ್ತವಾದಾಭಿಲಾಷೋಯ
[18]ಸ್ಮಾದ್ಭಸ್ಮೀಕರೋತ್ಯಗ್ನಿರಪಿಖವಿತರೋನವಾದಿನಃಪಂಡಿತಾರ್ಯ್ಯಃ || ಸಂಸಾರಾ
[19]ಪಾರವಾರಾಕರದರಲಸರೀತಾಭ್ಯಾಸ್ಯೋಧರ್ಮಪ್ರಸ್ಫಕೇಮುಕ್ಯಜ್ಞಾನಾ
[20]ನಾಮಸುಖಜಲಕಲ್ಯರದ್ವಿತಾನಾಮವಿಷಾಂ | ಪ್ರೋತೋಸ್ಮಿಕೋವಿನೀತೋದ್ಧತತ
[21]ತ್ರಿಗತಮನ್ನ ವ್ಯಭವ್ಯಾಚ್ಛಿತಾಂಪ್ರಿಭದೋಸ್ಮದ್ರಸ್ಸಮುದ್ರಸ್ಸತತಮಭಿನ
[22]ವೋರಾಜತೇಪಂಡಿತಾರ್ಯ್ಯಃ || ಅಯಮಧಗುಣಭಜ್ಯೋಶಾಯಾತ್ಮನ್ನಿಪದ್ಯಾಮ
[23]ಪರಗಣಿಭಿರಲಕ್ಷ್ಯಗ್ಗೇ ಹಿಭಿಸ್ತ್ಯಸ್ತಸ್ತವ | ಬುಧವಿನಸುಮುಹೂರ್ತ್ತೇ ಪಾರಿಶೋ
[24]ದ್ಧ್ವಚಲಾಕಂ ಯುಗಪದಖಿಲವಾಸ್ಯ ಧ್ವಾನತ್ಮಪ್ರದಾಸ್ಯೈಃ || ಅತ್ಯಾಶ್ಚರ

[25]ಕ್ತ್ಯಾನಿಜಮುಕ್ತಯೇರ್ಹದ್ಧ್ಯಾಸೋದಿತಂಚಾಸನಮೇತದುರ್ವ್ವ್ಯಾಂ । ಶಾಸ್ತ್ರಾಣಿಕತ್ರ್ಯಾಸ್ತ್ರ
[26]ಯಶಂಸನಾಂಗಮಾಚಂದ್ರತಾರಂರವಿಮೇರುಜೀಯಾತ್ ॥

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[1]ಶ್ರೀಮತ್ಕರ್ನ್ನಾಟದೇಶೀಯಯತಿಪುರವರಂಗಂಗವತ್ಯಾಖ್ಯಮೇತತ್ಸದ್ಭಕ್ತ್ಯಾದಾನೋ
[2]ಪವಾಸವ್ರತರುಚಿರಭವತ್ತತ್ರಮಾಣಿಕ್ಯದೇವಃ । ಬಾಬಾಯಿಧರ್ಮ್ಮಪ
[3]ತ್ನೀಗುಣಗಣವಸತಿಸ್ತಸ್ಯಸೂನುಸ್ತಯೋಃ ಶ್ರೀಮಾನ್ನಾಯಂಣ
[4]ನಾಮಾಜನಿಗುಣಮಣಿಭಾಕ್ಚಂದ್ರಕೀರ್ತ್ತೇಃ ಶಿಷ್ಯಃ ॥ ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ
[5]ಯೆನಿಸಿದಭವ್ಯೋತ್ತಮನುಸ್ವಸ್ತಿಶ್ರೀಶಕವರುಷ ೧೩೩೦ನೆಯವಿ
[6]ರೋಧಿಸಂವತ್ಸರದ ಚೈತ್ರಬ ೫ ಗು ಶ್ರೀಗುಂಮಟನಾಥನಮಧ್ಯಾಹ್ನದ
[7]ಅಷ್ಟವಿಧಾರ್ಚ್ಚನನಿಮಿತ್ತವಾಗಿಬೆಳುಗುಳದಗಂಗಸಮುದ್ರದಕೆಱೆ
[8]ಯಕೆಳಗೆದಾನಸಾಲೆಯಗದ್ದೆಖ ೨ ಗದ್ಯಾಣಬೆಳುಗುಳದಮಾಣಿಕ್ಯನ
[9]ಖರದಹರಿಯಗೌಡನಮಗಗುಂಮಟದೇವಮಾಣಿಕ್ಯದೇವನಮ
[10]ಗ ಬೊಂಮಣನೊಳಗಾದಗೌಡಗಳಸಮಕ್ಷಮಪಲ್ಲಿದೇವರಿಗೆ ಪಾದಪೂಜೆ
[11]ಯಂಮಾಡಿಕ್ರಮವಾಗಿಕೊಂಡುಕೊಟ್ಟುಅಸಾಧಾರಣವಪ್ಪಂತಕೀರ್ತ್ತಿಯು
[12]ಸಾಪುಣ್ಯವನೂಉಪಾರ್ಜ್ಜಿಸಿಕೊಂಡನು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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[1]ಶ್ರೀಬದಿಚಂದ್ರಮಾಘವಿಭುಮಾಚಲದೇವಿಸಂಜೋನ್ನತಾಂಕೆಯಾಲೋ
[2]ಲಪ್ಪೃಗಾಕ್ಷಿಪೆಳ್ಗುಳದಗುಂಮಟನಾಥನಪಾದದ । ಚ್ಚಾರ್ಗೆಗೆಪೇಡಿ
[3]ಪಕ್ಷನೇಮಿಮನಿತ್ತನುಮಾರಪೀರಬಲ್ಲಾಳನೃಪಾಳಕಂಸುರೆಯು
[4]ಮೆಚ್ಚೆಮಾಮಾಳ್ಪಸವ್ಯೆದಸಲ್ವಿನಂ ॥ ಅಂತುಧಾರಾಪೂರ್ವ್ವ
[5]ಕಂಮಾಡಿಕೊಟ್ಟಂತಗ್ರಾಮಸೀಮೆ । ಮೂಡಹೋಸ್ನೇರಹಳ್ಳಿ
[6]ತೆಂಕಬೆಸ್ತರಳ್ಳಿಪೇವರದ್ದಸಮಪಡೋಳೇನಹಳ್ಳಿಹಾಡುನಹಳ್ಳಿ

(೩ನೇಮುಖದಕೆಳಗೆ.)

[7]ಬಡಗಮಂಚಿನಹಳ್ಳಿಯಾಬಿಟ್ಟುತೋಟಗ್ರಾಮಉಚಿತಂಪ್ರಾರ್ತ್ಥನಸ್ತು
[8]ಯಿ ... ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಸಿದ್ಧರ ಬಸ್ತಿಯಲ್ಲಿ ದಕ್ಷಿಣಕಡೆ.

(೧ನೇ ಮುಖ.)

[1]ಶ್ರೀಜಯತ್ಯಜಯ್ಯಮಾಹಾತ್ಮ್ಯಂವಿಶಾಸಿ
[2]ತಕುಶಾಸನಂ । ಶಾಸನಂಜೈನಮುದ್ಭಾಸಿಮುಕ್ತಿ
[3]ಲಕ್ಷ್ಮ್ಯೈಕಶಾಸನಂ ॥ ಅಪರಿಮಿತಸುಖಮನಲ್ಪಾವಗಮಮಯಂ
[4]ಪ್ರಬಲಬಲಸ್ಫೂರ್ತ್ತಂ । ನಿಖಿಲಾವಲೋಕವಿಭವಂ
[5]ಪ್ರಕಟತುಷ್ಟದಯೋಪರಂಜ್ಯೋತಿಃ ॥ ಉದ್ದೀಪ್ತಾಖಿಲರತ್ನಮು

[6]ದ್ಧೃತಮಿದಂನಾನಾನಯಾಂತರ್ಗ್ಗಹನಂಸ್ಯಾತ್ಕಾರಸುಧಾಭಿಲಿಪ್ತಜನಿಭೃತ್ಕಾರು

[7]ಣ್ಯಕಾರೂಪೋಚ್ಛ್ರಿತಂ । ಆರೋಪ್ಯಶ್ರುತಯಾನಪಾತ್ರಮಮೃತದ್ವೀಪಂನಯಂತಃಪರಾ

[8]ನ್ನೇತಸ್ತೀರ್ತ್ಥಕೃತೋಮದೀಯಹೃದಯೇಮಧ್ಯೇಭವಾಬ್ಧ್ಯಾಸತಾಂ ॥ ತತ್ರಾಭವತ್ತ್ರಿ

[9]ಭುವನಪ್ರಭುರಿದ್ಧವೃದ್ಧಿಶ್ರೀವರ್ದ್ಧಮಾನಮುನಿರಂತಿಮತೀರ್ತ್ಥನಾಥಃ । ಯದ್ದೇಹದೀಪ್ತಿ

[10]ರಪಿಸನ್ನಿಹಿತಾಖಿಲಾನಾಂಪೂರ್ವ್ವೋತ್ತರಾಶ್ರಿತಭವಾನ್ವಿಕದೀಪಕಾರ ॥ ತಸ್ಯಾಭವ

[11]ಚ್ಚರಮಚಿಜ್ಜಗದೀಶ್ವರಸ್ಯಯೋಯೌವ್ವರಾಜ್ಯಪದಸಂಶ್ರಯಣಃಪ್ರಭೂತಃ ।

[12]ಶ್ರೀಗೌತಮೋಗಣಪತಿರ್ಬ್ಭಗವಾನ್ವರಿಷ್ಠಶ್ಶ್ರೇಷ್ಠೈರನುಷ್ಠಿತನುತಿರ್ಮ್ಮುನಿಭಿಸ್ಸ

[13]ಜೀಯಾತ್ ॥ ತದನ್ವಯೇಶುದ್ಧಿಮತಿಪ್ರತೀತೇಸಮಗ್ರಶೀಲಾಮಲರತ್ನಜಾ

[14]ಲೇ । ಅಭೂದ್ಯತೀಂದ್ರೋಭುವಿಭದ್ರಬಾಹುಃಪಯಃಪಯೋಧಾವಿವಪೂರ್ಣ್ಣಚಂ

[15]ದ್ರಃ ॥ ಭದ್ರಬಾಹುರಗ್ರಿಮಸ್ಸಮಗ್ರಬುದ್ಧಿಸಂಪದಾಶುದ್ಧಸಿದ್ಧಶಾಸನಂಸುಶ

[16]ಬ್ದಬಂಧಸುಂದರಂ । ಇದ್ಧವೃತ್ತಸಿದ್ಧಿರತ್ರಬದ್ಧಕರ್ಮ್ಮಭಿತ್ತಪೋವೃದ್ಧಿವರ್ದ್ಧಿತಪ್ರಕೀರ್ತ್ತಿರುದ್ದಧೇಮ

[17]ಹರ್ದ್ಧಿಕಃ ॥ ಯೋಭದ್ರಬಾಹುಶ್ಶ್ರುತಕೇವಲಾನಾಂಮುನೀಶ್ವರಾಣಾಮಿಹಪಶ್ಚಿಮೋಪಿ । ಅ

[18]ಪಶ್ಚಿಮೋಭೂದ್ವಿದುಷಾಂವಿನೇತಾಸರ್ವ್ವಶ್ರುತಾರ್ತ್ಥಪ್ರತಿಪಾದನೇನ ॥ ತದೀಯಶಿಷ್ಯೋಜನಿಚಂ

[19]ದ್ರಗುಪ್ತಸ್ಸಮಗ್ರಶೀಲಾನತದೇವವೃದ್ಧಃ । ವಿವೇಶಯತ್ತೀವ್ರತಪಃಪ್ರಭಾವಪ್ರಭೂತಕೀರ್ತ್ತಿರ್ಬ್ಭು

[20]ವನಾಂತರಾಣಿ ॥ ತದೀಯವಂಶಾಕರತಃಪ್ರಸಿದ್ಧಾದಭೂದದೋಷಾಯತಿರತ್ನಮಾಲಾ ।

[21]ಬಭೌಯದಂತರ್ಮ್ಮಣಿವನ್ಮುನೀಂದ್ರಸ್ಸಕುಂಡಕುಂದೋದಿತಚಂಡದಂಡಃ ॥ ಅಭೂದುಮಾ

[22]ಸ್ವಾತಿಮುನಿಃಪವಿತ್ರೇವಂಶೇತದೀಯೇಸಕಲಾರ್ತ್ಥವೇದೀ । ಸೂತ್ರೀಕೃತಂಯೇನಜಿನಪ್ರ

[23]ಣೀತಂಶಾಸ್ತ್ರಾರ್ತ್ಥಜಾತಂಮುನಿಪುಂಗವೇನ ॥ ಸಪ್ರಾಣಿಸಂರಕ್ಷಣಸಾವಧಾ

[24]ನೋಬಭಾರಯೋಗೀಕಿಲಗೃದ್ಧ್ರಪಕ್ಷಾನ್ । ತದಾಪ್ರಭೃತ್ಯೇವಬುಧಾಯಮಾಹುರಾ

[25]ಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಗೃದ್ಧ್ರಪಿಂಛಂ ॥ ತಸ್ಮಾದಭೂದ್ಯೋಗಿಕುಲಪ್ರದೀಪೋಬಲಾಕಪಿಂಛ

[26]ಸ್ಸತಪೋಮಹರ್ದ್ಧಿಃ । ಯದಂಗಸಂಸ್ಪರ್ಶನಮಾತ್ರತೋಪಿವಾಯುರ್ವ್ವಿಷಾದೀನಮೃತೀಚಕಾ

[27]ರ ॥ ಸಮಂತಭದ್ರೋಜನಿಭದ್ರಮೂರ್ತ್ತಿಸ್ತತಃಪ್ರಣೇತಾಜಿನಶಾಸನಸ್ಯ । ಯದೀ

[28]ಯವಾಗ್ವಜ್ರಕಠೋರಪಾತಶ್ಚೂರ್ಣ್ಣೀಚಕಾರಪ್ರತಿವಾದಿಶೈಲಾನ್ ॥ ಶ್ರೀಪೂಜ್ಯಪಾದೋ

[29]ದ್ಧೃತಧರ್ಮ್ಮರಾಜ್ಯಸ್ತತೋಸುರಾಧೀಶ್ವರಪೂಜ್ಯಪಾದಃ । ಯದೀಯವೈದುಷ್ಯಗುಣಾನಿದಾ

[30]ನೀಂವದಂತಿಶಾಸ್ತ್ರಾಣಿತದುದ್ಧೃತಾನಿ ॥ ಧೃತವಿಶ್ವಬುದ್ಧಿರಯಮತ್ರಯೋಗಿಭಿಃಕೃತಕೃತ್ಯಭಾ

[31]ವಮನುಬಿಭ್ರದುಚ್ಚಕೈಃ । ಜಿನವದ್ಬಭೂವಯದನಂಗಚಾಪಹೃತ್ಸಜಿನೇಂದ್ರಬುದ್ಧಿರಿತಿ

[32]ಸಾಧುವರ್ಣ್ಣಿತಃ ॥ ಶ್ರೀಪೂಜ್ಯಪಾದಮುನಿರಪ್ರತಿಮೌಷಧರ್ದ್ಧಿರ್ಜ್ಜೀಯಾದ್ವಿದೇಹಜಿನದ

[33]ರ್ಶನಪೂತಗಾತ್ರಃ । ಯತ್ಪಾದಧೌತಜಲಸಂಸ್ಪರ್ಶಪ್ರಭಾವಾತ್ಕಾಲಾಯಸಂಕಿಲತದಾ

[34]ಕನಕೀಚಕಾರ ॥ ತತಃಪರಂಶಾಸ್ತ್ರವಿದಾಂಮುನೀನಾಮಗ್ರೇಸರೋಭೂದಕಳಂಕಸೂರಿಃ ।

[35]ಮಿಥ್ಯಾಂಧಕಾರಸ್ಥಗಿತಾಖಿಲಾರ್ತ್ಥಾಃಪ್ರಕಾಶಿತಾಯಸ್ಯವಚೋಮಯೂಖೈಃ ॥

[36]ತಸ್ಮಿನ್ಗತೇಸ್ವರ್ಗ್ಗಭುವಂಮಹರ್ಷೌದಿವಃಪತೀನ್ನರ್ತ್ತುಮಿವಪ್ರಕೃಷ್ಟಾನ್ । ತದನ್ವಯೋ

[37]ದ್ಭೂತಮುನೀಶ್ವರಾಣಾಂಬಭೂವುರಿತ್ಥಂಭುವಿಸಂಘಭೇದಾಃ ॥ ಸಯೋಗಿಸಂಘಶ್ಚತುರಃ

[38]ಪ್ರಭೇದಾನಾಸಾದ್ಯಭೂಯಾನವಿರುದ್ಧವೃತ್ತಾನ್ । ಬಭಾವಯಂಶ್ರೀಭಗವಾನ್ಜಿನೇಂದ್ರಶ್ಚ

[39]ತುರ್ಮ್ಮುಖಾನೀವಮಿಥಸ್ಸಮಾನಿ ॥ ದೇವನಂದಿಸಿಂಹಸೇನಸಂಘಭೇದವರ್ತ್ತಿನಾಂದೇಶಭೇದ

[40]ವರ್ತ್ತಿನಾಂದೇಶಭೇದತಃಪ್ರಬೋಧಭಾಜಿದೇವಯೋಗಿನಾಂ । ವೃತ್ತಿತಸ್ಸಮಸ್ತತೋವಿರುದ್ಧ

41 ಧರ್ಮ್ಮಸೇವಿನಾಂಮಧ್ಯತಃಪ್ರಸಿದ್ಧಏಷನಂದಿಸಂಘೋತ್ಯಭೂತ್ ॥ ನಂದಿಸಂಘೇಸದೇಶೀ
42 ಯಗಣೇಗಚ್ಛೇಚ್ಛಪುಸ್ತಕೇ । ಇಂಗುಲೇಶಬಲಿರ್ಜ್ಜೀಯಾನ್ಮಂಗಲೀಕೃತಭೂತಲಃ ॥
43 ತತ್ರಸರ್ವ್ವಶರೀರಿರಕ್ಷಾಕೃತಮತಿರ್ವ್ವಿಜಿತೇಂದ್ರಿಯಸ್ಸಿದ್ಧಶಾಸನವರ್ದ್ಧನಪ್ರತಿಲಬ್ಧ
44 ಕೀರ್ತ್ತಿಕಲಾಪಕಃ । ವಿಶ್ರುತಶ್ರುತಕೀರ್ತ್ತಿಭಟ್ಟಾರಕಯತಿಸ್ಸಮಜಾಯತಪ್ರಸ್ಫು
45 ರದ್ವಚನಾಮೃತಾಂಶುವಿನಾಶಿತಾಖಿಲಹೃತ್ತಮಾಃ ॥ ಕೃತ್ವಾವಿನೇಯಾನ್ಕೃತಕೃತ್ಯ
46 ವೃತ್ತಿನ್ನಿಧಾಯತೇಷುಶ್ರುತಭಾರಮುಚ್ಚೈಃ । ಸ್ವದೇಶಭಾರಂಚಭವಿಪ್ರಶಾಂತಸ್ಸ
47 ಮಾಧಿಭೇದೇನದಿವಂಸಭೇಜೇ ॥ ಗತೇಗಗನವಾಸಸಿತ್ರಿದಿವಮತ್ರಯಸ್ಯೋಚ್ಛ್ರಿ

(೨ನೇ ಮುಖ.)

1 ತಾನಮೃತ್ತಗುಣಸಂಹತಿರ್ವ್ವಸತಿಕೇವಲಂತದ್ಯಶಃ । ಅಮಂದಮದಮನ್ಮಥಪ್ರಣಮದು
2 ಗ್ರಚಾಪೋಚ್ಚಲತ್ಪ್ರತಾಪಪತಿಕೃತ್ತಪಕ್ಷ್ಕರಣಭೇದಲಬ್ಧಂಭುವಿ ॥ [illegible]ಚಾರುಕೀರ್ತ್ತಿ
3 ಮುನಿರಪ್ರತಿಮಪ್ರಭಾವಸ್ತಸ್ಮಾದಭೂನ್ನಿಜಯಶೋಧವಳೀಕೃತಾಶಃ । ಯಸ್ಯಾ
4 ಭವತ್ತಪಸಿನಿಷ್ಠುರತೋಪಶಾನ್ತಿಶ್ಶಿತ್ತೇಗುಣೇಚಗುರುತಾಕೃಶತಾಶರೀರೇ ॥ ಯಸ್ತ
5 ಪೋವಲ್ಲಿಭಿರ್ವ್ವೇಲ್ಲಿತಾಘದ್ರುಮೋವರ್ತ್ತಯಾಮಾಸಸುರತ್ರಯಂಭೂತಲೇ । ಯುಕ್ತ್ಯಾಶಾ
6 ಸ್ತ್ರಾದಿಕಂಚಪ್ರಕೃಷ್ಟಾಶಯಶ್ಶಬ್ದವಿದ್ಯಾಂಬುಧೇರ್ವ್ವೃದ್ಧಿಕೃಚ್ಚಂದ್ರಮಾಃ ॥ ಯಸ್ಯಯೋಗೀ
7 ಶಿನಃಪಾದಯೋಸ್ಸರ್ವ್ವದಾಸಂಗಿನೀಮಿಂದಿರಾಂಪಶ್ಯತಃಪಾರ್ಗ್ಗಣಾಃ । ಚಿಂತಯೇವಾ
8 ಭವತ್ಕೃಷ್ಣತಾಪಕ್ಷ್ಮಣಾಃಕಾನ್ಯಥಾನೀಲತಾಂಭವೇತ್ತತ್ತನೋಃ ॥ ಯೇಷಾಂಶರೀರಾ
9 ಶ್ರಯತೋಪಿವಾತೋರುಜಃಪ್ರಶಾನ್ತಿಂವಿತತಾನತೇಷಾಂ । ಬಲ್ಲಾಳರಾಜೋತ್ಥಿತರೋಗಶಾಂ
10 ತಿರಾಸೀತ್ಕಿಲೈತತ್ಕಿಮುಭೇಷಜೇನ ॥ ಮುನಿರ್ಮ್ಮನೀಷಾಬಲತೋವಿಚಾರಿತಂಸಮಾಧಿ
11 ಭೇದಂಸಮವಾಪ್ಯಸತ್ತಮಃ । ವಿಹಾಯದೇಹಂವಿವಿಧಾಪದಾಂಪದಂವಿವೇಶದಿವ್ಯಂವಪುರಿದ್ಧ
12 ವೈಭವಂ ॥ ಅಸ್ತಮುಪಾತಿತಸ್ಮಿನ್ಕೃತಿನಿಯುರ್ಯ್ಯಮಿನ್ನಾಭವಿಷ್ಯತ್ತದಾಪಂ
13 ಡಿತಯುತಿಸ್ಸ್ನೋಮಃವಸ್ತುಮಿಥ್ಯಾತ್ವಮಸ್ತೋಮಮುಪಿಹಿತಂಸರ್ವ್ವಮುತ್ತಮೈರಿತ್ಯ
14 ಯಂವಕ್ತ್ರಭಿರುಪಾಭೋಷಿ ॥ ವಿಭುಧಜನಪಾಲಕಂಕುಬುಧಮತಹಾರಕಂ
15 ವಿಜಿತಸಕಲೇಂದ್ರಿಯಂಭಜತಶಮಲಂಬುಧಾಃ ॥ ಧವಲಸರೋವರನಗರಜಿ
16 ನಸ್ಯವಂಶಸದೃಶಮಾಕೃತತದುರುತಪೋಮಹಃ ॥ ಯತ್ಪಾದದ್ವಯಮೇವ
17 ಭೂಪತಿತತಿಶ್ಚಕ್ರೇಶಿರೋಭೂಷಣಂಯದ್ವ್ಯಾಕ್ಯಾಮೃತಮೇವಕೋವಿದಕುಲಂಪೀತ್ವಾಜಿ
18 ಜೀವಾಸಿಶಂ । ಯತ್ಕೀರ್ತ್ತ್ಯೈವಿವಲಂಬಿಭೂಮಭುವನಂರತ್ನಾಕರೇಣಾವೃತಂಯದ್ವಿದ್ಯಾ
19 ವಿಶದೀಕರೋತಿಭುವನೇಶಾಸ್ತ್ರಾರ್ತ್ಥಜಾತಂಮಹತ್ ॥ ಕೃತ್ವಾತಪಸ್ತೀವ್ರಮನ
20 ಲ್ಪಮೇಧಾಸ್ಸಂಪಾದ್ಯಪುಣ್ಯಾನ್ಯನುಪಪ್ಲುತಾನಿ । ತೇಷಾಂಫಲಸ್ಯಾನುಭವಾಯ
21 ದತ್ತಚೇತಾಇವಾಪತ್ರಿದಿವಂಸಯೋಗೀ ॥ ತಸ್ಮಿನ್ನಾಪ್ತೋಭೂಮ್ನಿಸಿದ್ಧಾಂತಯೋ
22 ಗೀಪೂರ್ವ್ವವ್ಯಾಚಾವರ್ದ್ಧಯನ್ಸಿದ್ಧಶಾಸ್ತ್ರಂ । ಶುದ್ಧೇವ್ಯೋಮ್ನಿದ್ವಾದಶಾತ್ಮಾಕರೌಘೈ
23 ರ್ಯ್ಯದ್ವತ್ಪದ್ಮವ್ಯೂಹಮುನ್ನಿದ್ರಯನ್ಸ್ಸ್ವೈಃ ॥ ದುರ್ವ್ವಾದ್ಯುಕ್ತಂಶಾಸ್ತ್ರಜಾತಂವಿವೇ
24 ಕೀವಾಚಾನೇಕಾಂತಾತ್ತ್ವಸಂಭೂತಯಾಮಃ । ಇಂದ್ರೋಶನ್ಯಾಮೇಘಜಾ
25 ಲೋತ್ಥಯಾಭೂಭೃದ್ದ್ರಾಂಘಭೂಭೃತ್ಸಂಹತಿಂವಾಭಿಭೇದ ॥ ಯದ್ವತ್ಪದಾಂಬುಜನ
26 ತಾವನಿಪಾಲಮೌಳಿರತ್ನಾಂಶವೋನಿಶಮಮುಂವಿದಧುಸ್ಸರಾಗಂ । ತದ್ವನ್ನಪ

27 ಸ್ತುನವಧೂರ್ನ್ನಚವಸ್ತ್ರಜಾತಂನೋಯೌವ್ವನಂನೋತಬಲಂನಭಾಗ್ಯಮಿದ್ಧಂ ॥ ಪ್ರವಿಶ್ಯ

28 ಶಾಸ್ತ್ರಾಂಬುಧಿಮೇಷಧೀರೋಜಗ್ರಾಹಪೂರ್ವ್ವಂಸಕಲಾರ್ತ್ಥರತ್ನಂ । ಪರೇಸಮುತ್ಥಾ

29 ಸ್ತದನುಪ್ರವೇಶಾದೇಕೈಕಮೇವಾತ್ರನಸರ್ವ್ವಮಾಪುಃ ॥ ಸಂಪಾದ್ಯಶಿಷ್ಯಾನ್ಸಮು

30 ನ್ನಿಪ್ರಸಿದ್ಧಾನಧ್ಯಾಪಯಾಮಾಸಕುಶಾಗ್ರಬುದ್ಧೀನ್ । ಜಗತ್ಪವಿತ್ರೀಕರಣಾ

31 ಯಧರ್ಮ್ಮಪ್ರವರ್ತ್ತನಾಯಾಖಿಲಸಂವಿದೇಚ ॥ ಕೃತ್ವಾಭಕ್ತಿಂತೇಗುರೋಸ್ಸರ್ವ್ವಶಾ

32 ಸ್ತ್ರಾಣ್ಯನೇತ್ಯಾವತ್ಸಕಾಮಧೇನೂಪಮೋಚಾ । ಸ್ವೀಕೃತ್ಯೋಚ್ಚೈಸ್ತ್ರಿಬಂತೋತಿಪುಷ್ಟಾಃ

33 ಶಕ್ತಿಂಸ್ವೇಷಾಂಖ್ಯಾಪಯಾಮಾಸುರಿದ್ಧಾಂ ॥ ತದೀಯಶಿಷ್ಯೇಷುವಿದಾಂವರೇಷು

34 ಗುಣೈರನೇಕೈಶ್ಶ್ರುತಮುನ್ಯಭಿಖ್ಯಃ । ರರಾಜಶೈಲೇಷುಸಮುನ್ನತೇಷುಸರತ್ನ

35 ಕೂಟೈರಿವಮಂದರಾದ್ರಿಃ ॥ ಕುಲೀನಶೀಲೇನಗುಣೇನಮತ್ಯಾಶಾಸ್ತ್ರೇಣರೂ

36 ಪೇಣಚಯೋಗ್ಯಮಿಷಃ । ವಿಚಾರ್ಯ್ಯತಂಸೂರಿಪದಂಸನೇತ್ಯಾಕೃತಕ್ರಿಯಂಸ್ವಂಗಣ

37 ಯಾಂಚಕಾರ ॥ ಅಥೈಕದಾಚಿಂತಯದಿತ್ಯನೇನಾಃಸ್ಥಿತಿಂಸಮಾಲೋಕ್ಯನಿ

38 ಜಾಯುಷೋಲ್ಪಾಂ । ಸಮರ್ಪ್ಯಚಾಸ್ಮಿನ್ಸ್ವಗಣಂಸಮರ್ತ್ಥೇತಪಶ್ಚರಿಷ್ಯಾಮಿಸಮಾ

39 ಧಿಯೋಗ್ಯಂ ॥ ವಿಚಾರ್ಯ್ಯಚೈವಂಹೃದಯೇಗಣಾಗ್ರಣೀನ್ನಿರ್ವೇದಯಾಮಾ

40 ಸವಿನೇಯಬಾಂಧವಃ । ಮುನಿಸ್ಸಮಾಹೂಯಗಣಾಗ್ರಪತ್ತಿನಂಸ್ವಪುತ್ರ

(೩ನೇ ಮುಖ.)

1 ಮಿತ್ಥಂಶ್ರುತವೃತ್ತಶಾಲಿನಂ ॥ ಮಮನ್ವಯಾದೇಷಸಮಾಗತೋಯಂಗಣೋಗುಣಾ

2 ನಾಂಪದಮಸ್ಯರಕ್ಷಾ । ತ್ವಯ್ಯಂಗಮದ್ವೃತ್ತ್ಯಪಿತಾಮಿತೀಷ್ಟಂಸಮರ್ಪಯಾಮಾಸಗಣೀ

3 ಗಣಂಸ್ವಂ ॥ ಗುರುವಿರಹಸಮುದ್ಯದ್ದುಃಖದೂನಂತದೀಯಂಮುಖಮುಗುರುಮ

4 ಚೋಭಿಸ್ಸುಪ್ರಸನ್ನೀಚಕಾರ । ಸಪದಿವಿಮಲಿತಾಬ್ಧಿಕ್ಲಿಷ್ಟರಾಂಸುಪ್ರತಾನಂಕಿಮಧಿವಸ

5 ತಿಸೋಷಿನ್ಮಂದಭ್ರಾತ್ಕಾರವಾತ್ಯೈಃ ॥ ಕೃತಿತತಿಹಿತವೃತ್ತಸ್ಸತ್ವಗುಪ್ತಿಪ್ರವೃತ್ತೋಜಿತ

6 ಕುಮತವಿಶೇಷಃಶೋಷಿತಾಶೇಷದೋಷಃ । ಜಿತರತಿಪತಿಸತ್ವಸ್ತತ್ವವಿದ್ಯಾಪ್ರಭು

7 ತ್ವಸ್ಸುಕೃತಫಲವಿಧೇಯಂಸೋಗಮದ್ದಿವ್ಯಭೂಯಂ ॥ ಗತೇತ್ರತತ್ಸೂರಿಪ

8 ದಾಶ್ರಯೋಯಂಮುನೀಶ್ವರಸ್ಸಂಘಮವರ್ದ್ಧಯತ್ತರಾಂ । ಗುಣೈಶ್ಚಶಾಸ್ತ್ರೈಶ್ಚರಿತ್ರೈರನಿಂ

9 ದಿತೈಃಪ್ರಚಿಂತಯನ್ತದ್ಗುರುಪಾದಪಂಕಜಂ ॥ ಪ್ರಕೃತ್ಯಕೃತ್ಯಂಕೃತಸಂಘರಕ್ಷೋವಿಹಾ

10 ಯಚಾಕೃತ್ಯಮನಲ್ಪಬುದ್ಧಿಃ । ಪ್ರವರ್ದ್ಧಯನ್ಧರ್ಮ್ಮಮನಿಂದಿತಂತದ್ಗುರೂಪದೇಶಾನ್ಸಫಲೀ

11 ಚಕಾರ ॥ ಅಖಂಡಯದಯಂಮುನಿರ್ನ್ನಿರ್ಮ್ಮಲವಾಗ್ಭಿರತ್ಯುದ್ಧತಾನಮಂದಮದಸಂಚ

12 ರತ್ಕುಮತವಾದಿಕೋಳಾಹಳಾನ್ । ಭ್ರಮನ್ನಮರಭೂಮಿಭೃದ್ಭ್ರಮಿತವಾರಿಧಿ

13 ಪ್ರೋಚ್ಚಲತ್ತರಂಗತತಿವಿಭ್ರಮಗ್ರಹಣಚಾತುರೀಭಿರ್ಬ್ಭ್ಯಪಿ ॥ ಕಾತ್ವಂಕಾಮಿನಿ

14 ಕಸ್ಯತಾಂಶ್ರುತಮುನೇಃಕೀರ್ತ್ತಿಃಕಿಮಾಗಮ್ಯತೇಬ್ರಹ್ಮನ್ಮತ್ಪ್ರಿಯಸನ್ನಿಭೋಭುವಿ

15 ಬುಧಸ್ಸಂಮೃಗ್ಯತೇಸರ್ವ್ವತಃ । ನೇಂದ್ರಸ್ಸೋಜಗೋತ್ರಭಿದ್ಧನಪತಿಃಕಿಂನಾಸ್ತ್ಯಸೌಕಿಂನರಃಶೇ

16 ಷಃಕಾತ್ರಗತಸ್ಸಚದ್ವಿರಸನೋರುದ್ರಃಪಶೂನಾಂಪತಿಃ ॥ ವಾಗ್ದೇವತಾಹೃದಯರಂಜನ

17 ಮಂಡನಾನಿಮಂದಾರಪುಷ್ಪಮಕರಂದರಸೋಪಮಾನಿ । ಅನಂದಿತಾಖಿಲಜನಾನ್ಯಮೃತಂ

18 ವಮಂತಿಕರ್ಣ್ಣೇಷುಯಸ್ಯವಚನಾನಿಕವೀಶ್ವರಾಣಾಂ ॥ ಸಮಂತಭದ್ರೋಸ್ಯಸಮಂತಭದ್ರ

19 ಪ್ರೇಕ್ಷಾಜ್ಯಪಾದೋಖಿಲಪೂಜ್ಯಪಾದಃ । ಮಯೂರಪಿಂಛೋಪ್ಯಮಯೂರಪಿಂಛ

[20]ಚಿತ್ರಂವಿರುದ್ಧೋಪ್ಯವಿರುದ್ಧ ಏಷಃ ॥ ಏವಂಜಿನೇಂದ್ರೋದಿತಧರ್ಮ್ಮಮುಚ್ಚೈಃಪ್ರಭಾವಯಂ
[21]ತಂಮುನಿವಂಶದೀಪಿನಂ । ಅದೃಶ್ಯವೃತ್ತ್ಯಾಕಲಿನಾಪ್ರಯುಕ್ತೋವಧಾಯರೋಗಸ್ತಮ
[22]ವಾಪದಜೀತವತ್ ॥ ಯಥಾಖಲಃಪ್ರಾಪ್ಯಮಹಾನುಭಾವಂತಮೇವಪಶ್ಚಾತ್ಕಲೀಕ
[23]ರೋತಿ । ತಥಾಶನೈಸ್ಸೋಯಮನುಪ್ರವಿಶ್ಯವಪುಷ್ಯಬಾಧೇಪ್ರತಿಬದ್ಧವೀರ್ಯ್ಯಃ ॥
[24]ಅಂಗಾನ್ಯಭೂವನ್ಸ್ವಕೃಶಾನಿಯಸ್ಯನಚಪ್ರತಾನ್ಯುದ್ಧೃತವೃತ್ತಭಾಜಃ ॥ ಪ್ರಶಂ
[25]ಪಮಾಪದ್ಯಪುರಿದ್ಧರೋಗಾನ್ನಚಿತ್ತಮಾವಶ್ಯಕಮತ್ಯಪೂರ್ವ್ವಂ । ಸಮೋಕ್ಷಮಾ
[26]ರ್ಗ್ಗೇರುಚಿಮೋಷಧೀರೋಪಮುದಂಚಧರ್ಮ್ಮೇಸ್ಪೃದಯೋಪ್ರಶಾಂತಿಂ ॥ ಸಮಾಪದೇತದ್ವಿಪರೀತಕಾ
[27]ರಿನ್ಯಸ್ಮಿನ್ಪ್ರಸರ್ಪ್ಪತ್ಯಧಿವೇಕಮುಚ್ಚೈಃ । ಅಂಗೇಷುತಸ್ಮಿನ್ಪ್ರವಿಜೃಂಭಮಾಣೇನಿಶ್ಚಿತ್ಯ
[28]ಯೋಗೀತಪಸಾಧ್ಯರೂಪತಾಂ ॥ ತತಸ್ಸಮಾಗತ್ಯನಿಜಾಗ್ರಜಸ್ಯಪ್ರಣಮ್ಯಪಾ
[29]ದಾವವದತ್ಪ್ರತಾಂಜಲಿಃ ॥ ದೇವಪಂಡಿತೇಂದ್ರಯೋಗಿರಾಜಧರ್ಮ್ಮವತ್ಸಲತ್ವತ್ಪದ
[30]ಪ್ರಸಾದತಸ್ಸಮಸ್ತಮಾಜ್ಞಿತಂಮಯಾಸದ್ಯಶಃಶ್ರುತಂವ್ರತಂತಪಶ್ಚಪುಣ್ಯಮ
[31]ಕ್ಷಯಂಶಿವಮಮಾತ್ರವರ್ತ್ತತೇಕ್ರಿಯಸ್ಯಕಲ್ಪಕಾಂಕ್ಷಿಣಃ ॥ ದೇಹತೋವಿನಾತ್ರ
[32]ಕಸ್ಯಮಸ್ತಿಕಿಂಜಗತ್ರಯೇತಸ್ಯರೋಗಪೀಡಿತಸ್ಯವಾಪ್ಯತಾನಶಬ್ದತಃ । ಧ್ಯೇಯಮೇವ
[33]ಯೋಗತೋವಪುರ್ವ್ವಿಸರ್ಜ್ಜನಕ್ರಮಸ್ಸಧರ್ಮ್ಮವರ್ಗ್ಗಸರ್ವ್ವಕೃತ್ಯವೇದಿನಾಂವಿದಾಂವರ ॥ ವಿ
[34]ಜ್ಞಾಪ್ಯಕಾರ್ಯ್ಯಂಮುನಿರಿತ್ಥಮತ್ಥ್ಯಂಮುಮುಕ್ಷುಧರ್ಮ್ಮಧುರ್ಯ್ಯರಯತೋಗಣೇಶಾತ್ ।
[35]ಸ್ವೀಕೃತ್ಯಸಲ್ಲೇಖನಮಾತ್ಮಸೀನಂಸಮಾಹಿತೋಭಾವಯತಿಸ್ಮಭಾವ್ಯಂ ॥ ಉ
[36]ದ್ಯದ್ವಿಪತ್ತಿಮಿತಿಪಿಂಗಲನಕ್ರಚಕ್ರಪ್ರೋತ್ತುಂಗಮೃತ್ಯುಮೃತಿಭೀಮತರಂಗಭಾಜೇ । ತೀ
[37]ವ್ರಾಜವಂಜವಪಯೋನಿಧಿಮಧ್ಯಭಾಗೇಕ್ಲಿಷ್ಟಾತ್ಯಹನ್ನಿಶಮಯಂಪತಿತಸ್ಸಜಂತುಃ ॥
[38]ಇದಂಖಲುಮತಂಗಕೇಗಗನವಾಸಸಾಂಕೇವಲಂನಕೇಯಮಸುಖಾಸ್ಪದಂನಿಖಿ
[39]ಲದೇಹಭಾಜಾಮಪಿ । ಅತೋಸ್ಯಮುನಯಃಪರಂವಿಗಮನಾಯಬದ್ಧಾಶ
[40]ಯಾಯತಂತಇಹಸಂತತಂಕರಿಸಕಾಯತಾಪಾದಿಭಿಃ ॥ ಅಯಂವಿಷಯ
[41]ಸಂಚಯೋವಿಷಮಶೇಷದೋಷಾಸ್ಪದಂಸ್ವಶಜ್ಞನಿಜಾಷಾಮಮೋಬಹುಭವೇಷು
[42]ಸಂಪೋಷ್ಯತ್ । ಅತಃಖಲುವಿವೇಕಿನಸ್ತಮಪಹಾಯಸರ್ವ್ವಂಸಹಾವಿ
[43]ಶಂತಿಪದಮಕ್ಷಯಂವಿವಿಧಕರ್ಮ್ಮಹಾನ್ಯೃತ್ಥಿತಂ ॥ ಉದ್ದೀಪ್ತದುಃಖ

(೩ನೇ ಮುಖ.)

[1]ಶಿಖಿಸಂಗತಿಮಂಗಯಷ್ಟಿಂತೀವ್ರಾಜವಂಜವತಪಾತಪತಾಪತಪ್ತಾಂ । ಸ್ರಕ್ಚಂದನಾದಿವಿಷ
[2]ಯಾಮಿಷತೈಲಸಿಕ್ತಾಂಕೋವಾವಲಂಬ್ಯಭುವಿಸಂಚರತಿಪ್ರಬುದ್ಧಃ ॥ ಸ್ಪೃಷ್ಟಃಸ್ತ್ರೀಣಾಮೋ
[3]ನಸಾಂಸ್ಪೃಷ್ಟಿತಃಕಿಂಗಾತ್ರಸ್ಯಾಧೋಭೂಮಿಸ್ಪೃಷ್ಟಾಪ್ಯಶುಚಿಕಿಂಸ್ಯಾತ್ । ಪುತ್ರಾದೀನಾಂಕ
[4]ತೃಕಾರ್ಯ್ಯಂಕಿಮರ್ತ್ಥಂಸ್ಪೃಷ್ಟೋರ್ತ್ಥಂವ್ಯರ್ತ್ಥತಃಧಾತುರಾಸೀತ್ ॥ ಇದಂಹಿಬಾಲ್ಯಂಬಹು
[5]ದುಃಖಬೀಜಮಿದಂವಯಶ್ಶ್ರೀರ್ಗ್ಘನರಾಗದಾಹಾ । ಸವೃದ್ಧಭಾವೋಪ್ಯಮರ್ಷಾಸ್ತ್ರಶಾ
[6]ಲಾದಶೇಯಮಂಗಸ್ಯವಿಪತ್ಫಲಾಹಿ ॥ ಲಬ್ಧಂಮಯಾಪ್ರಾಕ್ತನಜನ್ಮಪುಣ್ಯಾ
[7]ತ್ಸುಜನ್ಮಸದ್ಗಾತ್ರಮಪೂರ್ವ್ವಬುದ್ಧಿಃ । ಸದಾಶ್ರಯಶ್ರೀಜಿನಧರ್ಮ್ಮಸೇವಾತ
[8]ತೋವಿನಾಮೋಕ್ಷಪರಃಕ್ವತೀಕಃ ॥ ಇತ್ಥಂವಿಭಾವ್ಯಸಕಲಂಭುವನಸ್ವರೂಪಂಯೋಗೀವಿನ
[9]ಶ್ವರಮಿತಿಪ್ರಶಮಂದಧಾನಃ । ಆದ್ಧಾರ್ವಮಿಹಿಲಿತದೃಗಸ್ಖಲಿತಾಂತರಂಗಪಕ್ಷ್ಯನ್ಸ್ವರೂ

[10]ಪಮಿತಿಸೋಽವಹಿತಸ್ಸಮಾಧೌ || ಹೃದಯಕಮಲಮಧ್ಯೇಸ್ಸಿದ್ಧವಾ
[11]ಧಾಯುರೂಪಂಪ್ರಸರದಮೃತಕಲ್ಪೈರ್ಮ್ಮಙ್ಗಲಮಂತ್ರೈಃಪ್ರಸಿಂಚನ್ | ಮುನಿ
[12]ಪರಿಷದುದೀರ್ಣ್ಣಸ್ತೋತ್ರಘೋಷೈಸ್ಸಹೈವಕ್ಷಪಿತಮುನಿರಯಮಂಗಂಸ್ವಂವಿಹಾಯ
[13]ಪ್ರಶಾಂತಃ || ಅಗಮದಮೃತಕಲ್ಪಂಕಲ್ಪಮಲ್ಪೀಕೃತೈನ. ವಿಗಲಿತಪಾಪೋಽಹಸ್ತ
[14]ತ್ರಭೋಗಾಂಗಕೇಷು | ವಿನಮದಮರಕಾಂತಾನಂದಬಾಷ್ಪಾಂಬುಧಾರಾಪತನಹೃತರ
[15]ಜೋಂತದ್ಧ್ವರ್ಮಸೋಽಪಾನರವ್ಯಂ || ಯತ್ರಾಪವಾತೇತಸ್ಮಿನ್ನಗದಜನಿಕೂನ್ಯಂಜನಿಭೃ
[16]ತಾಂವಮೋಽವೇಽಸಧ್ಯಾಂತಂಗತಬಲಮಪೂರ್ವ್ವಪ್ರತಿಹತಂ | ವ್ಯದೀಪ್ಯದ್ಯಜ್ಜ್ಞೋ
[17]ಕೋನಯನಜಲಮುಷ್ಣಂವಿರಹಯಸ್ವಿಯೋಗಃಕಿಂಕುರ್ಯ್ಯಾದಿಹನವು
[18]ಹತಾಂದುಸ್ಸಹತರಃ || ಪಾದಾಯಸ್ಯಮಹಾಮುನೇರಪಿನಕೈರ್ಭೂರ್ಭೃ
[19]ಚ್ಛಿರೋಭಿರ್ಧೃತಾವೃತ್ತಂಸನ್ನಿದಾಂವರಸ್ಸ್ವಹೃದಯಂಜಗ್ರಾಹಕಸ್ಸ್ಯಾಮಲಂ | ಸೋ
[20]ಯಂಶ್ರೀಮುನಿಷೇಣಮುಮಾನ್ವಿಧಿವಶಾದಸ್ತಂಪ್ರಯಾತೋಽಮಹಾನ್ಯೋಯಂತದ್ವಿ
[21]ಧಿಮೋವಹಂತತಪಸಃಪಸ್ತುಂಯತಧ್ವಂಬುಧಾಃ || ಯತ್ರಪ್ರಯಾಂತಿಪರಲೋ
[22]ಕಮನಿಂದ್ಯವೃತ್ತಾಸ್ಥಾನಸ್ಯತಸ್ಯಪರಿಪೂಜನಮೇವತೇಷಾಂ | ಇಜ್ಯಾ
[23]ಭವೇದಿತಿಕೃತಾಕೃತಪುಣ್ಯರಾಶೇಸ್ಥೇಯಾಜಿಯಂಶ್ರುತಮುನೇಸ್ಸುಚಿರಂ
[24]ನಿಷದ್ಯಾ || ಇಷುಶರ ವಿವಿಧಾವಿತರ್ಕಪಂಥಾವಿಶರದ್ವಿತೀಯ
[25]ಗಾಷಾಢೇ | ಸಿತನವಮಿವಿಧೌವಿಸೋಽದಯಾಜ ಷಿಕವಿಹಾಚೇಃಪ್ರತಿಷ್ಠಿ
[26]ತೇಯಮಿಹ || ವಿಲೀನಸಕಲಕ್ರಿಯಂವಿಗತರೋಧಮತ್ಯೂರ್ಜ್ಜಿತಂವಿಲಂಘಿ
[27]ತತಮಸ್ತುಲಾವಿರಹಿತಂವಿಮುಕ್ತಾಶಯಂ | ಅವಾಙ್ಮನಸಗೋಚರಂ
[28]ವಿಜಿತಲೋಕಶಕ್ತ್ಯಗ್ರಿಮಂಮಮಾಯ ಹೃದಯೋಸಿಲಂವಸತುಧಾಮದಿವ್ಯಂಮಹ
[29]ತ್ || ಪ್ರಬಂಧಧ್ವನಿಸಂಬಂಧಾಸದ್ಯಾಗೋತ್ಪಾದನಕ್ಷಮಾ | ಮಂಗರಾಜಕವೇ
[30]ರ್ವ್ವಾಣೀವಾಣೀವೀಣಾಯತೇತರಾಂ ||

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ತ್ಯಾಗದ ಬ್ರಹ್ಮದೇವ ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರಮುಖ.)

[1]ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳೋದಯಾಚಳಶಿರೋಭೂಷಾಮಣಿರ್ಬ್ಭಾನುಮಾನ್ | ಬ್ರಹ್ಮಕ್ಷತ್ರ
[2]ಕುಳಾಬ್ಧಿವರ್ದ್ಧನಯಶೋರೋಚಿಸ್ಸುಧಾದೀಧಿತಿಃ || ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳಾಕರಾ
[3]ಚಲಭವಶ್ರೀಹಾರವಲ್ಲೀಮಣಿಃ | ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳಾಗ್ನಿಚಣ್ಡಪವನಶ್ಚಾವು
[4]ಣ್ಡರಾಜೋಽಜನಿ || ಕಲ್ಪಾನ್ತಕ್ಷುಭಿತಾಬ್ಧಿಭೀಷಣಬಳಂಪಾತಾಳಮಲ್ಲಾನುಜಂ
[5]ಜೇತುಂವಜ್ಜಳದೇವಮುದ್ಯತಭುಜಸ್ಯೇನ್ದ್ರಕ್ಷಿತೀನ್ದ್ರಾಜ್ಞಯಾ | ಪತ್ಯುಃಶ್ರೀ
[6]ಜಗದೇಕವೀರನೃಪತೇರ್ಜ್ಜೈತ್ರದ್ವಿಪಸ್ಯಾಗ್ರತೋಧಾವದ್ದನ್ತಿನಿಯತ್ರ
[7]ಭಗ್ನಮಹತಾನೀಕಂಮೃಗಾನೀಕವತ್ || ಅಸ್ಮಿನ್ದನ್ತಿನಿದನ್ತವಜ್ರದಳಿತ
[8]ದ್ವಿಟ್ಕುಂಭಿಕುಂಭೋಪಳೇವೀರೋತ್ತಂಸಪುರೋನಿಷಾದಿನಿರಿಪುವ್ಯಾಳಾಂಕುಶೇಜಾತ್ಯ
[9]ಯಿ | ಸ್ವಾತ್ಸ್ನೋನಾಮನಗೋಚರಪ್ರತಿನೃಪೋಮದ್ಭೃತ್ಯಷ್ಣೋರಗಗ್ರಾಸಸ್ಯೇ
[10]ತಿಸೋಽಯಂಬರಾಜಗದರೇಯಃಶ್ಲಾಘಿತಸ್ಸ್ವಾಮಿನಾ || ಖ್ಯಾತಃಕ್ಷ್ಮಾರ
[11]ಪಯೋಧಿರಸ್ತುಪರಧಿಕ್ಷ್ಮಾಸ್ತುತ್ರಿಕೂಟಃಪುರೀಲಂಕಾಸ್ತುಪ್ರತಿನಾಯ

[12]ಕೋಸ್ತು ಚತುರಾರಾತಿಸ್ತಥಾಪಿಕ್ಷಮಃ । ತಂಚೇತುಂಜಗದೇಕವೀರನೃಪತೇ
[13]ತ್ವತ್ತೇಜಸೇತಿಕ್ಷಣಾನ್ನಿರ್ವ್ವ್ಯಾಘಂರಣಸಿಂಗವಾರ್ತ್ತಿವರಣೋಯೇನೋರ್ಜ್ಜಿತಂಗ
[14]ರ್ಜ್ಜಿತಂ ॥ ವೀರಸ್ಯಾಸ್ಯರಣೇಷುಭೂರಿಷುವಯಂಕಣ್ಠಗ್ರಹೋತ್ಕಣ್ಠಯಾ
[15]ತಪ್ತಾಸ್ಸಂಪ್ರತಿಲಬ್ಧನಿರ್ವ್ವೃತಿರಸಾಸ್ತ್ವತ್ಖಡ್ಗಧಾರಾಂಭಸಾ । ಕಳ್ಪಾನ್ತಂರಣ
[16]ರಂಗೇಸಿಂಗವಿಜಯಿಜೀವೇತಿನಾಕಾಂಗನಾ ಗೀರ್ವ್ವಾಣೀಕೃತರಾಜಗನ್ಧಕರಿ
[17]ಣೇಯಸ್ಮೈವಿತೀರ್ಣ್ಣಾಶಿಷಃ ॥ ಆಕ್ರಷ್ಟುಂಭುಜವಿಕ್ರಮಾದಭಿಲಷನ್
[18]ಗಂಗಾಧಿರಾಜ್ಯಶ್ರಿಯಂಯೇನಾದೌಚಲದಂಕಗಂಗನೃಪತಿರ್ವ್ಯರ್ತ್ಥಾಭಿ
[19]ಲಾಷೀಕೃತಃ । ಕೃತ್ವಾವೀರಕಪಾಳರತ್ನಚಷಕೇವೀರದ್ವಿಷಃಶೋಣಿತಂ
[20]ಪಾತುಂಕೌತುಕಿನಶ್ಚಕೋಣಪಗಣಾಃಪೂರ್ಣ್ಣಾಭಿಲಾಷೀಕೃತಾಃ ॥

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ಅದೇಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣಮುಖ.)

[1]ಶ್ರೀಗೊಮ್ಮಟಜಿನಪಾದಾಗ್ರದಭಾಗದಕಂಬಕ್ಕೆ ಯಕ್ಷನಂ
[2]ವಮಾಡಿಸಿದಂದಿಗಂಬರಗುಣಾಢ್ಯಂಭೋಗಪುರಂದರನೆನಿಪ್ಪ
[3]ಹೆಗ್ಗಡೆಕಣ್ಣಂ ॥

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ಅಖಂಡಬಾಗಲಿನ ಪೂರ್ವಕ್ಕೆ ಗುಟ್ಟದಮೇಲೆ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛ
[2]ನಂಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ।
[3]ಶ್ರೀಮೂಲಸಂಘಪಯಃಪಯೋಧಿವರ್ದ್ಧನಸುಧಾಕರಾ
[4]ವನವಾಸೇ . . ತಕೀರ್ತ್ತಿದೇವಾಸ್ತಚ್ಛಿಷ್ಯ
[5]ಜಿನಪತಿಶ್ರೀಪಾದ್ಮೇವೇಂದ್ರವಿಶಾಲಕೀರ್ತ್ತಿದೇವಾಃಸ್ತತ್ಶಿಷ್ಯಾಃಭಟ್ಟಾರಕಶ್ರೀಶುಭಕೀ
[6]ರ್ತ್ತಿದೇವಾಸ್ತಚ್ಛಿಷ್ಯಾಃಕಲಿಕಾಲಸರ್ವ್ವಜ್ಞಭಟ್ಟಾರಕಧರ್ಮ್ಮಭೂಷಣದೇವಾಃತಚ್ಛಿಷ್ಯಾ
[7]ಶ್ರೀಅಮಲಕೀರ್ತ್ತ್ಯಾಚಾರ್ಯ್ಯಾತತ್ಶಿಷ್ಯಾಃ . . . ಶಪಿತ . . . ಕುವಲ
[8]ಮುಲ್ಲಾಸಕ . . . ದೇವಂಕ . . . ಚಾರ್ಯ್ಯಪಟ್ಟವಿಪುಲ
[9] . . . . . ಮಹಾಮಾಯೋದ್ಧಾರಕಸಮ
[10]ಯಮಲ್ಲಿದೇವಾನಾಂತತ್ವಾರ್ತ್ಥವಾರ್ದ್ಧಿವರ್ದ್ಧನಹಿಮಾಂಶುನಾ
[11]ವರ್ದ್ಧಮಾನಸ್ವಾಮಿನಾಕಾರಿತಾ . . . ಆಚಾರ್ಯ್ಯ
[12]ಶಕವರ್ಷ ೧೨೯೫ ಪರಿಧಾವಿ ಸಂವತ್ಸರ ವೈಶಾಖ
[13]ಶುದ್ಧ ೩ ಬುಧವಾರ ॥

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ಅದೇ ಗುಟ್ಟದಮೇಲೆ.

[1]ಶ್ರೀಶಾ . ಕೀರ್ತ್ತಿದೇವರಶಿಷ್ಯರುಹೇಮಚಂದ್ರ
[2]ಕೀರ್ತ್ತಿದೇವರನಿಸಿಧಿಮಂಗಳಮಹಾಶ್ರೀ ॥

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ಅದೇ ಗುಟ್ಟದಮೇಲೆ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾ
[2]ದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ತ್ರೈಲೋ
[3]ಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
[4]ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯದಿ
[5]ಪ್ರಶ್ಯಸ್ತ ಯವಿರಾಜಿತಚಿಹ್ನಾ ಳಂಕೃತರುಂವಿಸಂಬೋಧಾವ
[6]ಬೋಧಿತರುಂಸಕಳವಿಮಳಕೇವಳಜ್ಞಾನನೇತ್ರತ್ರಯರುಂ
[7]ಅನನ್ತ ಜ್ಞಾನದರ್ಶನವೀರ್ಯ್ಯಸುಖಾತ್ಮಕರುಂವಿದಿತ . . .
[8]ದ್ಧಾರಕರುಂಏಕತ್ವಭಾವನಾಭಾವಿತಾತ್ಮರುಂವುಭನಯು
[9]ಸಮರ್ತ್ಥಿಸಖರುಂತ್ರಿದಂಡರಹಿತರುಂತ್ರಿಶಲ್ಯನಿರಾಕೃತರುಂ
[10]ಚತುಕಷಾವಿನಾಸಕರುಂಚತುರ್ವ್ವಿಧವುಪಸರ್ಗ್ಗಗಿರಿಕಂ
[11]ದರಾದಿದ್ವೈರೆಯುಸಮನ್ವಿತರುಂಪಂಚದಸಪ್ರಮಾದವಿನಾಸ
[12]ಕರ್ತ್ತುಗಳಂಪಂಚಾಚಾರವೀರ್ಯ್ಯಸಾರಪ್ರವೀಣರುಂಸಮದರು
[13]ಶನದಭೇದಾಭೇದಿಗಳಂಸಟುಕರ್ಮ್ಮಸಾರರುಂಸಪ್ತನಯನಿರ
[14]ತರುಂಅಷ್ಟಾಂಗನಿಮಿತ್ತಕುಶಲರುಂಅಷ್ಟವಿಧಜ್ಞಾನಾಚಾರಸಂ
[15]ಪಂನರುಂನವವಿಧಬ್ರಹ್ಮಚರಿಯವಿನಿರ್ಮ್ಮುಕ್ತರುಂದಶಧ
[16]ರ್ಮ್ಮಕರ್ಮ್ಮಶಾನ್ತರುಂಏಕಾದಶಶ್ರಾವಕಾಚಾರವುಪದೇಸಬ್ರತಾಚಾರ
[17]ಚಾರಿತ್ರರುಂದ್ವಾದಶತಪನಿರತರುಂದ್ವಾದಶಾಂಗಸುಶ್ರುತಪ್ರವಿಧಾನ
[18]ಸುಧಾಕರರುಂತ್ರಯೋದಶಾಚಾರಶೀಲಗುಣಾಢ್ಯೈರ್ಯ್ಯ . . ಸಂ
[19]ಪಂನರುಂಎಂಬತನಾಲ್ಕು ಲಕ್ಷಜೀವಭೇದಮಾರ್ಗ್ಗಣರುಂಸರ್ವ್ವಜೀವಿದ
[20]ಯಾಪರರುಂಶ್ರೀಮತ್ಕೊಂಡಕುಂದಾನ್ವಯಗಗನಮಾರ್ತ್ತಂಡರುಂ
[21]ವಿದಿತೋತ್ತಂಶಕುಷವಹಾಂಡರು . . ಗಣಗಜೇನ್ದ್ರಸಿಂಹಾಶ್ರಮದಧಾಃವಭಾ
[22]ಸುರರುಂಶ್ರೀಮದ್ದೇಶಿಗಣಪುಸ್ತಕಗಚ್ಛದಕೊಂಡಕುಂದಾನ್ವಯಶ್ರೀಮತ್ತ್ರಿಭು
[23]ವನರಾಜಗುರುಶ್ರೀಭಾನುಚಂದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳಂ ಶ್ರೀಸೋಮಚಂ
[24]ದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳುಂಚತುರ್ಮ್ಮುಖಭಟ್ಟಾರಕದೇವರುಂಶ್ರೀಸಿಂಹ
[25]ನಂದಿಭಟ್ಟಾಚಾರ್ಯ್ಯರುಂಶ್ರೀಶಾನ್ತಿ ಭಟ್ಟಾರಕಾಚಾರ್ಯ್ಯರುಂಶ್ರೀ . . . ಕೀರ್ತ್ತಿ
[26]ದೊರಗೆಭಟ್ಟಾರಕದೇವರುಂಕನಕಚಂದ್ರಮಲಧಾರಿದೇವರುಂ ಶ್ರೀನೇಮಿ
[27]ಚಂದ್ರಮಲಧಾರಿದೇವರುಂಚತುರ್ವ್ವಿಧಶ್ರೀಸಕಲಗಣಸಾಧಾರಣ . .
[28]ಜಿದೇವಧಾಮರುಂಕಲಿಯುಗಗಣಧರಪಂಚಾಸತಮುನೀಂದ್ರರುಂ
[29]ಅವರಶಿಷ್ಯರುಗೌರಶ್ರೀಕಂತಿಯರುಂಸೋಮಶ್ರೀಕಂತಿಯರುಂ . . ಶ್ರೀ
[30]ಕಂತಿಯರುಂದೇವಶ್ರೀಕಂತಿಯರುಂಕನಕಶ್ರೀಕಂತಿಯರುಂ
[31]ಯಿಪ್ಪತ್ತೆಂಟುಶಂಡಾಸಿಷ್ಯರುವೆರಸುಹೇಬಾಣಿಂದಿಸಂವತ್ಸರದಫಾ
[32]ಲ್ಗುಣಸು ೮ ಬ್ರಿಶ್ರೀಗೊಂಮಟದೇವರತೀರ್ಥಸುಭಕಲ್ಯಾಣ . . . .
[33]ಶಿಮಂಗಳಮಹಾ ।

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ಅದೇ ಗುಂಡಿಗೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣ
[2]ಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವ
[3]ಯಶ್ರೀತ್ರೈವಿದ್ಯದೇವರಶಿಷ್ಯರ್
[4]ಪದ್ಮಣಂದಿದೇವರುನಳಸಂವ
[5]ತ್ಸರಚೈತ್ರಶು ೧ಸೋಮವಾರದಂ
[6]ದುನಾಕಶ್ರೀಮನಸ್ಸರೋಜಿನೀರಾ
[7]ಜಹಂಸರಾದರು ಮಂಗಳಮ
[8]ಹಾಶ್ರೀ ||

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ಅಖಂಡಬಾಗಿಲ ಗುಂಡಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಭವ್ಯಜನನಿಧಾನಂ
[2]ಸೇನೆಯರಕ್ಷಾಭರಣರಂಗಧೀರಶ್ರೀಮನ್ಮರಿಯಾ
[3]ನೆದಂಡನಾಥಾನುಜಂದಾನಭಾನುಜನೆನಿಸಿದಭ
[4]ರತಮಯ್ಯದಂಡನಾಯಕನೀಭರತಬಾಹು
[5]ಬಲಿಕೇವಲಿಗಳ ಪ್ರತಿಮೆಗಳುಮಂಬಸದಿಗ
[6]ಳುಮಾತೀರ್ತ್ಥದ್ವಾರಪಕ್ಷಓಭಾರ್ತ್ಥಂಮಾಡಿಸಿದನೀರಂಗದ
[7]ಹಪ್ಪಳಿಗೆಯುಮನೀಮಹಾಸೋಪಾನಪಙ್ಕ್ತಿಯು
[8]ಮಂರಚಿಸಿದಂಶ್ರೀಗೊಮ್ಮಟದೇವರಸುತ್ತಲುರಂಗ
[9]ಮಹಪ್ಪಳಿಗೆಯುಂಬಿಗಿಯಿಸಿದನದುಮ
[10]ಲ್ಲದೆಯುಮಿಗಂಗವಾಡಿನಾಡೊಳಲ್ಲಗಲ್ಲಿಗೆ
[11]ಲ್ಲಿನೋರ್ಪ್ಪಡಂ || ಕ || ಪ್ರಕಟಯಕೋವಿಘುರಪ್ರೊ
[12]ಣ್ಣತ್ತುಕನ್ನವಸದಿಗಳನೊಸೆದುಜೀರ್ಣ್ಣೋದ್ಧಾ
[13]ರ । ಪ್ರಕರಮನಿನ್ನುಜನಲೋಕಿಕಧೃತಿಮಾಡಿ
[14]ಸಿದನೆಸೆಯೆಭರತಚಮೂಪಂ ||
[15]ಭರತಚಮೂಪತಿಸುತೇಸುಶೀಲೆಶ ಸ್ತ್ರಲದೇವಿ
[16]ಬೂಚಿರಾಜಾಂಗನೆತಪ್ಪುರತನೆಯುಂ ಮುಕುಟ
[17] ....ಸೊಸ
[18]ಮಬರಾಸಿನಿದಂ ||

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ಪ್ರೊದೆಗಲ್ಲುಬಸ್ತಿಯ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

[1]ಶ್ರೀಮತುಶಾಲಿವಾಹನಶಕವರುಷ[illegible]ನೇಸಿದ್ಧಾರ್ಥಿಸಂ
[2]ವತ್ಸರದಮಾಘಬಹುಳ೧೦ಯಲ್ಲುಮುನಿಗುಂದದಸಿ

[3] ಮೆಯುದೇಶಕುಲಕರಣಿಯರಮಡದಿಲಾಂಕಹೊನ್ನಪ್ಪಯ್ಯ
[4] ನಅನುಜವೆಂಕಪ್ಪಯ್ಯನಪುತ್ರಸಿದ್ದಪ್ಪಯ್ಯನಅನುಜನಾ
[5] ಗಪ್ಪಯ್ಯನಪುಣ್ಯಸ್ತ್ರೀಯರಾದಬನದಾಂಬಿಕೆ
[6] ಯರುಬಂದುದರ್ಶನವಾದರುಭದ್ರಂಭೂಯಾ
[7] ತ್ ಶ್ರೀ ॥ ಶ್ರುತಸಾಗರವರ್ಣಿಗಳಸಮೇತ ॥
[8] ಇದೇತಿಥಿಯಲ್ಲಿಮಾಡಿಗೂರಜಡಗಪ್ಪನಾಗಪ್ಪನ
[9] ಪುತ್ರದಾನಪ್ಪಸೆಟ್ಟರಪುಣ್ಯಸ್ತ್ರೀನಾಗಮ್ಮನ
[10] ಮೈದುನಭಿಷ್ಟಪ್ಪನುದರ್ಶನವಾದರು ॥

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ಕಂಬಿಗುಬ್ಬಿ ಬಾಗಲಿಗೆ ದಕ್ಷಿಣಭಾಗದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ.

[1] ಶ್ರೀಸರ್ವ್ವಸಂವತ್ಸರದೊಳುವಿಭ
[2] ದಆಶ್ವಯುಜಬ ೭ಮಿಯೊಳುತಾಂಶ್ರೀ
[3] ಸೋಮನಾಥಪುರವೆಸಿಸಿದಕೊಂಗನಾಡಿಂಗದಂ
[4] ಅನಾದಿಯಗ್ರಾಮಂ ॥ ಆಗ್ರಾಮದಲುಶ್ರೀಮತ್ಪಂಡಿ......

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ಚೌವೀಸತೀರ್ಥಂಕರ ಬಸ್ತಿಯಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

[1] ಪ್ರೋಂನಮಸಿದ್ಧೇಭ್ಯಃಗೋಂ
[2] ಮಟಸ್ವಾಮಿಃಆದೀಶ್ವರ
[3] ಃಮುಳ್ಳನಃಈಕಃಜೊಮ್ಮೀ
[4] ಸತೀರ್ಥಂಕರಶ್ರೀಪರತೀಮಾ
[5] ಚಾರುಕೀರ್ತಿಪಂಡಿತಃಧರ
[6] ಮಃಚಂದ್ರಃಬಳ್ಳಾತಕ....ಪದಸ
[7] ಸಕೇಗಂಣ೭ಂಸರ್ವಧಾರೀನಾ
[8] ಮಸಂವತ್ಸರಃವೈಶಾಕವದೀ ೩
[9] ಶುಕ್ರವಾರವೇಹರಾಂತೇಪತೀಸ್ಟಹ
[10] ..ಳ್ಳಗೋವಾಳಃಯಪರಗೋತ್ರಃ
[11] ಶ್ರೀನಾಸಃಶ್ರೀನಾಸಿಕಾಪು
[12] ತ್ರಃಸರಾಮನಸಾಃಪಟ
[13] ಪಪಡಮಾಸಿಕಾಪುತ್ರಃ
[14] ದಾಮನಾಸಾಕಮುಕಪೂರ

....

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ಅಖಂಡಬಾಗಿಲಿಗೆ ಹೋಗುವ ಮೆಟ್ಟುಗಳ ಪಶ್ಚಿಮ ಬಂಡೆಯಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ.)

[1]ಸಂವತ್೧೧೯೯ವರ್ಷೇವೈಶಾಖಶುದೀ

[2]ಶ್ರೀಕಾಷ್ಠಸಂಘೇಮಂದಿತ ......

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ದೊಡ್ಡಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟುಗಳ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

[1]ಅರಕೆಱೆಯವೀರವೀರಪ
[2]ಲ್ಲವರಾಯನಮಕಂ.....ಮಸಿಂ
[3]ಘರನಾಯಕಂಬೆಳಗುಳ......
[4].............ಬಡಿಗರ
[5]ಬೆಟ್ಟಕ್ಕೆ ॥

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ಬ್ರಹ್ಮದೇವ ಮಂಟಪದಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ.

[1]ಸಿದ್ಧಾರ್ಥಿಸಂ। ಕಾರ್ತಿಕಸುದ್ಧ೧ರಲು ।

[2]ಶ್ರೀಬ್ರಹ್ಮದೇವರಮಂ

[3]ಟಪವಂನುಹಿರಿಸಾ

[4]ಱಗಿರಿಗೌಡನಾತಂಮ

[5]ರಂಗೈಯನಸೇವೆ ॥

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ದೊಡ್ಡಬೆಟ್ಟದಹಿಂದೆ ತಪ್ಪಲಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಪ್ರಸಿದ್ಧಸೈದ್ಧಾನ್ತಿಕಚಕ್ರವರ್ತ್ತಿಗಳತ್ರಿವಿಷ್ಟಪಾವೇಷ್ಟಿತಕೀರ್ತ್ತಿಗಳಕೊಂಡಕುಂದಾನ್ವಯದಗಗನ
[2]ಮಾರ್ತ್ತಂಡರುಮಪ್ಪಶ್ರೀಮನ್ನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳಗುಡ್ಡಬಮ್ಮದೇವಹೆಗ್ಗಡೆಯ
[3]ಮಗನಾಗದೇವಹೆಗ್ಗಡೆನಾಗಸಮುದ್ರವೆಂದುಕೆಱೆಯಂಕಟ್ಟಿಸಿತೋಟವನಿಕ್ಕಿಸಿದಡವರಶಿಷ್ಯರು
[4]ಭಾನುಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತದೇವರುಪ್ರಭಾಚಂದ್ರದೇವರುಭಟ್ಟಾರಕದೇವರುನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರುಬಾಳಚಂ
[5]ದ್ರದೇವರಸಂನಿಧಿಯಲುನಾಗದೇವಹೆಗ್ಗಡೆಗೆಆತೋಟಗದ್ದೆಅವರೆಹೊಲಸರ್ವಬಾಧಾಪರಿಹರವಾಗಿವಕ್ಕಲಿಗ
[6]ದ್ದಾಣಕೆರೆಜಾವನ್ತಾಗಿವಕ್ಕಲುವಕ್ಕಲುಪರ್ಯ್ಯನ್ತಕೊಟ್ಟಶಾಸನಾರ್ಥವಾಗಿಶ್ರೀಗೊಂಮಟದೇವರಅಷ್ಟವಿ
[7]ಧಾರ್ಚ್ಚನೆಗೆಬಿಟ್ಟದತ್ತಿ ॥

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ಚನ್ನಯ್ಯನ ತೋಪಿನಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ.

[1]ಘಟ್ಟಸಾಮಿಸೆಟ್ಟರಶ್ರೀದೇವೀರಂಮ

[2]ನಮಗಚೆಂನಂಣನಮಂಟಪಆದಿ

[3]ತೀರ್ತ್ಥದೊಳೊ । ಏದುಹಾಲುಗೊಳವೊ ।
[4]ಏದುಳಿಮುರ್ತ್ತಗೊಳವೊ । ಏದುಗಂಗೆ
[5]ನದಿಯೊ । ಏದುತುಂಗಬದ್ರಿಯೊ । ಏದುವಂ
[6]ಗಲಾಗಾಲುರಿಯೊ । ಏದುರುಂದವನವೊ ।
[7]ಏದುಸ್ರಂಗಾರತೋಟವೊ ಅಯಿಳಿಯಿ
[8]ಯಾಳಿಯಿಳಿಯಿಯಾವಳಿತೀರ್ತ್ಥ
[9]ವಳಿತೀರ್ತ್ಥ ಜಯಜಯಜಯಜಯ ॥

ಊರಿನಲ್ಲಿರುವ ಶಾಸನಗಳು.

—.o:—

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ಅಕ್ಕನಬಸ್ತಿಯಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನ
[2]ಶಾಸನಮ್ ॥ ಭದ್ರಮ್ಭೂಯಾಜ್ಜಿನೇಂದ್ರಾಣಾಂ ಶಾಸನಾಯಾಘನಾಶಿನೇ । ಕುತೀರ್ತ್ಥಧ್ವಾಂತಸ
[3]ಙ್ಘಾತಪ್ರಭಿನ್ನಘನಭಾನವೇ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಜನ್ಮಗೇಹಂನಿಭೃತನಿರುಪಮೌರ್ವ್ವಾನಳೋದ್ದಾಮತೇಜಂ
[4]ವಿಸ್ತಾರಾಂತಃಕೃತೋರ್ವ್ವೀತಳಮಮಳಯಶಶ್ಚಂದ್ರಸಂಭೂತಿಧಾಮಂ । ವಸ್ತುವ್ರಾತೋದ್ಭವ
[5]ಸ್ಥಾನಕಮತಿಶಯಸತ್ವಾವಳಂಬಂಗಭೀರಂಪ್ರಸ್ತುತ್ಯಂನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮೆಸಗುಂಹೊಯ್ಸಳೋರ್ವ್ವೀಶವಂಶಂ ॥ ಅದಱೊಳಗೆಕೌ
[6]ಸ್ತುಭದೊಂದನರ್ಗ್ಘ್ಯಗುಣಮಂದೇವೇಭದುದ್ದಾಮಸತ್ವದಗುರ್ಬ್ಬಂಹಿಮರಶ್ಮಿಯುಜ್ವಳಕಳಾಸಂಪತ್ತಿಯಂಪಾರಿಜಾ
[7]ತದುದಾರತ್ವದಪೆಂಪನೊರ್ಬ್ಬನೆನಿತಾಂತಂತಾಳ್ದಿತಾನಲ್ತೆಪುಟ್ಟಿದನುದ್ವೇಜಿತವೀರವೈರಿವಿನಯಾದಿತ್ಯಾವನೀಪಾಳಕಂ ॥ ಕಂ ॥
[8]ವಿನಯಂಬುಧರಂರಂಜಿಸೆಘನತೇಜಂವೈರಿಬಲಮನಲಱಿಸೆನೆಗಳ್ದಂ । ವಿನಯಾದಿತ್ಯನೃಪಾಲಕನನುಗ
[9]ತನಾಮಾರ್ತ್ಥನಮಳಕೀರ್ತ್ತಿಸಮರ್ತ್ಥಂ ॥ ಆವಿನಯಾದಿತ್ಯನವಧುಭಾವೋದ್ಭವ ಮಂತ್ರದೇವತಾಸಂನಿಭೆಸದ್ಭಾವಗುಣ
[10]ಭವನಮಖಿಳಕಳಾವಿಳಸಿತೆಕೆಳೆಯಬರಸಿಯೆಂಬಳೆಸೆಸರಿಂ ॥ ಆವಂಪತಿಗೆತನೂಭವನಾದಂಶಚಿಗಂಸುರಾ
[11]ಧಿಪತಿಗಂಮುನ್ನಂತಾದಂಜಯಂತನಂತೆವಿಷಾದವಿದೂರಾಂತರಂಗನೆಱೆಯಂಗನೃಪಂ ॥ ಅತಂಚಾಳುಕ್ಯಭೂಪಾಳನಬಲದಭು
[12]ಜಾದಂಡಮುದ್ದಂಡಭೂಪಬ್ರಾತಪ್ರೋತ್ತುಂಗಭೂಭೃದ್ವಿದಳನಕುಳಿಶಂವಂದಿಸಸ್ಯಾಘಮೇಘಂ । ಶ್ವೇತಾಂಭೋಜಾತದೇವದ್ವಿರದನಶರದಭ್ರೇಂ
[13]ದುಕುಂದಾವದಾತಖ್ಯಾತಪ್ರೋದ್ಯದ್ಯಶಶ್ರೀಧವಳಿತಭುವನಂಧೀರನೇಕಾಂಗವೀರಂ ॥ ಎಱೆಯಂಗನೆಗನಿಸಿನೆಗಳ್ದೆರ್ದ್ದೆಱೆಯಂಗನೃ
[14]ಪಾಲತಿಳಕನಂಗನೆಚೆಲ್ವಿಂಗೆಱೆವಟ್ಟುಶೀಲಗುಣದಿಂನೆಱೆದೇಚಲದೇವಿಯೆಂತುಸೋಂತರುವೊಳರೇ ॥ ಎನೆನೆಗಳ್ದವರ್ಗ್ಗೆಗರ್ಭಂತನೂಭ
[15]ವನ್ನಿರ್ಗ್ಗಳ್ದರಲ್ತೆಬಲ್ಲಾಳಂವಿಷ್ಣುನೃಪಾಲಕನುದಯಾದಿತ್ಯನೆಂಬಪೆಸರಿಂದಮಖಿಳವಸುಧಾತಳದೊಳ್ ॥ ಅವರೊಳ್ಮಧ್ಯಮನಾಗಿಯುಂ
[16]ಭುವನದೊಳ್ಪೂರ್ವ್ವಾಪರಾಂಭೋಧಿಯೆಯ್ದುವಿನಂಕೂಡೆನಿಮಿರ್ಚ್ಚಿಪೆಂಪೊಂದುನಿಜಬಾಹಾವಿಕ್ರಮಕ್ರೀಡೆಯುದ್ಭವದಿಂದುತ್ತಮನಾದ
[17]ನುತ್ತಮಗುಣಬ್ರಾತೈಕಧಾಮಂಧರಾಧವಚೂಡಾಮಣಿಯಾದವಾಬ್ಜದಿನಪಂಶ್ರೀವಿಷ್ಣುಭೂಪಾಳಕಂ ॥ ಎಳಗೆಸೆವಕೋಯತೂರ್ತ್ತತ್ತಳ
[18]ವನಪುರವೆಂತೆರಾಯರಾಯಪುರಂಬಳ್ಳಳಬಳೆದವಿಷ್ಣುತೇಜೋಜ್ವಳನದೆಕೆಂದವುಬಳಿಷ್ಠರಿಪುಮರ್ಗ್ಗಂಗಳ್ ॥ ಇನಿತಂದುರ್ಗ್ಗಮನೈದುರ್ಗ್ಗ
[19]ತರಮಂಕೊಂಡಂನಿಜಾಕ್ಷೇಪದಿಂದಿನಿಬರ್ಭೂಪರನಾಜಿಯೊಳ್ತವಿಸಿದಂತಂನಸ್ತ್ರಸಂಘಾತದಿಂದಿನಿಬರ್ಗ್ಗ್ರಾಸನತಗ್ಗಿರ್ತ್ತನುದ್ರೂಪಪಮಂಕಾರು
[20]ಣ್ಯದಿಂದೆಂಬಾನಿಸೆಂಲೆಕ್ಕದವೇಳ್ವಿಷ್ಣುಭುವನಂವಿಖ್ಯಾತನಪ್ಪಂಬಲಂ ॥ ಕಂ ॥ ಲಕ್ಷ್ಮೀದೇವಿಬಗಾಧಿಪಲಕ್ಷ್ಮಂಗೆಸೆದಿರ್ದ್ದವಿಷ್ಣುಗೆಂತಂ
ತವೆಲಂಲಕ್ಷ್ಮಾದೇ

[21] ವಿಲಸನ್ಮೃಗಲಕ್ಷ್ಮನನೆವಿಷ್ಣುಗಗ್ರಸತಿಯೆನಿಸೆಗಳ್ದಳ್ ‖ ಅವಗ್ಗ ಮನೋಜನಂತೆಸುದತೀಜನಚಿತ್ತಮನೀಳ್ಕೊಳಲ್ಕೆ ಸಾಲ್ವವಯವಶೋಭೆ

[22] ಯಿಂದತನುಪೆಂಪಭಿಧಾನಮನಾನದಂಗನಾಸಿಪತಮನೆಚ್ಚುಮುಯ್ವನೆಣಿಮಾನದೆಬೀರರಸೆತ್ತುಯುದ್ಧದೊಳ್ತವಿಸುವನಾದನಾತ್ಮಭ

[23] ವನಪ್ರತಿಮಂನರಸಿಂಹಭೂಭುಜಂ ‖ ಪಡೆವಮಾತೇಂಬೆಂದುಕಂಡಂಗಮ್ಮತಜಲಧಿತಾಂಗಬ್ಬದಿಂಗಂಡಮಾತಂನುಡಿಮಾತಂಗೇನನೆಂಬೈಪ್ರಳ
ಯಸಮಯದೊ

[24] ಳುಮೇರೆಯಂವಿಾಜಿಬಿಪರ್ಪಕಡಲನ್ನಂಕಾಳನನ್ನೆಮುಳಿದುಕಾಳಿಕನಂನಂಯುಗಾಂತಾಗ್ನಿಯಂನೆಸಿಡಿಲನಂಸಿಂಪದಂನಂ ಪುರಹರನು
ರಿಗಣ್ಣಿಂನನೀನಾರಸಿಂ

[25] ಹಂ ‖ ತದರ್ದ್ಧಾಂಗಲಕ್ಷ್ಮೀ ‖ ವೃ ದುಪವೆಯೇಚಲದೇವೀಸುವತಿಯೆನರಸಿಂಹನೃಪತಿಗನುಪಮಖ್ಯಾ । ಪ್ರದಪಟ್ಟಮಹಾದೇವೀಪದ
ವಿಗಸಲೆಯೋಗ್ಯೆಯಾ

[26] ಗಿಧರೆಯೊಳ್ನೆಗಳ್ದಳ್ ‖ ವೃ ‖ ಲಲನಾಲೀಲೆಗೆಮುನ್ನವೆಂತುಕುಸುಮಾಸ್ತ್ರಂಪುಟ್ಟಿದೊಂವಿಷ್ಣುಗಂಲಲಿತಶ್ರೀವಧುವಿಂಗವಂತೆನರಸಿಂಹ
ಕ್ಷೋಣಿಪಾಳಂಗವೇಚಲದೇವೀವ

[27] ಧುಗಂಪರಾರ್ತ್ಥಚರಿತಂಪುಣ್ಯಾಧಿಕಂಪುಟ್ಟಿದೊಂಬಲವದ್ವೈರಿಕುಳಾಂತಕಂಜಯಭುಜಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ‖ ರಿಪುಭೂಪಾಳೇಭಸಿಂ
ಹಂರಿಪುನೃಪಸರೋನಾಸೀಕರಾಕಾಶ

[28] ಶಾಂಕಂರಿಪುರಾಜನ್ಯೌಘಮೇಘಪ್ರಕರನಿರಸನೋದ್ಧ್ವಾಂತಮಾತಪ್ರಪಾತಂ ರಿಪುಧಾತ್ರೀಶಾದ್ರಿವಜ್ರಂ ರಿಪುನೃಪತಿತಮಸ್ತೋಮವಿಧ್ವಂಸನಾ
ರ್ಕ್ಕಂರಿಪುಪೃಥ್ವೀಪಾಳಕಾಳಾನಳ

[29] ಮುದಯಿಸಿದಂವೀರಭಲ್ಲಾಳದೇವಂ ‖ ಗತಲೀಳಂಲಾಳನಾಳಂಚಿತಬಹಳಭಯೋಗ್ರಜ್ವರಂಗೂರ್ಜ್ಜರಂಸಂಧೃತಕೂಳಂಗೌಳನುತ್ಕೋಕರ
ಧೃತವಿಳಸತ್ಪಲ್ಲವಂಪಲ್ಲವಕ್ಷ್ಮೋಜ್ಝಿತ

[30] ಚೇಳಂಚೋಳನಾದಂಕವನವದನದೊಳ್ಭೇರಿಯಂ ಪೊಯ್ಸೆವೀರಾಹಿತಭೂಭೃಜ್ಜಾಳಕಾಳಾನಳನತುಳಬಳಂವೀರಬಲ್ಲಾಳದೇವಂ ‖ ಭರ
ದಿಂದಂತನ್ನದೋರ್ಗ್ಗರ್ಬ್ಬದಿನೊಡೆಯುರಸಂಕಾದ್ದುಕಾ

[31] ದಲ್ಕಾಂಪೂಣ್ದಿರೆಬಲ್ಲಾಳಕ್ಷಿತೀಶಂ ನಡೆದುಬಳಸಿಯುಂ ಮುತ್ತಿಸೇನಾಗಜೇಂದ್ರೋತ್ಕರದಂತಾಘಾತಸಂಚೂರ್ಣ್ನಿತ ಶಿಖರದೊಳುಚ್ಚಂಗಿ
ಯೊಳ್ಸಿಲ್ಕಿದಂಭಾಸುರಕಾಂತಾದೇಶಕೋಶ

[32] ವ್ರಜಜನಕಹಯೌಘಾನ್ವಿತಂಪಾಂಡ್ಯಭೂಪಂ ‖ ಚಿರಕಾಲಂರಿಪುಗಳ್ಗಸಾಧ್ಯಮೆನಿಸಿದ್ದುರ್ಗ್ಗಚ್ಚಂಗಿಯಂಮುತ್ತಿದುರ್ದ್ಧರತೇಜೋನಿಧಿದೂ
ರ್ಗ್ಗೊಟಿಯನೆಕೊಂಡಾಕಾಮದೇವಾವನೀ

[33] ಶ್ವರನಂಸಂದೊಡೆಯುಕ್ಷಿತೀಶ್ವರನನಾಭಂಡಾರಮಂಸ್ತ್ರೀಯುರಂತುರಗವ್ರಾತಮುಮಂ ಸಮಂತುಪಿಡಿದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ‖ ಸ್ವಸ್ತಿಸ
ಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇ

[34] ಶ್ವರಂದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರಂ । ತುಳುವಬಳಜಳಧಿಬಡವಾನಳಂದಾಯಾದದಾವಾನಳಂ ಪಾಂಡ್ಯಕುಳಕಮಳವೇದಂಡಗಂಡಭೇರುಂಡ
ಮಂಡಳಿಕಬೇಂಟೆಕಾಜಚೋಳಕಟಕಸೂರೆಕಾ

[35] ಱ । ಸಂಗ್ರಾಮಭೀಮ । ಕಲಿಕಾಲಕಾಮ । ಸಕಳವಂದಿಬೃಂದಸಂತರ್ಪ್ಪಣ ಸಮಗ್ರವಿತರಣವಿನೋದ । ವಾಸಂತಿಕಾದೇವಿಲಬ್ಧವರ
ಪ್ರಸಾದ । ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ । ಮಂಡ

[36] ಳಿಕಮಕುಟಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡಮಲಪರೊಳ್ಗಂಡಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲ । ನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮತ್ತ್ರಿಭುವನ
ಮಲ್ಲತಳಕಾಡುಕೊಂಗು

[37] ನಂಗಲಿನೊಳಂಬವಾಡಿಬನವಸೆಹಾನುಂಗಲ್ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗಪ್ರತಾಪಹೊಯ್ಸಳವೀರಭಲ್ಲಾಳದೇವರ್ದ್ದಕ್ಷಿಣ ಮಂಡಲಮಂದು
ಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳ

[38] ನಪೂರ್ವ್ವಕಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ‖ ತನಗಾರಾಧ್ಯಂಹರಂವಿಕ್ರಮಭುಜಪರಾಕ್ರಮಂವೀರ
ಬಲ್ಲಾಳದೇವಾವನೀಪಾ

[39] ಳಂಸ್ವಾಮಿವಿಭ್ರಾಜಿತವಿಮಳಚರಿತ್ರೋತ್ಕರಂ ಕಂಭುದೇವಂಜನಕಂಶಿಷ್ಟೇಷ್ಟಚಿಂತಾಮಣಿ ಜನನಿಜಗತ್ಖ್ಯಾತೆಯಕ್ಕವ್ವೆಯೆಂದಂದಿನಿ
ಸಂದ್ರೇಚಂದ್ರಮೌಳಿಪ್ರಭುಗೆಸ

[40] ಮಮೆಕಾಳೇಯಮಂತ್ರೀಶವರ್ಗ್ಗಂ ‖ ಪತಿಭಕ್ತಂವರಮಂತ್ರಶಕ್ತಿಯುತನಿಂದ್ರಂಗೆಂತು ಭಾಸ್ವದ್ಬೃಹಸ್ಪತಿಮಂತ್ರೀಶ್ವರನಾದನಂತೆವಿಳ
ಸದ್ಬಲ್ಲಾಳದೇವಾವನೀಪತಿಗೀವಿಶ್ರು

[41]ಜಜೇಂದ್ರವರೌಶವಿಬುಧೇಶಂಮಂತ್ರಿಯಾದಂಪವುನ್ನತಶೇಖೋನಿಳಯುಂ ವಿರೋಧಿಸಚಿವೋನ್ನತ್ತೀಭಪಂಚಾನನಂ ॥ ವರಶಕ್ತ್ಯಾಂಬುಜ
ಭಾಸ್ಕರಂಧವಳಕಾಸ್ತ್ರಾಂಭೋಧಿಚಂದ್ರಂಗಮುದ್ಧ

[42]ತನೂಹಿತ್ಯಲತಾಲವಾಲನೆಸೆದಂನಾನಾಕಳಾಕೋವಿದಂ ಸ್ಥಿರಮಂತ್ರಂದ್ವಿಜನೆಂಕರೋಭಿತನನೇಕಸ್ತುತ್ಯನುದ್ಯದ್ಯಶಂ ಧರೆಯೊಳ್ವಿಭ್ರಾಜಿಚಂ
ದ್ರಮೌಳಿಸಚಿವಂಸಾಜನ್ಯಜನ್ಮಾಲಯಂ ॥

[43]ತದರ್ದ್ಧಾಂಗಲಕ್ಷ್ಮೀ ॥ ಘನಬಾಹಾಬಾಳೋದ್ಮಿರ್ಭಾಸಿತವಮುಖವ್ಯಾಕೋಶಪಂಕೇಜಮಂಡನದೃಷ್ಟೀನವಳಾಸನಾಭಿವಿತತಾವತ್ತಾಂಕ
ಲಾವಣ್ಯಪಾವನವಾಕ್ಸಂಭೃತೆ ಚಂದ್ರಮೌ

[44]ಳಿವಧುವಿಶ್ರೀಯಚಾಚಿಯಕ್ಕಂಜಗಜ್ಜನಸಂಸ್ತುತ್ಯೆಕಳಂಕದೂರೆನುತೆಗಂಗಾದೇವಿತಾನಲ್ಲಳೇ ॥ ಸ್ವಸ್ತ್ಯನವರತವಿನಮ್ರದಮರಮೌಳಿಮಾ
ಳಾಮಿಳಿತಚಳಣನಳಿನಯುಗಳಭಗವದ

[45]ರ್ಹತ್ಪರಮೇಶ್ವರಸ್ನಾತಗಂಧೋದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗೆಯುಂ ಚತುರ್ವ್ವಿಧದಾನಸವಮುತ್ತುಂಗೆಯುಮಪ್ಪಶ್ರೀಮತುಹಿರಿ
ಯರಸಿಗ್ಗಡಿತಿಯಚಾಚಲದೇವಿಯನ್ವಯವೆಂ

[46]ತೆಂದೊಡೆ ॥ ವರಕೀರ್ತ್ತಿಧವಳಿತಾಖಿಳದೌಘಂವಾಸವಾಡಿಸಾಡವಿನೂತಂ ಪರಮಶ್ರಾವಕನಮಳಂ ಧರಣಿಯೊಳೀಶವೆಯನಾಯಕಂ
ವಿಖ್ಯಾತಸೆವಂ ॥ ಆತನಸತಿಗೆಸಿತಾ .ಬುಜೇಕ್ಷಾಂಶುಕ

[47]ರತ್ನಯೋಷವಿಶದಪುಕ್ಳ್ರಧೌತಧರಾತಳೆಗಖಿಳವಿನೀತೆಗೆಚಂದವ್ವೆಗಬಲೆಯುದೋರ್ಬ್ಬಯುಂಟೇ ॥ ತತ್ಪುತ್ರ ॥ ಜಿನಪತಿಪದಸರಸೀರುಹ
ವಿನಮದ್ಭೃಂಗಂಸಮಸ್ತಲಲನಾನಂಗಂ । ವಿನಯನಿಧಿವಿ

[48]ಶ್ವಧಾತ್ರಿಯೊಳನುಪಮನಿರ್ಮಸ್ತದೇವನೆಗ್ಗಡೆನೆಗಳ್ದಂ ॥ ತತ್ಸಹೋದರಂ ॥ ಗತದುರಿತನಮಳಚರಿತಂವಿತರಣಸಂತರ್ಪ್ಪಿತಾಖಿಳಾರ್ತ್ಥಿ
ಪ್ರಕರಂ । ಕ್ಷಿತಿಯೊಳ್ಬೂವೆಯನಾಯಕನತಿಧೀರಂಕಲ್ಪ

[49]ವೃಕ್ಷಮಂಗಲೆವಂದಂ ॥ ತತ್ಸಹೋದರಿ ॥ ಸರಸಿರುಹವದನೆಘನಕುಚೆಹರಿಣಾಕ್ಷಿ ಪವೆಗೋತ್ತ ಕೋಕಿಳಸ್ವನೆಮದವತ್ತ ಪತಿಗಮನೆತ
ನೂದರಿಪರೆಯೊಳ್ಕಾಳವ್ವೆರೂಪಿನಾಗರವಾದಳ್ ॥ ತತ್ಸ

[50]ಹೋದರಿ ॥ ಧರೆಯೊಳ್ರೂಢಿಯುಮಾಸವಾಡಿಯರಸಂಹೆಂಮಾಡಿದೇವಂ ಗುಣಾಕರನಾಭೂಪನ ಚಿತ್ತವಲ್ಲಭೆಲಸತ್ಸೌಭಾಗ್ಯೆಗಂಗಾನಿಶಾಕರ
ತಾರಾಚಳತಾರಹಾರಕರದಂಭೋದಸ್ಫುರ

[51]ತ್ಕೀರ್ತ್ತಿಭಾಸುರೆಯಪ್ಪಾಚಲದೇವಿ ವಿಶ್ವಭುವನಪ್ರಖ್ಯಾತಿಯಂತಾಳ್ದಿದಳ್ ॥ ತತ್ಸಹೋದರಂ ॥ ವರವಿದ್ವಜ್ಜನಕಲ್ಪಭೂಜನಮಳಾಂ
ಭೋರಾಸಿಗಂಭೀರನುದ್ಧುರದರ್ಪ್ಪಪ್ರತಿನಾಯಕಪ್ರಕರತೀವ್ರಧ್ವಾಂತ

[52]ಸಂಘಾತಸಂಹರಣಾರ್ಕ್ಕಂಶರದಭ್ರಶುಭ್ರವಿಳಸತ್ಕೀರ್ತ್ಯಂಗನಾವಲ್ಲಭಂಧರೆಯೊಳ್ಸೋವಣನಾಯಕಂ ನೆಗಳ್ದನುದ್ಯದ್ಧೈರ್ಯ್ಯಶೌರ್ಯ್ಯಾ
ಕರಂ ॥ ಕಂ ॥ ಗಿರಸುತೆಗೆಜಹ್ನುಕನ್ನೆಗೆಧರಣೀಸುತೆ

[53]ಗಕ್ಷಿದಪ್ಪಗನುಪಮಗುಣದೊಳೋರೆಯೆನಲಿಂತೀಸಕಳೋರ್ವ್ವರೆಯೊಳ್ ಬಾಚವ್ವೆಲವತಿಸತಿನೆಗಳ್ದಳ್ ॥ ತತ್ಪುತ್ರಂ ॥ ಪರಸೈನ್ಯಾ
ಹಿವಿಹಂಗನೂರ್ಜ್ಜಿತಯಶಸ್ಸಂಗಂಜಿನೇಂದ್ರಾಂ

[54]ಘ್ರಿಪದ್ಮರಜೋಭೃಂಗನುದಾರತುಂಗನೆಸೆದಂ ತನ್ನೊರ್ಪ್ಪುವಿಂಸದ್ಗುಣೋತ್ಕರದಿಂದೇಚಿಯ ದಣ್ಣನಾಯಕನಿಳಾಭೀಷ್ಟಾರ್ತ್ಥಸಂದಾಯಕಂ
ಧರೆಯೊಳ್ಬಮ್ಮಯನಾಯಕಂನಿಖಿಳದೀನಾನಾಥಸಂತ್ರಾ

[55]ಯಕಂ ॥ ತದ್ವನಿತೆ ॥ ಕಮಲನೇತ್ರೆಲಕ್ಷಣಮಲ್ಲಿಕಟ್ಟಿವಿಭಾಗಂನಿಕ್ಕೇಪಚಾರಿತ್ರಭಾಸಿತೆಗೀವಾಚವೆಸೆಟ್ಟಿಕವ್ವೆಗವನೂನಾತ್ಮೀಯಸಾಂದರ್ಯ್ಯ
ನಿರ್ಜ್ಜಿತಚಿತ್ತೋದ್ಭವಕಾಂತೆಯುದ್ಭವಿಸಿದ

[56]ಳ್ಸ್ವಿಚವ್ವೆಸತ್ಕಾಂತೆಹಾರತುಷಾರಾಂಶುಲಸದ್ಯಶೋಧವಳಿತಾಶಾಚಕ್ರಯಿಾಧಾತ್ರಿಯೊಳ್ ॥ ಬಮ್ಮಯನಾಯಕನನುಜಂ ॥ ಮಾರಂಮ
ದನಾಕಾರಂಹಾರಕ್ಷೀರಾಬ್ಧಿವಿಶದಕೀರ್ತ್ತ್ಯಾಧಾರಂ ಧೀರಂಧರ

[57]ಯೊಳ್ನೆಗಳ್ದಂಪೂಜ್ಯತನಸಕಳದುರಿತವಿದೂರಂ ॥ ತದನುಜೆ ॥ ಹರಿಣೀಲೋಚನೆಸೆವಂಕಜಾನನೆ ಘನಕುಚೆಶಸ್ತನಾಭೋಗಭಾ
ಸುರಬಿಂಬಾಧರೆಕೋಕಿಳಸ್ವನೆನುಗಂಧಶ್ವಾಸೆಚಂಚತ್ತನೂದ

[58]ರ್ಯ್ಯಲಾವಣ್ಯನಿಳಶೀಳಕಳಹಂಸೀಯಾನೆಯುಮಾಂಬುಕಂಧರೆದುಪ್ಪಾಚಲದೇವಿಕಂಚುಸತಿಯುಂಸಾಂದರ್ಯ್ಯದಿಂದೇಳ್ಪಳ್ ॥ ತದನುಜೆ ॥
ಇಂದುಮುಖಿವಿಮ್ಮಗೆವಿಲೋಚನೆಮಂದರಗಿರಿಧ್ಯೆರ್ಯ್ಯತುಂಗಕು

[59]ಚಯುಗಳೆಮುಕ್ತಕೇಶಿಜವಿಗ್ರಹೆ ಚಂದವ್ವೆವಿನೂತಗುಣಾಧಳಖಿಳೋರ್ವ್ವರೆಯೊಳ್ ॥ ತದನುಜಂ ॥ ಹಾರಹರಹಾಸಸುಮರಾಚಿತಾ
ಬ್ಬಿರದ್ಮಕೀರ್ತಿಜಂಚೋತ್ತಾಗ್ರಮುಂಜ್ಯಚಕ್ಷೀ

[79]ಷ್ಟಿ । ಅಲ್ಲಿಂಮೂಡಲುಬಡವರ । ಅಲ್ಲಿಂಮೂಡಲ್ಕೆಬಿಜ್ಜಿದುಹಳ್ಳಮಾಸಿವೆಗೊಡಿತ್ತು । ಸ್ಥಳವೃತ್ತಿ ॥ ಶ್ರೀಕರಣದಕೇಶಿಯಣ್ಣನ
ತಮ್ಮಬಾಚಣ್ಣೈಯ್ಯಮಮಬಂಕೊಂಡಪಕ್ಕನಿಲ್ವ

[80]ಜೆಯಬಾವುಗಟ್ಟವಂಬಿಟ್ಟರದಱಸೀಮೆ ॥ ಮೂಡಸಾಗರ । ತೆಂಕಸಾಗರ । ಪಡುವಹುಳ್ಳಗಟ್ಟ । ಬಡಗನಟ್ಟಕಲ್ ॥ ಹಿರಿಯಜಕ್ಕಿಯ
ಬ್ಬೆಯಕೆಱೆಯತೋಟ । ಕೇತಂಗೆಱೆ । ಗಂಗಸಮುದ್ರದಕೆಳಗೆಹಿರಿಯ

[81]ತೋಟ । ಬಸದಿಯಮುಂದಣಅಂಗಡಿಇಪ್ಪತ್ತು ॥ ನಾನಾದೇಸಿಯುಂನಾಡುಂನಗರಮುಂದೇವರಷ್ಟವಿಧಾರ್ಚ್ಚನೆಗೆಬಿಟ್ಟಾಯಮದವಸದಹೇ
ಱಿಂಗೆಬಳ್ಳ ೧ ಅಡಕೆಯಹೇಱಿಂಗೆಹಾಗ ೧ ಮೆಳಸಿನಹೇಱಿಂಗೆಹಾ

[82]ಗ ೧ ಅರಿಸಿನದಹೇಱಿಂಗೆಹಾಗ ೧ ಹತ್ತಿಯಮೊಳವೆಗೆಹಾಗ ೧ ಸೀರೆಯಮೊಳವೆಗೆಪಂಗಿವೀಸ ೧ ಎಲೆಯಹೇಱಿಂಗೆಆಱುನೂಱು ॥ ದಾ
ನಂವಾಪಾಲನಂವಾತ್ರದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವ

[83]ರ್ಗ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾದತ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ । ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತ
ದಾಫಲಂ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂ

[84]ಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಅಕ್ಕನಬಸ್ತಿ ಮಹಾದ್ವಾರಕ್ಕೆ ಯೆದುರಾಗಿ ದಕ್ಷಿಣಗೋಡೆಯಲ್ಲಿ.

[1]ಕ್ಷಯಾಖ್ಯಯಸಂವತ್ಸರೇದ್ವಿತಯಯುಕ್ತವೈಶಾಖೇ
[2]ಮಹೀತನಯವಾರಕೇಯುತಬಹಳಪಕ್ಷೇತರೇ । ಪ್ರ
[3]ತಾಪನಿಧಿದೇವರಾಟ್ಪ್ರಲಯಮಾಪ್ತಹಂಸಾಸನೋ
[4]ಚತುರ್ದಶದಿನೇಕಥಂಪಿತೃಯುತೋನಿವಾಯರ್ಗ್ಗತಿಃ ॥

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ಪೂರ್ವ್ವಕಡೆಮೂಲೆಯಲ್ಲಿ.

[1]ತಾರಣಸಂವತ್ಸರದಭಾದ್ರಪದಬಹುಳದಶಮಿಯೂ
[2]ಸೋಮವಾರದಲುಹರಿಹರರಾಯನಸ್ವಸ್ಥನಾದನು

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[1]ಕ್ಷಯಾಖ್ಯಯಸಂವತ್ಸರೇದ್ವಿತಯಯುಕ್ತವೈಶಾಖೇಮಹೀತನಯ
[2]ವಾರಕೇಯು . . . . . .

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ನಗರಜಿನಾಲಯದ ಹೊರಗೆ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಭಯಲೋಭದ್ವಯ
[2][illegible]
[3][illegible]
[4][illegible] ರಂಪಿಂಗುಗಿಂ ॥
[5][illegible]

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6 ಬಾಳಚಂದ್ರದೇವರು ಪ್ರಭಾಚಂದ್ರದೇವರು ಮಾಘನಂದಿಭಟ್ಟಾರಕದೇವರುಮಂ
7 ತ್ರಪಾದಿಪದ್ಮನಂದಿದೇವರು ನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರು ಇನ್ತಿವರಶಿಷ್ಯರುನಯಕೀರ್ತ್ತಿದೇವ
8 ರು ॥ ಧರೆಯೊಳುಖಂಡಳಿಮೂಳಭದ್ರವಿಳಸದ್ವಂಶೋದ್ಭವರಸತ್ಯಶೌಚರ
9 ಚರಸಿಂಹಪರಾಕ್ರಮಾನ್ವಿತರನೇಕಾಂಭೋಧಿವೇಳಾಪುರಾಂತರನಾ
10 ನಾವ್ಯವಹಾರಜಾಳಕುಶಲರ್ವಿಖ್ಯಾತರತ್ನತ್ರಯಾಭರಣರ್ಪಳಗ್ಗಳತೀರ್ತ್ಥವಾ
11 ಸಿನಗರಂಗಳುರೂಢಿಯಂತಾಳ್ದರು ॥ ಶ್ರೀಗೊಂಮಟಪುರದ
12 ಸಮಸ್ತನಗರಂಗಳ್ಗೆ ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವರಕುಮಾರ
13 ಸೋಮೇಶ್ವರದೇವನಪ್ರಧಾನಂಹಿರಿಯಮಾಣಿಕ್ಯಭಂಡಾರಿಮಾಮದೇವನಾಯಕರ
14 ಸಂನಿಧಿಯಲುಶ್ರೀಮನ್ನಯಕೀರ್ತ್ತಿದೇವರುಕೊಟ್ಟಶಾಸನದತ್ಥಳೆಯಶ್ರುಮಪೆಂತೆಂ
15 ದಡೆಗೊಂಮಟಪುರದಮನೆದೆಱೆಅಕ್ಷಯಸಂವತ್ಸರವೊದಲಾಗಿಆಚಂ
16 ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುವಂತಾಗಿ ಪಣವೆಂದರವೊದಲಿಂಗೆಎಂಟುಪಣವಂಕತ್ತು
17 ಸುಖವಿಪ್ಪರುತೇಲಿಗರಗಾಣವೊಳಗಾಗಿಅರಮನೆಯನ್ಯಾಯವನ್ಯಾಯವ
18 ಳಬ್ರಿಯಪಿನುಂಬಂದಡಂ ಅಸ್ಥಳದಾಚಾರ್ಯ್ಯರುತಾವೇತೆತ್ತುನಿರ್ನ್ನಯಿಸು
19 ವರುಬಿಕ್ಕಲಕಾರಣಕಧೆಯಿಲ್ಲಈಶಾಸನಮರ್ಯ್ಯಾದೆಯಂಮೀಱಿದವರು
20 ಧರ್ಮ್ಮಸ್ಥಳವಕೆಡಿಸಿದವರುಈತೀರ್ತ್ಥದ ನಖರಂಗಳೊಳಗೊಬ್ಬರಿಬ್ಬರುಗ್ರಾ
21 ಮಣಿಗಳಾಗಿ ಆಚಾರ್ಯ್ಯರಿಗೆಕೆಟ್ಟಬುದ್ಧಿಯಂಕಲಿಸಿಬಂದಕೊಂ
22 ದನೆನದುತೊಳಸಾಟವಂಮಾಡಿ ಹಾಗಬೆಳೆಯನೊಹಿಬೇಡಿಕೊಳ್ಳಯೆಂದು ಆಚಾ
23 ರ್ಯ್ಯರಿಗೆಮನಂಗೊಟ್ಟಡೆಅವರುಸಮಯದ್ರೋಹರುರಾಜದ್ರೋಹರ.ಬಣಂಜಿಗ
24 ಪಗೆ.ಪರುನೆತ್ತಗಯರುಕೋಲಿಕವರ್ತ್ತಗೊಡೆಯರು ಇದನಱಿದುನಖ
25 ರಂಗಳೂಉಪೇಕ್ಷಿಸಿದರಾದಡೆಈಧರ್ಮ್ಮವನಖರಂಗಳೇಕೆಡಿಸಿದವರಲ್ಲದೆಆಚಾ
26 ರ್ಯ್ಯರುಂದ.ಜ್ವನರುಂಕೆಡಿಸಿದವರಲ್ಲ ನಖರಂಗಳಅನುಮತವಿಲ್ಲದೆಒಬ್ಬರಿಬ್ಬರು
27 ಗ್ರಾಮಣಿಗಳುಆಚಾರ್ಯ್ಯರಮನೆಯನಕ್ಕೆ ಅರಮನೆಯನಕ್ಕೆ ಹೊಕ್ಕ
28 ಡೆಸಮಯದ್ರೋಹರುಮೊನ್ನಮನ್ನಣೆಯುಪೂರ್ವ್ವಮರ್ಯ್ಯಾದೆನಡಸು
29 ವರುಈಮರ್ಯ್ಯಾದೆಯಂಕೆಡಿಸಿದವರು ಗಂಗೆಯತಡಿಯಕಪಿಲೆಯಂ
30 ಬ್ರಾಹ್ಮಣಂಕೊಂದಪಾಪದಪೋಹರು । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇ
31 ತಿವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

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ನಗರಜಿನಾಲಯದವಳಗೆ ದಕ್ಷಿಣಕಡೆ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀ
2 ಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
3 ನಮಃಕುಮುದಚಂದ್ರಾಯವಿದ್ಯಾವಿಶದಮೂ
4 ರ್ತ್ತಯೇ । ಯಸ್ಯವಾಕ್ಚಂದ್ರಿಕಾಭವ್ಯಕುಮುದಾನಂ
5 ದನಂದಿನೀ ॥ ನಮೋನ ಮೃಜನಾನಂದಸ್ಯಂದಿನೇಮಾಘನಂದಿನೇ ।
6 ಜಗತ್ಪ್ರಸಿದ್ಧಸಿದ್ಧಾಂತವೇದಿನೇಚಿತ್ಪ್ರಮೋದಿನೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀ

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[7]ಜನ್ಮಗೇಹಂನಿಷ್ಕೃತನಿರೂಪವರೌಷ್ಮ್ಯಾರ್ನಳೋದ್ಧಾಮತೇಜಂವಿಸ್ತ್ರಾರಾಷ್ಟ್ರ ॥

[8]ಕೃತೋರ್ವ್ವಿಗ್ರತಳನುಮಳಯಶಕ್ಷ್ಮಂದ್ರಸಂಭೂತಿಧಾಮಮಂ । ವಸ್ತುಬ್ರಾ

[9]ತೋದ್ಧವಸ್ಥಾನಕಮತಿಶಯಸತ್ವಾವಳಂಬಿಗಭೀರಂಪ್ರ

[10]ಸ್ತುತ್ಯಂನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮೆಸೆಗುಂಹೊಯ್ಸ

[11]ಳೋರ್ವ್ವೀಶವಂಶಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಮುಂಸಕವರ್ಷಂ ೧೨೦೪

[12]ನೆಯ ಚಿತ್ರಭಾನುಸಂವತ್ಸರ ಶ್ರಾವಣಸು೧ಬೃಹದ್ವಾರದುಸ್ವಸ್ತಿಸಮಸ್ತ

[13]ಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯರುಂ ಆಚಾರ್ಯ್ಯವ

[14]ರ್ಯ್ಯರುಂಶ್ರೀಮೂಲಸಂಘದಇಂಗಳೇಶ್ವರದೇಶಿಯಗಣಾಗ್ರಗಣ್ಯ

[15]ರುಂರಾಜಗುರುಗಳುಮಪ್ಪ ನೇಮಿಚಂದ್ರಪಣ್ಡಿತದೇವರಶಿಷ್ಯರು

[16]ಬಾಳಚನ್ದ್ರದೇವರು ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯರುಂಆಚಾರ್ಯ್ಯ

[17]ವರ್ಯ್ಯರುಂಹೊಯ್ಸಳರಾಯರಾಜಗುರುಗಳುಮಪ್ಪಶ್ರೀಮಾ

[18]ಘನಂದಿಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳ ಪ್ರಿಯಗುಡ್ಡುಗಳುಮಪ್ಪಶ್ರೀಬೆಳುಗು

[19]ಳತೀರ್ತ್ಥದಬಲಾಶ್ಮಾರಗಣಾಗ್ರಗಣ್ಯರುಂಆಗಣ್ಯಪುಣ್ಯರುಮಪ್ಪ -

[20]ಸಮಸ್ತಮಾಣಿಕ್ಯನಗರಂಗಳುನಗರಜಿನಾಲಯದ ಆದಿದೇವರ

[21]ಅಮೃತಪಡಿಗೆರಾಚೇಯನಹಳ್ಳಿಯಹೊಲವೆರೆಗೊಳಗಾದಎಡವಳ್ಳಿಗೆಜಿ

[22]ಯಕೆಳಗೆಪೂರ್ವ್ವದತ್ತಿಮೊದಲೇರಿಯತೋಟಮಂ ಅಮೃತಪಡಿಯಗದ್ದೆ . .

[23]ಆಜಿಜ.ಭೂಮಿಯಸೆರುವೆಗೆಆಬಾಳಚಂದ್ರದೇವರಕಯ್ಯಲುಸಮ

[24]ಸ್ತಮಾಣಿಕ್ಯನಗರಂಗಳು ಬಿಡ್ಸಿಕೊಂಡವಳ್ಳಿಯಶಾಸನದಕ್ರಮವೆನ್ತೆಂದಡೆ

[25]ರಾಚೆಯನಹಳ್ಳಿಯಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರ ದೇವದಾನದಗದ್ದೆಹೊಲ

[26]ಗಾಗಿಆಗದ್ದೆಇಂಮೂಡಲುನಟ್ಟಕಲ್ಲು । ಅಲ್ಲಿಂತೆಂಕಶಾಸನದಗಲ್ಲು । ಅಲ್ಲಿಂತೆಂಕಗಿ

[27]ಡಿಗನಾಳದಗುಂಡುಗಳಿಂ ಮೂಡಣಕಿಱುಕಟ್ಟಿದಗದ್ದೆ । ನೀರೊತ್ತೊಳಗಾದಚತು

[28]ಸ್ಸೀಮೆ । ಆಕಿಱುಕಟ್ಟದಪಡುವಣಕೋಡಿಯಲುಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿಬರದಮುಕ್ಕೊ

[29]ಡೆಹಸುಹನೆಟ್ಟಿ ಅಲ್ಲಿಂತೆಂಕಹಿರಿಯ-ಟ್ಟದತಪ್ಪಲಶಾಸನದಗಲ್ಲು । ಅಲ್ಲಿಂಮೂಡ . .

[30]ಯದೇವರಗದ್ದೆಯತೆಂಕಣ . . . .ಯಮುಂದಿನಲ್ಲಿಬರದಮುಕ್ಕೊಡೆಹಸುಬೆಗೆ

[31]ನೆಟ್ಟ . . . . .ಮೇಲೆಕೆಱೆಯಬಡಗಣಕೋಡಿಯಗುಂಡಿನಲ್ಲಿಬರದ

[32]ಮುಕ್ಕೊಡೆಹಸುದೆನೆಟ್ಟುಇಕೆಱೆಯಕಿಱುಕಟ್ಟಿನೊಳಗಾದಚತುಸ್ಸೀಮೆಯಗದ್ದೆ

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ನಗರಜಿನಾಲಯದೊಳಗೆ ಉತ್ತರಭಾಗದಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯ

[2]ನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಜನ್ಮಗೇಹಂನಿಷ್ಕೃತನಿರೂಪವರೌಷ್ಮ್ಯಾ

[3]ನಳೋದ್ಧಾಮತೇಜಂವಿಸ್ತ್ರಾರಾಷ್ಟ್ರಕೃತೋರ್ವ್ವೀತಳನುಮಳಯಶಕ್ಷ್ಮಂದ್ರಸಂ

[4]ಭೂತಿಧಾಮಮಂ । ವಸ್ತುಬ್ರಾತೋದ್ಧವಸ್ಥಾನಕಮತಿಶಯಸತ್ವಾವಳಂಬಿಗಭೀರಂ

[5]ಪ್ರಸ್ತುತ್ಯಂನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮೆಸೆಗುಂಹೊಯ್ಸಳೋರ್ವ್ವೀಶವಂಶಂ ॥ ಆಪಜಿಳೊಳಾ

[6] ಸ್ತು ಭದೊಂದನರ್ಘ್ಯಗುಣಮಂದೇವೀಭದಾದ್ಯಾಮ ಸತ್ವದಗುರ್ವ್ವಂಹಿಮರಶ್ಮಿಯುಜ್ವ
[7] ಳಕಳಾಸಂಪತ್ತಿಯಂಪಾಂಚಜಾತದುದಾರತ್ವದಪೆಂಪನೊರ್ವ್ವನೆನಿಶಾಂತಂತಾಳ್ದಿ ತಾನಲ್ತೆ ಪು
[8] ಟ್ಟಿದನುದ್ವೇಜಿತವೀರವೈರಿವಿನಯಾದಿತ್ಯಾವನೀಪಾಲಕಂ ॥ ಕ ॥ ವಿನಯಾದಿತ್ಯನೃಪಾ
[9] ಲನತನುಭವನೆಱೆಯಂಗಭೂಭುಜಂತತ್ತನಯಂ ವಿನುತಂವಿಷ್ಣುನೃಪಾಲಂಜನಪತಿತ
[10] ದಪತ್ಯನೆಸೆದನೀನರಸಿಂಹಂ ॥ ತತ್ಪುತ್ರಂ ॥ ಗತಲೀಳಂಲಾಳನಾಳಂಬಿತಬಹಳಭಯೋ
[11] ಗ್ರಜ್ವರಂಗೂರ್ಜ್ಜರಂಸಂಧೃತಕೂಳಂಗೌಳನುಚ್ಚೈಃ ಕರಧೃತವಿಳಸತ್ಪಲ್ಲವಂಪಲ್ಲವಂಪ್ರೋಜ್ಝಿತ
[12] ಚೇಳಂಚೋಳನಾದಂಕದನವದನದೊಳ್ ಭೇರಿಯಂಪೊಯ್ಸೆವೀರಾಹಿತಭೂಭೃ
[13] ಜ್ಜಾಳಕಾಳಾನಳನತುಳಬಳಂ ವೀರಬಲ್ಲಾಳದೇವಂ ॥ ಚಿರಕಾಲಂರಿಪುಗಳ್ಗಸಾಧ್ಯಮೆನಿ
[14] ಸಿರ್ದ್ದುಚ್ಚಂಗಿಯಂಮುತ್ತಿದುರ್ದ್ಧರತೇಜೋನಿಧಿಧಟಿಗೋಟೆಯನೆಕೊಂಡಾಕಾಮದೇವಾವನೀಶ್ವ
[15] ರನಂಸಂದೊಡೆಯಕ್ಷಿತೀಶ್ವರನನಾಭಂಡಾರಮಂಸ್ತ್ರೀಯರಂತುರಗವ್ರಾತಮುಮಂಸಮಂ.
[16] ತುಪಿಡಿದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವ
[17] ರದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರ । ತುಳವಬಳಜಳಧಿಬಡವಾನಳ । ದಾಯಾದದಾವಾನಳ ।
[18] ಪಾಂಡ್ಯಕುಳಕಮಳವೇದಂಡ । ಗಂಡಭೇರುಂಡ । ಮಂಡಳಿಕಬೇಂಟೆಕಾಱ । ಚೋಳಕಟಕಸೂಱೆಕಾಱ । ಸಂ
[19] ಗ್ರಾಮಭೀಮ । ಕಲಿಕಾಲಕಾಮ । ಸಕಳವಂದಿಬೃಂದಸಂತರ್ಪ್ಪಣಸಮಗ್ರವಿತರಣವಿನೋದ ।
[20] ವಾಸಂತಿಕಾದೇವಿಲಬ್ಧವರಪ್ರಸಾದ । ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ । ಮಂಡಳಿಕಮಕು
[21] ಟಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡಮಲಪರೊಳ್ಗಂಡನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮತ್ತ್ರಿಭು
[22] ವನಮಲ್ಲ ತಳಕಾಡುಕೊಂಗುನಂಗಲಿನೊಳಂಬವಾಡಿಬನವಸೆಹಾನುಂಗಲ್‌ಲೋಕಿಗುಂಡಿಕು
[23] ಮ್ಮಟವೆರಂಬರಗೆಯೊಳಗಾದಸಮಸ್ತದೇಶದನಾನಾದುರ್ಗ್ಗಂಗಳಂಲೀಲಾಮಾತ್ರದಿಂಸಾಧ್ಯಂ
[24] ಮಾಡಿಕೊಂಡ ಭುಜಬಳವೀರಗಂಗಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರಸ
[25] ಮಸ್ತಮಹೀಮಂಡಲಮಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಲನಪೂರ್ವ್ವಕಂಸುಖಸಂಕಥಾವಿನೋ
[26] ದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆತದೀಯ ಕರತಳಕಳಿತಕರಾಳಕರವಾಳಧಾರಾದಳನನಿಸ್ಸ
[27] ಪತ್ನೀಕೃತಚತುಶ್ಪಯೋಧಿಪರಿಖಾಪರಿತ ಪೃಥುಳಪೃಥ್ವೀತಳಾಂತರ್ವ್ವರ್ತ್ತಿಯುಂಶ್ರೀಮದ್ದ
[28] ಕ್ಷಿಣಕುಕ್ಕುಟೇಶ್ವರಜಿನಾಧಿನಾಥ ಪದಕುಶೇಶಯಾಳಂಕೃತಮುಂ ಶ್ರೀಮತ್ಕಮಠಪಾರ್ಶ್ವದೇವಾ
[29] ದಿನಾನಾಜಿನವರಾಗಾರಮಂಡಿತಮುಮಪ್ಪ ಶ್ರೀಮದ್ಬೆಳ್ಗೊಳತೀರ್ತ್ಥದ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯ
[30] ರನ್ತಪ್ಪರೆಂದಡೆ ॥ ಭಯಲೋಭದ್ವಯದೂರನಂಮದನಘೋರಧ್ವಾನ್ತತೀವ್ರಾಂಶುವಂ । ನಯನಿಕ್ಷೇ
[31] ಪಮಿತಪ್ರಮಾಣಪರಿನಿರ್ನ್ನೀತಾರ್ತ್ಥಸಂದೋಹನಂ । ನಯನಾನಂದನಶಾಂತಕಾಂತತನುವಂ
[32] ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶನಂ । ನಯಕೀರ್ತ್ತಿಪ್ರತಿಪಾಲನಂನೆನೆದೊಡಂಪಾಪೋತ್ಕರಂಪಿಂಗುಗುಂ ॥ ತಚ್ಛಿಷ್ಯರ್ಶ್ರೀ
[33] ದಾಮನನ್ದಿತ್ರೈವಿದ್ಯದೇವರುಂ । ಶ್ರೀಭಾನುಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತದೇವರುಂ । ಶ್ರೀಬಾಳಚಂದ್ರದೇವರುಂ । ಶ್ರೀ
[34] ಪ್ರಭಾಚಂದ್ರದೇವರುಂ । ಶ್ರೀಮಾಘನಂದಿಭಟ್ಟಾರಕದೇವರುಂ । ಶ್ರೀಮಂತ್ರವಾದಿಪದ್ಮನಂದಿದೇ
[35] ವರುಂ । ಶ್ರೀನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರುಂ । ಶ್ರೀಮೂಲಸಂಘದದೇಶಿಯಗಣದಪುಸ್ತಕಗಚ್ಛದ
[36] ಶ್ರೀಕೊಂಡಕುಂದಾನ್ವಯಭೂಷಣರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯರ್ಶ್ರೀಮನ್ನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತ
[37] ಚಕ್ರವರ್ತ್ತಿಗಳಗುಡ್ಡಂ ॥ ಕ್ಷಿತಿತಳದೊಳ್‌ರಾಜಿಸಿದಂಧೃತಸತ್ಯಂನೆಗಳ್ದನಾಗದೇವಾಮಾತ್ಯಂಪ್ರತಿಪಾಳಿತ
[38] ಜಿನಚೈತ್ಯಕೃತಕೃತ್ಯಂಬಂಮದೇವಸಚಿವಾಪತ್ಯಂ ॥ ತದ್ವನಿತೆ ॥ ಮುದದಿಂಪಟ್ಟಣಸಾಮಿಯಂಬಪೆಸರಂತಾ
[39] ಳ್ದಿರ್ದ್ದಲಕ್ಷ್ಮೀಸಮಾಸ್ಪದನಪ್ಪುಗುಣಮಲ್ಲಿಟ್ಟಿವಿಭುಗಂಲೋಕೋತ್ತಮಾಚಾರನಂಯಶೋಭಾಜನನ್ನು
[40] ಸರ್ವ್ವಗಮಾನೂನೋತ್ಸಾಹಮಂತಾಳ್ದಿ ಪುಟ್ಟಿದಚಂಧವ್ವೆರಮಾಗ್ರಗಣ್ಯೆಭುವನಪ್ರಖ್ಯಾತಿಯಂತಾಳ್ದಿದಳ್ ॥ ತ.

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[41]ತ್ಪುತ್ರ || ಪರಮಾನಂದದಿನೆಂತುಸಾಕಪತಿಗಂಪಾಲೋಮಿಗಂಪುಟ್ಟಿದೊಂವರಸೌಂದರ್ಯ್ಯಜಯಂತನಂತೆತು
[42]ಹಿನಕ್ಷೀರೋದಕಲ್ಲೋಳಭಾಸುರ ಕೀರ್ತ್ತಿಪ್ರಿಯನಾಗದೇವವಿಭುಗಂಚಂದವ್ವೆಗಂಪುಟ್ಟಿದೊಂಸ್ಥಿರನೀಪಟ್ಟಣ
[43]ಸಾಮಿವಿಶ್ವವಿನುತಂಶ್ರೀಮಲ್ಲಿದೇವಾಖ್ಯಯಂ || ಕ್ಷಿತಿಯೊಳ್ವಿಖ್ಯಾತಬಮ್ಮದೇವವಿಭುಗಂಜೋಗವ್ವೆಗಂಪ್ರೋದ್ಧ
[44]ವತ್ಸುತನೀಪಟ್ಟಣಸಾಮಿಗಾಜ್ಞಾತಯಶಂಗೀಮಲ್ಲಿದೇವಂಗಮೂರ್ಜ್ಜಿತೆಗೀಕಾಮಲದೇವಿಗಂಜನಕನಂಭೋಜಾಸ್ಯೆಗು
[45]ರ್ವ್ವೀತಳಸ್ತುತೆಗೀಚಂದಲೆನಾರಿಗೀಕನೆಸೆದಂಶ್ರೀನಾಗದೇವೋತ್ತಮಂ || ಕಾರಿತೇನೀರಬಲ್ಲಾಳಪತ್ತನಸ್ವಾಮಿನಾಮುನಾ |
[46]ನಾಗೇನಪಾರ್ಶ್ವದೇವಾಗ್ರೇನೃತ್ಯರಂಗಾಶ್ಮಕುಟ್ಟಿಮೇ || ಶ್ರೀಮನ್ನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳ್ಗೆ ಪರೋಕ್ಷವಿ
[47]ನಯಾರ್ತ್ಥವಾಗಿಯುಶಿಜಮುಮಂನಿಷಿಧಿಯುಮಂಶ್ರೀಮತ್ಕಮಠಪಾರ್ಶ್ವದೇವರಬಸದಿಯಮುಂದಣಕಲ್ಲುಕ
[48]ಟ್ಟಮುಂನೃತ್ಯರಂಗಮುಮಂಮಾಡಿಸಿದತದನನ್ತರಂ || ಶ್ರೀನಗರಜಿನಾಲಯಮುಮಂಶ್ರೀನಿಳಯಮನಮಳಗು
[49]ಣಗಣಂಮಾಡಿಸಿದಂಶ್ರೀನಾಗದೇವಸಚಿವಂಶ್ರೀನಯಕೀರ್ತ್ತಿವ್ರತೀಶಪದಯುಗಭಕ್ತಂ || ತಜ್ಜಿನಾಲಯಪ್ರತಿಪಾಳ
[50]ಕರಪ್ಪನಗರಂಗಳ್ || ಧರೆಯೊಳ್ಖಂಡವಿಮಾಳಭದ್ರವಿಳಸದ್ವಂಶೋದ್ಭವರ್ಸತ್ಯಶೌಚರತರ್ಸಿಂಹ
[51]ಪರಾಕ್ರಮಾನ್ವಿತರನೇಕಾಂಭೋಧಿವೇಳಾಪುರಾಂತರನಾನಾವ್ಯವಹಾರಜಾಳಕುಶಳರ್ವಿಖ್ಯಾತರತ್ನತ್ರಯಾ
[52]ಭರಣರ್ಬೆಳ್ಗುಳತೀರ್ತ್ಥವಾಸಿನಗರಂಗಳ್ ರೂಢಿಯಂತಾಳ್ದಿದರ್ || ಸಕವರ್ಷ೧೧೧೮ನೆಯ ರಾಕ್ಷಸಸಂವತ್ಸ
[53]ರದಜೇಷ್ಟಸು೧ ಬೃಹವಾರದಂದುನಗರಜಿನಾಲಯಕ್ಕೆ ಯಡವಳಗೆಜೆಯಮೊದಲೇರಿಯತೋಟಮುಂ
[54]ಯಾಣಸಲಗೆಗದ್ದೆಯುಂಉಡುಕರಮನೆಯಮುಂದಣಕೆಱೆಯಕೆಳಗೆಣ ಗದ್ದೆಲ್ಕೊಳಗ೧ನಗರ
[55]ಜಿನಾಲಯದಬಡಗಣ ಕೇತಿಶೆಟ್ಟಿಯಕೇರಿ ಆತೆಂಕಣ ಎರಡುಮನೆಅಂಗಡಿಸದೆಯಕ್ಕಿಗಾ
[56]ಣ ಎರಡುಮನೆಗೆಹಣಅಯ್ದುಊರಿಂಗೆ ಮಳಚಿಯಹಣಮೂಱು

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ನಗರಜಿನಾಲಯದ ಒಳಬಾಗಿಲಿನ ಉತ್ತರಕ್ಕೆ.

[1]ಶ್ರೀಮತುಶಕವರ್ಷ ೧
[2]೧೨೨ನೆಯಪ್ರಮಾದಿಸಂ
[3]ವತ್ಸರ ಮಾರ್ಗ್ಗಶಿರ ಸು೧೦
[4]ಬ್ರಿದಂದುಶ್ರೀಬೆಳುಗುಳದತೀ
[5]ರ್ತ್ಥದಸಮಸ್ತನಖರಂಗಳಿಗೆನಖ
[6]ರಜಿನಾಲಯದಪೂಜಾಕಾರಿಗಳು
[7]ಒಡಂಬಟ್ಟುಬರಸಿದಶಾಸನದಕ್ರಮ
[8]ವೆಂತೆಂದಡೆ | ನಖರಜಿನಾಲಯದ
[9]ಆದಿದೇವರದೇವದಾನದಗದ್ದೆಬೆದ್ದಲು
[10]ಚಲ್ಲಿಉಳ್ಳದನುಬೆಳೆದಕಾಲದಲುದೇವರ
[11]ಅಷ್ಟವಿಧಾರ್ಚ್ಚನೆಅಮೃತಪಡಿಸಹಿತ
[12]ಶ್ರೀಕಾರ್ಯ್ಯವನುನಕರಂಗಳುನಿ
[13]ಯಾಮಿಸಿಕೊಟ್ಟಪಡಿಯನುಕಂಡ
[14]ದಿಸಜೂನುವಿಕ್ಕು ಆದೇವರದಾನದಗದ್ದೆಬೆದ್ದಲನು
[15]ಅದಕ್ರಮ[illegible]

[16]ದಿಯಾಗಿಮಕ್ಕಳುಮಕ್ಕಳುತಮ್ಮದೆಅತುಮಾ
[17]ಡಿದಡಂರಾಜದ್ರೋಹಿಸಮಯದ್ರೋಹಿ
[18]ಗಳೆಂದುಪ್ರಾಡಂಬಟ್ಟುಬರೆಸಿದಶಾಸನಕಾಂತ
[19]ಪ್ಪುದಕ್ಕೆ ಅವರವೊಪ್ಪಶ್ರೀಗೊಮ್ಮಟನಾಥ ॥
[20]ಶ್ರೀಬೆಳುಗುಳತೀರ್ತ್ಥದನಗರಜಿನಾಲಯದ
[21]ಆದಿದೇವರನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆಶ್ರೀಮುಲಿಗೆಬಿ
[22]ಯಸೋವಣಆಕ್ಷಭಂಡಾರವಾಗಿ
[23]ಕೊಟ್ಟಗದ್ಯಾಣಂಆಯಿದುಕಾಣೋಂನಿಂ
[24]ಗೆಹಾಲುಬ ೧। ಸರ್ವ್ವಧಾರಿಸಂವತ್ಸ
[25]ರದ ದ್ವಿತೀಯಾಷಾಢಶುದಸು ೫ಬ್ರಿಶ್ರೀಬೆಳುಗುಳ
[26]ತೀರ್ತ್ಥದಜಿನನಾಥಪುರದಸಮಸ್ತಮಾಣಿಕ್ಯನಗರಂ
[27]ಗಳುತಮ್ಮೊಳೊಡಂಬಟ್ಟುಬರಿಸಿದಶಾಸನದಕ್ರ
[28]ಮವೆಂತೆಂದೊಡೆ । ನಗರಜಿನಾಲಯದಶ್ರೀಆದಿ
[29]ದೇವರಜೀರ್ಣ್ನೋದ್ಧಾರವು
[30]ಪಕರಣಶ್ರೀಕಾರ್ಯ್ಯಕ್ಕೆ ಪ್ರಭಾವಾ
[31]ಪೂರ್ವ್ವಕಮರ್ಯಾದೆಯಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುವಂ
[32]ತಾಗಿಆಯೆಪಡುಪಟ್ಟಣದಸಮಸ್ತನಖರಂಗಳುಸ್ವದೇಶಪರದೇ
[33]ಶಯಿಂವಂಬಂದಂತಪದವಣಗದ್ಯಾಣನೂಱಕ್ಕೆ ಗ
[34]ದ್ಯಾಣಂಕ್ಕೊಂವಜಿಯೋಪಾದಿಯದವಣಆದಿದೇವರಿಗೆ
[35]ಸಲುವಂತೆಕೊಟ್ಟಶಾಸನಯಿದರೊಳೆವಿರಹಿತ
[36]ಗುಪ್ತವನಾರುಮಾಡಿದಡಂಅವನಸಂತಾನನಿಸ್ಸಂತಾನಅ
[37]ಪದೇವದ್ರೋಹಿರಾಜದ್ರೋಹಿಸಮಯದ್ರೋಹಿಗಳೆಂದುಪ್ರಡಂ
[38]ಬಟ್ಟುಬರೆಸಿದಸಮಸ್ತನಕರಂಗಳೊಪ್ಪಶ್ರೀಗೊಮ್ಮಟ ॥

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ಮಂಗಾಯಿ ಬಸ್ತಿಯ ದ್ವಾರದ ದಕ್ಷಿಣ.

(೧ನೇ ಮುಖ.)

[1]ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣ
[2]ಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯ
[3]ದಶ್ರೀಮದಭಿನವಚಾರುಕೀರ್ತ್ತಿಪಂ
[4]ಡಿತಾಚಾರ್ಯ್ಯರ ಶಿಷ್ಯಳುಸಮ್ಯಕ್ತ್ವಾದ್ಯ
[5]ನೇಕಗುಣಗಣಾಭರಣ ಭೂಷಿತೆ
[6]ರಾಯಪಾತ್ರಚೂಡಾಮಣಿ ಬೆಳುಗು
[7]ಳದಮಂಗಾಯಿಮಾಡಿಸಿದ ತ್ರಿಭು
[8]ವನಚೂಡಾಮಣಿಯೆಂಬಚೈತ್ಯಾಲ
[9]ಯಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಆ ದ್ವಾರದ ಉತ್ತರ.

[1]ಶ್ರೀಮತುಪಂಡಿತದೇವರಾಗ
[2]ಳ ಗುಡ್ಡಗಳಾದಪಳಾಗುಳದನಾಗಜಂ
[3]ನಗೊಂಡನಮಗನಾಗಗೊಂಡಮು
[4]ತ್ತಗದಹೊನ್ನೇಸಹ್ಸ್ಯಯು ಕಲ
[5]ಗೊಂಡನೊಳಗಾದಗೌಡಗಳು ಮಂಗಾ
[6]ಯಿಮಾಡಿಸಿದಬಸ್ತಿಗೆಕೊಟ್ಟ ದೊ
[7]ಡ್ಡಸಕಟ್ಟಿಗದ್ದೆಜೆದ್ದಲುಯಿದ
[8]ಕ್ಕೆ ಅಳುಹಿದವರುವಾರಣಾಸಿ
[9]ಯಲುಸಹಸ್ರ ಕಪಿಲೆಯುಂಕೊಂ
[10]ದಪಾಪಕ್ಕೆ ಹೋಗುವರು ಮಂಗ
[11]ಳಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಮಂಗಾಯಿಬಸ್ತಿಯ ದಕ್ಷಿಣಗೋಡೆಯಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ । ತಾರಾಸ್ಫಾರಾ
[2]ಲಕಾಬಕುರಕೃತಸುಮನೋವೃಷ್ಟಿಪುಷ್ಪಾಕಯಾದಿಸ್ತೋಮಾಕ್ರಾಮಂತಿದ್ಯಹಜಗಂಪಟಲೀಡಂಭತೋಯಸ್ಯಮಾದಿಸೋಯಂಶ್ರೀಗೊಂಮಟೇ
[3]ಶಸ್ತ್ರಿಭುವನಸರಸೀರಂಜನೇರಾಜಹಂಸೋಭವಸ್ಥಿತಿಂಬಭಾನುಬೆಳುಗುಳನಗರೇಸಾಧುಜೇಜಿಯತೀರಂ ॥ ನಂದನಸಂವತ್ಸರದ ಪುಶ್ಯಶು ೩ಲೂ
ಗೆರಸೊಪ್ಪೆಯ
[4]ಹಿರಿಯಆಯ್ಯಗಳಶಿಷ್ಯರುಗುಂಮಟಣಗಳುಗುಂಮಟನಾಥನಸನ್ನಿಧಿಯಲ್ಲಿ ಬಂದುಚಿಕ್ಕಬೆಟ್ಟದಲಿಚಿಕ್ಕಬಸ್ತಿಯಕಲ್ಲುಕಟ್ಟಿಸಿಜೀರ್ಣೋ
[5]ದ್ಧಾರಬಹಗವಾಗಿಲಬಸ್ತಿಮೂಬುಮಂಗಾಯಿಬಸ್ತಿನ್ರೊಂದುಹಾಗೆಆಯ್ದುಬಸ್ತಿಜೀರ್ಣೋದ್ಧಾರವೊಂದುತಂದಕ್ಕೆ ಆಹಾರದಾನ

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ವಿಕಾರಿಸಂವತ್ಸರದ ಶ್ರಾವಣಶು ೧ ಗೆರಸೊಪ್ಪೆಯಶ್ರೀಮತಿಅವ್ವೆಗಳುಸಮಸ್ತಕೂಟಬ್ಯಂದಕೊಟುಗಂ ।

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ಭಂಡಾರಬಸ್ತಿಯ ಪೂರ್ವ್ವದಿಕ್ಕಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂ ॥ ಪಾಷಂಡಸಾಗರಮಹಾಬಡ
[2]ವಾಮುಖಾಗ್ನಿ ಶ್ರೀರಂಗರಾಜಚರಣಾಂಬುಜಮೂಲದಾಸ । ಶ್ರೀವಿಷ್ಣು
[3]ಲೋಕಮಣಿಮಂಟಪಮಾರ್ಗ್ಗದಾಯಿ ರಾಮಾನುಜೋವಿಜಯತೇಯತಿ
[4]ರಾಜರಾಜ ॥ ಶಕವರ್ಷ ೧೨೯೦ನೆಯ ಕೀಲಕಸಂವತ್ಸರದಭಾದ್ರಪ
[5]ದಶು ೧೦ಬೃ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಅರಿರಾಯವಿಭಾಡಭಾ
[6]ಷೆಗೆತಪ್ಪುವರಾಯರಗಂಡಶ್ರೀವೀರಬುಕ್ಕರಾಯನುಪೃಥ್ವೀರಾ
[7]ಜ್ಯವನಾಳುವಕಾಲದಲ್ಲಿ ಜೈನರಿಗೂ ಭಕ್ತರಿಗೂಸಂವಾದವಾದಲ್ಲಿ ಆ
[8]ನೆಯಗೊಂದಿ ಹೊಸಪಟ್ಟಣದ [illegible] ಕಲ್ಲ ಇದವಸ್ತ್ರ[illegible]ಗಾದನ

9 ಮಸ್ತನಾಡಭವ್ಯಜನಂಗಳು ಆಬುಕ್ಕರಾಯಂಗೆಭಕ್ತರುಮಾಡುವಅನ್ಯಾಯಂ
10 ಗಳಂಬಿನ್ನಹಂಮಾಡಲಾಗಿ ಕೋವಿಲ್‌ತಿರುಮಲೆಪೆರುಮಾಳ್‌ಕೋವಿಲ್‌ತಿರುನಾ
11 ರಾಯಣಪುರಂ ಮುಖ್ಯವಾದಸಕಲಾಚಾರ್ಯ್ಯರೂ ಸಕಲಸಮಯಿಗಳೂ ಸಕಲಸಾ
12 ತ್ವಿಕರೂಮೋಷ್ಟಿಕರುತಿರುಪಣಿತಿರುವಿಡಿತಣ್ಣೀರವರುನಾಲ್ವತ್ತೆಂಟುಸೆ . . . ಗ
13 ಳುಸಾವಂತಬೋವಕ್ಕಳುತಿರುಕುಲ ಜಾಂಬವಕುಲವೊಳಗಾದಹದಿನೆಂಟುನಾ
14 ಡಶ್ರೀವೈಷ್ಣವರಕೈಯ್ಯಲುಮಹಾರಾಯನುವೈಷ್ಣವದರ್ಶನಕ್ಕೂ ಜೈನದರ್ಶನಕ್ಕೂ
15 ಭೇದವಿಲ್ಲವೆಂದುರಾಯನುವೈಷ್ಣವರಕೈಯ್ಯಲು ಜೈನರಕೈವಿಡಿದುಕೊಟ್ಟುಯೀಜೈ
16 ನದರ್ಶನಕ್ಕೆ ಪೂರ್ವ್ವಮರಿಯಾದೆಯಲುಪಂಚಮಹಾವಾದ್ಯಂಗಳೂಕಳಶವುಸ
17 ಲುಉದು ಜೈನದರ್ಶನಕ್ಕೆ ಭಕ್ತರದೆಸೆಯಿಂದಹಾನಿವೃದ್ಧಿಯಾದರೂವೈಷ್ಣವ
18 ಹಾನಿವೃದ್ಧಿಯಾಗಿಪಾಲಿಸುವರುಯೀಮರಿಯಾದೆಯಲುಯಲ್ಲಾರಾಜ್ಯದೊಳಗುಳ್ಳ
19 ಂತಹಬಸ್ತಿಗಳಿಗೆಶ್ರೀವೈಷ್ಣವರುಶಾಸನವ್ರನಟ್ಟುಪಾಲಿಸುವರುಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿ
20 ಯಾಗಿವೈಷ್ಣವಸಮಯವು ಜೈನದರ್ಶನವರಂಕ್ಷಸಿಕೊಂಡುಬಹೆವು ವೈಷ್ಣವರೂಜೈ
21 ನರೂವೊಂದುಭೇದವಾಗಿಕಾಣಲಾಗದು ಶ್ರೀತಿರುಮಲೆಯತಾತಯ್ಯಂಗಳು
22 ಸಮಸ್ತರಾಜ್ಯದಭವ್ಯಜನಂಗಳಅನುಮತದಿಂದ ಬೆಳುಗುಳತೀರ್ತ್ಥದಲ್ಲಿವೈಷ್ಣವ
23 ಅಂಗರಕ್ಷಣೆಗೋಸುಕ ಸಮಸ್ತರಾಜ್ಯದೊಳಗುಳ್ಳಂತಹಜೈನರುಬಾಗಿಲುದಟ್ಟಣೆ
24 ಯಾಗಿಮನೆಮನೆಗೆವರ್ಷಕ್ಕೆ ೧ ಹಣಕೊಟ್ಟುಆಯೆತ್ತಿದಹೊನ್ನಿಂಗೆ ದೇವರ
25 ಅಂಗರಕ್ಷೆಗೆಯಿಪ್ಪತ್ತಾಳಮಾಸಂತವಿಟ್ಟುಮಿಕ್ಕಹೊನ್ನಿಂಗೆ ಜೀರ್ಣ್ನಜಿ
26 ನಾಲಯಂಗಳಿಗೆಸೊಧೆಯನಿಕ್ಕೂದುಯೀಮರಿಯಾದೆಯಲುಚಂದ್ರಾರ್ಕ್ಕ
27 ರುಳನ್ನಂ ತಪ್ಪಲೀಯದೆವರ್ಷವರ್ಷಕ್ಕೆ ಕೊಟ್ಟು ಕೀರ್ತ್ತಿಯನ್ನು ಪುಣ್ಯವನ್ನು ಪುಪಾ
28 ರ್ಜ್ಜಿಸಿಕೊಂಬುದುಯೀಮಾಡಿದಕಟ್ಟಳೆಯನು ಆವನೊಬ್ಬನುಮೀರಿದವನುರಾ
29 ಜದ್ರೋಹಿಸಂಘಸಮುದಾಯಕ್ಕೆ ದ್ರೋಹಿ ತಪಸ್ವಿಯಾಗಲಿಗ್ರಾಮಣಿಯಾಗಲಿಯೀ
30 ಧರ್ಮ್ಮವಕೆಡಿಸಿದರಾದಡೆಗಂಗೆಯತಡಿಯಲ್ಲಿಕಪಿಲೆಯನೂ ಬ್ರಾಹ್ಮಣನನೂಕೊ
31 ಂದಪಾಪದಲ್ಲಿಹೋಹರು ॥ ಶ್ಲೋ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂ
32 ಧರಾಂ । ಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

ಮೇಲ್ಭಾಗದಲ್ಲಿ ಈಚೆಗೆ ಬರೆದಿರುವದು.

1 ಶ್ರೀಶಕ್ಷ ಹದ . ದ್ವಿಸೆಟ್ಟ . . . . ಬುಸುವಿಸೆಟ್ಟಬುಕ್ಕರಾಯರಿಗೆ ಬಿಂನಹಂಮಾಡಿತಿರುಮಲೆಯತಾತಯ್ಯ
2 ಂಗಳುವಿಜಯಂಗೈಸಿತರ. . ಜೀರ್ಣ್ನೋದ್ಧಾರಂಮಾಡಿಸಿದರುಉಭಯಸಮ. ಊಕೂಡಿಬುಸುವಿಸೆಟ್ಟಿಯರಿಗೆಸಂಘ
3 ನಾಯ್ಕಪಟ್ಟವಕಟ್ಟಿದರು ॥

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ಭಂಡಾರಬಸ್ತಿ ಪೂರ್ವ್ವಕಡೆ ಯೆರಡನೇ ಶಾಸನ.

(೧ನೇ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥ
2 ಸ್ಯ ಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯ ॥

[25]ಕಸೋಜಿಕಾಜ । ಸಂಗ್ರಾಮಭೀಮ । ಕಲಿಕಾಲಕಾಮ । ಸಕಳವಂದಿಬೃನ್ದಸನ್ತರ್ಪ್ಪಣಸಮಗ್ರವಿತರಣವಿನೋದವಾಸಂತಿಕಾದೇವಿಲ
ಬ್ಧವರಪ್ರಸಾದ । ಯಾದವಕುಲಾಂ

[26]ಬರದ್ಯುಮಣಿ । ಮಂಡಳಿಕಮಕುಟಚೂಡಾಮಣಿ ಕದನಪ್ರಚಂಡ । ಮಲಪರೊಳ್ಗಂಡ । ನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮತ್ತ್ರಿಭುವನ
ಮಲ್ಲತಳಕಾಡು

[27]ಕೊಂಗುನಂಗಲಿನೊಳಂಬವಾಡಿಬನವಸೆ ಹಾನುಂಗಲ್ಗೊಂಡಭುಜಬಳವೀರಗಂಗಪ್ರತಾಪಹೊಯ್ಸಳನಾರಸಿಂಹದೇವರದಕ್ಷಿಣಮಹೀಮಂ
ಡಳಮಂದುಷ್ಟನಿಗ್ರಹ

[28]ಶಿಷ್ಟಪ್ರತಿಪಾಳನಪೂರ್ವ್ವಕಂ ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ತತ್ಪಿತೃವಿಷ್ಣುಭೂಪಾಳಪಾದಪದ್ಮೋಪಜೀವಿ ॥
ಅನೆಗಳ ನಾರಸಿಂಹ

[29]ಧರಾನಾಥಂಗವರಪತಿಗೆವಾಚಸ್ಪತಿಸ್ತೋತ್ರಶಾನೆಸೆದನುಚಿತಕಾರ್ಯ್ಯವಿಧಾನಪರಂಪೂರ್ವ್ವಮಂತ್ರಿಹುಳ್ಳಚಮೂಪಂ ॥ ವೃ ॥ ಅಕಳಂ
ಕಂಪಿತೃಪಾಚಿಪಂಶ

[30]ತಿಳಕಂ ಶ್ರೀಯಕ್ಷರಾಜಂನಿಜಾಂಬಿಕೆಲೋಕಾಂಬಿಕೆಲೋಕವಂದಿತೆ ಸ ಲೀಲಾಚಾರದೈವದಿವ್ಯಕಸದಂಬಸ್ತುತಪಾದಪದ್ಮನರುಹಂನಾಥಂಯ
ದುಕ್ಷೋಣಿಪಾಳಕಚೂ

[31]ಡಾಮಣಿನಾರಸಿಂಹನೆನಲೇಂ ಪೆಂಪುಳ್ಳನೋಹುಳ್ಳಪಂ ॥ ಧರೆಯಂಗೆಲ್ದಿರ್ದ್ದರ್ತಿಣ್ಪುಳ್ಳನನುದಧಿಯನೇನೆಂಬಗುಣ್ಪುಳ್ಳನಂ ಮಂದರಮಂಮಾ
ಕೆತ್ತ್ಕರ್ಕ್ಕಳ್ಪವೀಪ್ರುಳ್ಳನನಮರಮಹೀಜಾ

[32]ತಮಂ ಮಿಕ್ಕು ಲೋಕೋತ್ತರಮಪ್ಪಸ್ತುಳ್ಳನಂಪ್ರುಳ್ಳನನೆಸೆವಜಿನೇಂದ್ರಾಂಘ್ರಿಪಂಕೇಜಪೂಜೋತ್ಕರದೊಳ್ತಳ್ವೊಪ್ಪೊಯ್ದ್ದಲಂಪುಳ್ಳನನನುಕ
ರಿಸಲ್ಕತ್ತ್ರ್ಯ್ಯನಾರ್ಪ್ಪೋಂಸ್ಸಮರ್ತ್ಥಂ ॥

[33]ಸುಮನಸ್ಸಂತತಿಸೇವಿತಂಗುರುಮಹೋನಿರ್ದ್ದಿಷ್ಟನೀತಿಕ್ರಮಂ ಸಮುದಾರಾತಿ ಬಳಪ್ರಬೋಧನಕರಂ ಶ್ರೀಜೈನಪೂಜಾಸಮಾಜಮಹೋ
ತ್ಸಾಹಪರಂಧು

[34]ರಂಧರನಪೆಂಪಂತಾಳ್ದಿ ಭಂಡಾರಿಹುಳ್ಳಮದಂಡಾಧಿಪನಿರ್ದ್ದಪಂಮಹಿಯೊಳ್ಸದ್ವೃತ್ತಭವಭ್ರಾಜಿತಂ ॥ ಸತತಂಪ್ರಾಣಿವಧಂವಿನೋದವಶ್ಯ
ತಾಳಾಪಂವಚಃ ಪ್ರಾಢಸನ್ತತ

[35]ಮನ್ಯಾರ್ತ್ಥಂವ.ನಿಳ್ದು ಕೊಳ್ಪದವಲಂತೇಜಂಪರಸ್ತ್ರೀಯರೊಳ್ ರತಿಸಾಭಾಗ್ಯಮನೂನಕಾಂಕ್ಷೆಮತಿಯಾಯ್ತೆಲ್ಲರ್ಗ್ಗಮಾಪ್ಪೋಲ್ತಪಟ್ಟ್ರ್ಯ
ಹರತ್ನಪ್ರಕರಕ್ಕೆ ಶೀ

[36]ಳಭಟರೊಳ್ಗ ಹುಳ್ಳಸಂಪುಳ್ಳನಂ ॥ ಸ್ಥಿರಜಿನಶಾಸನೋದ್ಧರಣರಾದಿಯೊಳಾರೆನೆರಾಚಮಲ್ಲಭೂವರವರಮಂತ್ರಿರಾಯನಬಳಿಕ್ಕೆ ಬುಧಸ್ತುತ
ನಪ್ಪವಿಷ್ಣುಭೂ

[37]ವರವರಮಂತ್ರಿಗಂಗಣನಮತ್ತೆಬಳಿಕ್ಕೆ ನೃಸಿಂಹದೇವಭೂವರವರಮಂತ್ರಿಹುಳ್ಳನೆ ಪೆಂಗಿನಿತುಳ್ಳೊಡೆ ಪೇಳಲಾಗದೇ ॥ ಜಿನಗದಿತಾಗಮಾ
ರ್ತ್ಥವಿದರಸ್ತಸಮಸ್ತಬ

[38]ಹಿಪ್ರಪಂಚರತ್ನಮುಪಮಶುದ್ಧಭಾವನಿರತಗ್ರತಮೋಹರನಿಷ್ಪಕಳಂಕ್ಕ ಟಾಸನಮಲಧಾರಿದೇವರೆ ಜಗದ್ಗುರುಗಳ್ಗುರುಗಳ್ನಿಜಪ್ರಶಕ್ತ್ಕನ
ಗುಣಗೌರವಕ್ಕೆ ತೊಣೆ

[39]ಯಾರೊಣಮೂಪತಿಹುಳ್ಳರಾಜನಾ ॥ ಜಿನಗೇಹೋದ್ಧರಣಂಗಳಿಂಜಿನಮಹಾಪೂಜಾಸಮಾಜಂಗಳಿಂಜಿನಯೋಗಿಪ್ರಜದಾನದಿಂಜಿನಪದಸ್ತೋ
ತ್ರಕ್ರಿಯಾನಿಷ್ಠೆಯಿಂ

[40]ಜಿನಸತ್ಪುಣ್ಯಪುರಾಣಸಂಶ್ರವಣದಿಂಸನ್ತೋಷಮಂತಾಳ್ದಿ ಭವ್ಯನುತಂ ನಿಚ್ಚಲುಮಿನ್ತುಪೊಳ್ತುಗಳೆವಂ ಶ್ರೀಹುಳ್ಳದಂಡಾಧಿಪಂ ॥ ಕ ॥ ನಿಕ್ಕ
ಟವೇಜಿಣ್ಣ್ಗವಾದುದನುಪ್ಪಟ್ಟಿಯತ್ತು

[41]ನಮುಚಾಜಿನೇಂದ್ರಾಲಯಮಂನಿಪ್ಪಿಸೆತುಮರಾಡಿದಂ ಕರವೊಪ್ಪಿರೆಹುಳ್ಳಂಮುನಿಸ್ಬಿಬಂಕಾಪುರದೊಳ್ ॥ ಮತ್ತಂ ಪಲ್ಲಯ ॥ ವೃ ॥ ಕಲಿತಾ
ಮಾಂಪಿಟಿತ್ಯಮು

[42]ಮಮಳ್ಪಮನಾದಿಯೊಳ್ ಉರ್ವ್ವಿಯಮಿಮ್ರ್ಮೊಳ್ಕಲಿವಿಟಸೆಂಬನಾತನಜಿನಾಲಯಮಂ ನೆರೆಜೀರ್ಣ್ಣವಾದುದಂ ಕಲಿಸದ [illegible]
ಸಾಹ್ಯಿರಮಾರತಿಯೊಪ್ಪಿಟಂವಿ

[43][illegible] ಪ್ರಿಯದಿನ್ದ [illegible]
ದ್ಧ್ವಯಮುಮುಳ್ಳನ್ದ

[44]ಚತುರ್ವ್ವಿಂಶತಿಜಿನಮುನಿಸಂಘಕ್ಕೆ ನಿಚ್ಚಂತಮಗಕ್ಷಯದಾನಂಸಲ್ವಪಾಂಗಿಂ ಬಹುಕನಕಮನಾಕ್ಷೇತ್ರಜಗ್ಗಿಗಿತ್ತು ಸದ್ವೃತ್ತಿಯಿನಿನ್ತೀ
ಲೋಕವೆಲ್ಲಂಪೊಗೞಬಿ

[45]ಡಿಸಿದಂಪುಣ್ಯಪುಂಜೈಕಧಾಮಂ ॥ ಆಕಲ್ಲಂಗೆಱೆಯಾದಿತೀರ್ತ್ಥಮದುಮುನ್ನಂ ಗಂಗರಿಂನಿರ್ಮ್ಮಿತಂಲೋಕಪ್ರಸ್ತುತಮಾಯ್ತು ಕಾಲವ
ಶದಿಂನಾಮಾವಶೇಷಂಬೞಿ । ಕ್ಕಾ

[46]ಕಲ್ಪಸ್ಥಿರಮಾಗೆಮಾಡಿಸಿದನೀಭಾಸ್ವಜ್ಜಿನಾಗಾರಮಂಶ್ರೀಕಾನ್ತಂತಳದಿನ್ದಮೆಯ್ದೆಕಳಸಂಶ್ರೀಹುಳ್ಳದಂಡಾಧಿಪಂ ॥ ಕ ॥ ಪಂಚಮಹಾಮ
ಸತಿಗಳಂಪಂಚಸು

[47]ಕಲ್ಯಾಣವಾಂಛೆಯಿಂಹುಳ್ಳಚಮೂ । ಪಂಚಕುರಂಮಾಡಿಸಿದಂಕಾಂಚನನಗಧೈರ್ಯ್ಯನೆನಿಸಿಕಲ್ಲಂಗೆಱೆಯೊಳ್ ॥ ಕ ॥ ಹುಳ್ಳಚಮೂಪ
ನಗುಣಗಣಮುಳ್ಳ

[48]ನಿತುಮನಾರೊನೆಱೆಯೆಪೊಗೞಲ್ಕೆಱೆವರ್ । ಬಳ್ಳದೊಳೞೆದುದಧಿಯಜಲಮುಳ್ಳ ನಿತುಮನಾರೊಪವಣಿಸಲ್ನೆಱೆವನ್ನರ್ ॥ ಸಂಶ್ರಿತಸ
ದ್ಗುಣಂಸಕಲಭವ್ಯನುತಂ

[49]ಜಿನಭಾಷಿತಾರ್ತ್ಥನಿಸ್ಸಂಶಯಬುದ್ಧಿಹುಳ್ಳ ಪೃತನಾಪತಿಕೈರವಕುನ್ದಹಂಸ ಶುಭ್ರಾಂಶುಶಂಖಜಗನ್ನುತನೊರ್ವ್ವರಬೆಳ್ಗುಳತೀರ್ತ್ಥದೊಳ್
ಚತುರ್ವ್ವಿಂಶತಿತೀರ್ತ್ಥ

[50]ಕೃನ್ನಿಳಯಮುಮಂನೆಱೆಮಾಡಿಸಿದಂದಲಿನ್ತಿದಂ ॥ ಕ ॥ ಗೊಮ್ಮಟಪುರಭೂಷಣಮಿದುಗೊಮ್ಮಟಮಾಯ್ತೆನೆಸಮಸ್ತಪರಿಕರಸಹಿತಂಸ
ಮ್ಮದದಿಂ

[51]ಹುಳ್ಳಚಮೂಪಂಮಾಡಿಸಿದಂ ಜಿನೋತ್ತಮಾಲಯಮನಿದಂ ॥ ವೃ ॥ ಪರಿಸೂತ್ರಂನೃತ್ಯಗೇಹಂಪ್ರವಿಪುಳವಿಳಸತ್ಪಕ್ಷದೇಶಸ್ಥಶೈಳಸ್ಥಿರಜೈ
ನಾವಾಸಯುಗ್ಮಂ ವಿವಿಧಸು

[52]ವಿಧಪತ್ರೋಲ್ಲಸದ್ಭಾವರೂಪೋತ್ಕರ ರಾಜದ್ವಾರಹರ್ಮ್ಯಂಬೆರಸತುಳಚತುರ್ವ್ವಿಂಶತೀರ್ತ್ಥೇಶಗೇಹಂ ಪರಿಪೂರ್ಣ್ಣಂ ಪುಣ್ಯಪುಂಜಪ್ರತಿ
ಮಮೆಸೆ

[53]ದುದೀಯಂದದಿಂಹುಳ್ಳನಿಂದಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದದೇಸಿಯಗಣದಪುಸ್ತಕಗಚ್ಛದ ಕೊಂಡಕುಂದಾನ್ವಯಭೂಷಣರಪ್ಪಶ್ರೀ

[54]ಗುಣಚಂದ್ರ ಸಿದ್ಧಾನ್ತದೇವರಶಿಷ್ಯರಪ್ಪ ಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತದೇವರೆನ್ತಪ್ಪರೆಂದೊಡೆ ॥ ವೃ ॥ ಭಯಮೋಹದ್ವಯದೂರನಂಮದ
ನಸ್ಮೇರಧ್ವಾನ್ತತೀವ್ರಾಂ

[55]ಶುಮಂನಯನಿಕ್ಷೇಪಯುತ ಪ್ರಮಾಣಪರಿನಿರ್ಣ್ಣೀತಾರ್ತ್ಥಸನ್ದೋಹನಂ ನಯನಾನಂದನಶಾನ್ತಕಾನ್ತತನುಮಂ ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶನಂನ
ಯಕೀರ್ತ್ತಿವ್ರತಿರಾಜ

[56]ನಂನೆನೆದೊಡಂಪಾಪೋತ್ಕರಂಪಿಂಗುಗುಂ ॥ ಕೃತದಿಗ್ಜೈತ್ರವಿದಂಬರಾತ್ತನರಸಿಂಹಕ್ಷೋಣಿಪಂಕಂಡು ಸನ್ಮತಿಯಿಂಗೊಮ್ಮಟಪಾರ್ಶ್ವನಾಥ
ಜಿನರಂಮತ್ತೀಚತುರ್ವ್ವಿಂಶ

[57]ತಿಪ್ರತಿಮಾಗೇಹಮನಿನ್ತಿವಕ್ಕೆ ವಿನತಂ ಪ್ರೋತ್ಸಾಹದಿಂವಿಟ್ಟನಪ್ರತಿಮಂ ಸವಣೇಱುಸೂರೆನಿಪಯಂಕಲ್ಪಾನ್ತರಂಸಲ್ವಿನಂ ॥ ಆದಕ್ಕೆ
ನಯಕೀರ್ತ್ತಿಸಿ

[58]ದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳಂ ಮಹಾಮಂಡಳಾಚಾರ್ಯ್ಯರನಾಚಾರ್ಯ್ಯವರ್ಯ್ಯರ್ಮ್ಮಾಡಿ ॥ ವೃ ॥ ತದವೌಚಿತ್ಯದೆನಾರಸಿಂಹನೃಪನಿಂತಾಂಪೆತ್ತು
ಮಂಗದ್ಯುಗಾರ್ಣ್ಣವಸೋಜ್ಜೈನನೃಹಕ್ಕೆ

[59]ಮಾಡಿದನಚಂಡಹುಳ್ಳದಂಡಾಧಿಪಂ ಭುವನಪ್ರಸ್ತುತನೊಪ್ಪುತಿರ್ಪ್ಪಸವಣೇಱುಬೆಂಬೂರನಂಭೋಧಿಯುಂ ರವಿಯುಂ ಚಂದ್ರನುಮುರ್ವ್ವ
ರಾವಳಿಯುಮುಂನಿಲ್ವನ್ನೆ

[60]ಗಂಸಲ್ವಿನಂ ॥ ಗ್ರಾಮಸೀಮೆಯೆಂತೆಂದಡೆ । ಮೂಡಣದೆಸೆಯೊಳ್ ಸವಣೇಱುಪಕ್ಕನೆಡೆಯಸೀಮೆಕರಡಿಯಬಾವಿ ಅಲ್ಲಿಂತೆಂಕಹಿರಿಯೊಬ್ಬೆ
ಯಿಂಪೊಗಲು ಬಿಂಬೆಸೆಟ್ಟಿಯಕೆಱೆಯಕೋಡಿಯ

[61]ಕೀೞ್ಗೆಯಲು ಅಲ್ಲಿಂತೆಂಕ ಬರಹಾಳಕೆಱೆಯಚಕ್ಕಗಟ್ಟುಮೇರೆಯಾಗಿ ಹಿರಿಯೊಬ್ಬೆಯಬಸುರಿಯತೆಂಕಣ ಕೆಂಬರೆಯಹಾಸೆತೆಂಕಣದೆಸ
ಯೊಳಂ ಬಿಳತ್ತಿಯಸವಣೇಱಿಯಹೆಯ

[62]ಪಡುವಡಿಶ್ಶೆಯಹುಣಿಸೆಯಕೊಳಹಿರಿಯಾಲಅಲ್ಲಿಂಪಡುವಲುಹಿರಿಯೊಬ್ಬೆಯಚಳ್ಳಮೊಟ್ಟಿಯಹಡುವಣಬಳ್ಳಿಯಕೆಱೆಯತೆಂಕಣಕೋ
ಡಿಯಬಳಿಯಬನ

[63] ಅಲ್ಲಿಂದತ್ತ ತಱಿಕಱಿಯ ಕಲಿಯಮಸಕಟ್ಟಿದ ತಾಯ್ವ್ಯಳ್ಳ ಜನ್ನವುರದ ಹಿರಿಯಕೆಱೆಯ ತಾಯ್ವ್ಯಳ್ಳಿಶೀಮೆ । ಪಡುವಣದೆಸೆಯೊಳ್ ಜನ್ನ
ವುರಕ್ಕಂ ಸವಣೇಱಿಂಗಂ ಸಾಗರವು

[64] ಯ್ಯಾಗದೆ ಜನ್ನವುರ ಸವಣೇಱ ಕೆಱೆಯೇರಿಯ ನಡುವಣ ಹಿರಿಯ ಹುಣುಸೆ ಸೀಮೆ ಬಡಗಣದೆಸೆಯೊಳ್ ಶಕ್ತಿನಕೋಹು ಆದಱ ಮೂಡಣ ಬೀ
ರಜ್ಜನಕೆಱೆ ಆಕೆಱೆಯೊಳಗೆ ಸವಣೇ

[65] ಱ ಬೆಡುಗನಹಳ್ಳಿಯ ನಡುವೆ ಏಸುರಿಯ ಗೋಣಿ ಅಲ್ಲಿಂ ಮೂಡಲಾಲಜ್ಜನ ಕಱಂಪರಿ ಅಲ್ಲಿಂ ಮೂಡ ಚಿಲ್ಲದಱಿ ಸೀಮೆ ॥ ಈ ಸ್ಥಳದಿಂದಾದ ದ್ರವ್ಯ
ಮನಿಲ್ಲಿಯಾಚಾರ್ಯ್ಯರೀ ಸ್ಥಾನದ ಬಸದಿಗಳ ಖಣ್ಡ

[66] ಸ್ಫುಟಿತ ಜೀರ್ಣ್ನೋದ್ಧಾರಕ್ಕಂ ದೇವತಾಪೂಜೆಗಂ ರಂಗಭೋಗಕ್ಕಂ ಬಸದಿಗೆ ಬೆಸಗೆಯ್ವ ಪ್ರಜೆಗಂ ಋಷಿಸಮುದಾಯದಾಹಾರದಾನಕ್ಕಂ ಸಲಿ
ಸುವುದು ॥ ಇದನಾನಂ ನಿಜಕಾಲದೊ

[67] ಳ್ ಸುವಿಧಿಯಿಂದಾಳಿಪ್ಪ ಲೋಕೋತ್ತಮಂ ವಿದಿತಂ ನಿಮ್ಮಗಳ ಪುಣ್ಯಕೀರ್ತ್ತಿಯುಮುವಂತಾಂತಾಳುಗುಂ ಮತ್ತಮಿಂತಿದನಾವಂ ಕಿಡಿಪ್ಪೊನು ಕೆ
ಟ್ಟಬಗೆಯಂ ತಂದಾತನಾಳ್ದಂಗಭೀರದುರನೆ . . . . . . ॥

(೨ನೇ ಮುಖ.)

[1] ಶ್ರೀಮತ್ಪಾರ್ಶ್ವದೇವಂ ಭೂವ
[2] ಹಿತಂ ಮಂತ್ರಿಗಳುಳ್ಳ ರಾಜಂಗಂ
[3] ತತ್ಸ್ವಾಮಿನಿ ಪದ್ಮಾವತಿಗಂ ಕ್ಷೇಮಾ
[4] ಯುರ್ವ್ವಿಭವವೃದ್ಧಿಯಂ ಮಾಳ್ಕ ಭ
[5] ವಂ ॥ ಕಮನೀಯಾನನಪೇಮತಾ
[6] ಮರಸದಿಂ ನೇತ್ರಾಸಿತಾಂಭೋಜದಿಂ ವ
[7] ಮಳಾಂಗದ್ಯುತಿಕಾಂತಿಯಿಂ ಕುಚಕರ
[8] ಭಾಂಗದ್ವಂದ್ವದಿಂ ಶ್ರೀನಿವಾಸಮೆನ
[9] ಲುಪದ್ಮಳದೇವಿ ರಾಜಿಸುತಮಿ
[10] ರ್ಪ್ಪಳ್ ಪುಳ್ಳರಾಜಾಂತರಂಗಮುರಾ
[11] ಳ್ ಸಮಿಯಿಪ್ಪ ಪದ್ಮಿನಿಯವೊ
[12] ಲು ನಿತ್ಯಪ್ರಸಾದಾಸ್ಪದಂ ॥ ಜಲಭಾ
[13] ವಂ ನಯನಕ್ಕೆ ಕಾರ್ಶ್ಯಮುದರಕ್ಕ
[14] ತ್ಯಂತರಾಗಂ ಪದೌಷ್ಠಲಸತ್ಪಾಣಿತ
[15] ಳಕ್ಕೆ ಕರ್ಕ್ಕಶತೆ ವಕ್ಷೋಜಕ್ಕೆ ಪಾ
[16] ಷ್ಣಾರ್ಯಂ ಕಚಕ್ಕಳ ಸತ್ವಂ ಗತಿಗಲ್ಲದಿಲ್ಲ ಹೃ
[17] ದಯಕ್ಕೆನ್ದೆನ್ದುಂ ಪದ್ಮಾವತೀಲಲ
[18] ನಾರತ್ನದ ರೂಪಶೀಲಗುಣಮಂ ಪೋಲ್ವಂ
[19] ನರಾಕ್ಷಾರ್ನ್ತೆಯರ್ ॥ ಉರಗೇಂದ್ರಕ್ಷೀ
[20] ರನಿರಾಕರರಜತಗಿರಿ ಶ್ರೀಸಿ
[21] ತಚ್ಛತ್ರಗಂಗಾಹರಹಾಸೈರಾ
[22] ವತೇಭಸ್ಫಟಿಕವೃಷಭಶುಭ್ರಾ
[23] ಭ್ರನೀಹಾರಹಾರಾಮರಪಾ
[24] ಜಿಶ್ವೇತಪಂಕೇರುಹಹಳಧರ
[25] ಪಾರ್ಶ್ವಂ ಖಹಂಸೇಂದುಕುಂದೋತ್ಕರ

26 ಚಂದ್ರಕೀರ್ತ್ತಿ ಕೀರ್ತ್ತಿಕಾಂತಂಬುಧಜನವಿನುತಂ
27 ಭಾನುಕೀರ್ತ್ತಿವ್ರತೀಂದ್ರಂ ॥ ಶ್ರೀನ
28 ಯಕೀರ್ತ್ತಿಮುನೀಶ್ವರಸೂನು ಶ್ರೀ
29 ಭಾನುಕೀರ್ತ್ತಿಯತಿಪತಿಗಿತ್ತಂ ॥ ಭೂ
30 ವಿನುತನಪ್ಪಹುಳ್ಳಪಸೇನಾಪತಿಧಾ
31 ರೆಯೆರೆದುಸವಣೇರೂರಂ ॥

(೪ನೇ ಮುಖ.)

1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯು
2 ದಯಶಾಲಿವಾಹನಶಕವರ್ಷಂ
3 ೧೨೦೦ನೆಯ ಬಹುಧಾನ್ಯಸಂ
4 ವತ್ಸರದ ಚೈತ್ರಶುದ್ಧ ೧ ಶುಕ್ರವಾರಭಂಡಾ
5 ರಿಯಹುಳ್ಳನಬಸದಿಯಶ್ರೀದೇ
6 ವರವಲ್ಲಭದೇವರಿಗೆನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆ
7 ಅಕ್ಷಯಭಂಡಾರವಾಗಿಶ್ರೀಮ
8 ನುಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯ
9 ರುಉದಯಚಂದ್ರದೇವರಶಿಷ್ಯ
10 ರುಮುನಿಚಂದ್ರದೇವರುಗ ೨
11 ಪ ೪ಕ್ಕಂ ಹಾಲುಮಾನಾ೨ಶ್ರೀಮತು
12 ಚಂದ್ರಪ್ರಭದೇವರಶಿಷ್ಯರುಪದು
13 ಮಣಂದಿದೇವರುಕೊಟ್ಟಪ ೯ ತ ೧ ಶ್ರೀಮನ್ಮ
14 ಹಾಮಂಡಲಾಚಾರ್ಯ್ಯರು ನೇಮಿಚಂ
15 ದ್ರದೇವರತಮ್ಮಸಾತಣ್ಣನವರಮಗ
16 ಪದುಮಣ್ಣನವರುಕೊಟ್ಟಗ ೨ ಪ ೨
17 ಮುನಿಚಂದ್ರದೇವರಆಳಿಯಾರದಿ
18 ಯಣ್ಣಗ ೩ ಪ ೪ ಬಮ್ಮಸೆಟ್ಟಿ
19 ಯರತಮ್ಮಪಾರಿಸದೇವ ಗ ೧ ಪ ೪॥
20 ಜನ್ನವುರದಸೇನಬೋವಮಾಪಯ್ಯ
21 ಗ ೧ ಪ ೭॥ ಆತನತಮ್ಮಪಾರಿಸದೇವಯ್ಯ
22 ಸಿಂಗಣ ಪ ೬॥ ಸೇನುಭೋವ ಪದುಮ
23 ಣ್ಣಸವಾಗಚಿಕ್ಕಣ್ಣಗ ೧॥ ಭಾರತಿ
24 ಯಕ್ಕನನೆಮ್ಮದಿಯಕ್ಕ ಪ ೮ ಕಪ್ಪಗೆ
25 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾ
26 ರ್ಯ್ಯರುಂರಾಜಗುರುಗಳಾಮ
27 ಪ್ಪಶ್ರೀಮೂಲಸಂಘಸಮುದಾಯಂಗಳ್
28 ಬಮ್ಮ್ಮಶಿಸಂವತ್ಸರದ ಆಷಾಢಸು

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[29]ಗ . . ಗೊಮ್ಮಟದೇವರಶ್ರೀಕರಣ

[30]ಪಾರಿಶ್ವದೇವರುಭಂಡಾರ್ಯ್ಯಯನ ಬಸದಿ

[31]ಯುಶ್ರೀದೇವರವಲ್ಲಭದೇವರು ಮುಕ್ಷ

[32]ವಾದಬಸದಿಗಳದೇವದಾನದಗದ್ದೆ ಬೆದ್ದಲು

[33]ಸಹಿತಬಾಣಅಭ್ಯಾಗತಿಕಟಕಕಸಬ

[34]ಸದಿಮನಕ್ಷತೆಯವುಮುಂತಾಗಿಯೇನು

[35]ವನಂಕೊಳ್ಳಿವೆಂದುಬಿಟ್ಟುಶ್ರೀಬೆಳುಗುಳತೀ

[36]ರ್ತ್ಥದಸಮಸ್ತಮಾಣಿಕ್ಯನಗರಂಗಳುಕ

[37]ಬ್ಬಾ ಹುನಾಥಅಜಾವಣದಗ

[38]ಡಪ್ರಜೆಗಳುಮುಂಟಾಗಿ ಶ್ರೀ

[39]ದೇವರವಲ್ಲಭದೇವರಹಾಡು

[40]ವರಹಳ್ಳಿಗೆಸಂಭುದೇವಅನ್ಯಾಯವಾಗಿವು

[41]ಳಬ್ರಯವಾಗಿಕೊಂಬಗವ್ಯಾಣಿಪ್ಪನು

[42]ಆದೇವರವಲ್ಲಭದೇವರರಂಗಭೋಗಕ್ಕೆ ಸಲು

[43]ವುದುಅಹಳ್ಳಿಯಅಷ್ಟಭೋಗತೇಜಸಾಮ್ಯ

[44]ಜುಕುಳಯೇನಃದೊಡಂಅದೇವರವಲ್ಲಭದೇ

[45]ವರರಂಗಭೋಗಕ್ಕೆ ಸಲು ॥

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ಭಂಡಾರಬಸ್ತಿಯ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಪರಮಗಮ್ಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಞ್ಛನಂ ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ

[2]ಜಿನಶಾಸನಂ ॥ ಭದ್ರಮ್ಭೂಯಾಜ್ಜಿನೇನ್ದ್ರಾಣಾಂ ಶಾಸನಾಯಾಘನಾಶಿನೇ । ಕುತೀರ್ತ್ಥಧ್ವಾನ್ತಸಂ

[3]ಘಾತ ಪ್ರಭೇದಘನಭಾನವೇ ॥

[4]ಸ್ವಸ್ತಿ ಹೊಯ್ಸಳವಂಶಾಯಯಾದವಾಮ್ಭೋಣಾಯಯುದ್ಭವಃ । ಕ್ಷತ್ರಮೌಕ್ತಿಕಸನ್ತಾನಪೃಥ್ವೀನಾಯಕವರ್ಣ್ಣನಮ್ ॥ ಶ್ರೀಧರ್ಮ್ಮಾ

[5]ಭ್ಯುದಯಾಬ್ಜಷಂಡತರಣಿಃ ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಃ ಸ್ಫೀತಶ್ರೀಃ ಸರಣಿಃ ಪ್ರತಾಪಧರಣಿಃ ದಾನಾರ್ತ್ಥಿಗತಿಸ್ತ್ವಮಣಿಃ । ವಂಶೇಯಾದ

[6]ವನಾಮ್ನಿ ಮೌಕ್ತಿಕಮಣಿರ್ಜ್ಜಾತೋ ಜಗನ್ಮಣ್ಡನಃ ಕ್ಷೀರಾಬ್ಧಾವಿವ ಕೌಸ್ತುಭೋತ್ರ ವಿನಯಾದಿತ್ಯಾವನೀಪಾಳಕಃ ॥ ಅಪಿಚ ॥ ಶ್ರೀಕಾ ನ್ತಾಕ

[7]ಮನೀಯಕೇಳೀಕಮಳೋಲ್ಲಾಸಾತ್ಮನಿತ್ಯೋದಯಾದ್ಧ್ವಸ್ತಾನ್ಧಕ್ಷಿತಿಪಾನ್ಧಕಾರಹರಣಾದ್ಭೂಯಃ ಪ್ರತಾಪಾನ್ವಯಾತ್ । ದಿಕ್ಚಕ್ರಾಕ್ರಮ

[8]ಣಾದ್ವಿಪತ್ಕುವಳಯಪ್ರಧ್ವಂಸನಾದ್ಭೂತಳೇ ಖ್ಯಾತೋನ್ವರ್ತ್ಥನಿಜಾಖ್ಯಯೈಷವಿನಯಾದಿತ್ಯಾವನೀಪಾಳಕಃ ॥ ಧಾತ್ರಾ ತ್ರಿಲೋಕೋದರ

[9]ಸಾರಭೂತೈರಶ್ಯೈರ್ಮ್ಮದೀಯೈರ್ವ್ವಿನಿರ್ಮ್ಮಿತೇವ । ತಸ್ಯಪ್ರಿಯಾಕೇಳೆಯನಾಮದೇವೀಮನೋಜರಾಜ್ಯಪ್ರಕೃತಿರ್ಬ್ಬಭೂವ ॥ ತಯೋ

[10]ರಭೂದ್ಭುನುತಭೂರಿಕೀರ್ತ್ತಿರ್ಬ್ಬಲರಾಕ್ರಮಾಕ್ರಾನ್ತದಿಗನ್ತಭೂಮಿಃ । ತನೂಭವಃ ಕ್ಷತ್ರಕುಲಪ್ರದೀಪಃ ಪ್ರತಾಪತುಜೆಗ್ಗೆಸ್ಸೆರೆಯಙ್ಗಭೂ ಪಃ ॥ ವಿತರಣ

[11]ಲತಾವಸನ್ತಃ ಪ್ರಮದಾರತಿವಾರ್ದ್ಧಿತಾರಕಾಕಾನ್ತಃ । ಸಾಕ್ಷಾತ್ಸಮರಕೃತಾನ್ತೋ ಜಯತಿ ಚಿರಂ ಭೂಪಮುಕುಟಮಣಿರೆಱೆಯಙ್ಗಃ ॥ ಅ ಪಿಚ ॥ ಕರವ

[12]ಮೃತದ್ಯುತಿಕೀರ್ತ್ತಿರ್ಮ್ಮನಸಿಜಮೂರ್ತ್ತಿರ್ವ್ವಿರೋಧಿಕುಮುದಕಪಿಕೇತುಃ । ಕಲಿಕಾಲಜಲಧಿಸೇತುರ್ಜ್ಜಯತಿಚಿರಂ ಕ್ಷತ್ರಮೌಳಿಮಣಿರೆಱೆ ಯಙ್ಗಃ ॥ ಅಪಿಚ ॥ ಜಯ

[60]ಭವದ್ಭಿಃ । ಸರ್ವ್ವಾರ್ಗನೇಕಾನ್ತವಿನಿಷ್ಪತ್ತಿರ್ಗ್ವೇದ್ಯಾನನ್ತಬೋಧೋಯೋಯಮಶೇಷಾವಶಚಂದ್ರಃ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋ ಹರೇ

[61]ತವಸುನ್ಧರಾಂ । ಷಷ್ಟಿಂವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇ । ವಿ

[62]ಷಮೇಕಾಕಿನಂಹನ್ತಿ ದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಕಂ ॥ ಕರಚಿತ್ತ್ರ್ಯೇಕಾನ್ತಲಕ್ಷ್ಮೀವಪುಷಿ ಬಿಹಲ್ಲನ್ವನರಸೋಬಿಶಾಧೀಶಸ್ತ್ರೀಕಾಂಸ್ಫುರದು

[63]ರುದುಕೂಲೈಕವಸನಂ । ತ್ರಿಲೋಕಪ್ರಾಸಾದಪ್ರಕಟಿತಸುಧಾಧಾಮವಿಶದಂಯಶೋಯಸ್ಯ ಶ್ರೀವರ್ಧಮಾನಜಯತಿಚಿರಂಹುಳ್ಳ

[64]ಪವಿಭುಃ ॥ ಅಸ್ತುಸ್ವಸ್ತಿಚಿರಾಯುಹುಳ್ಳಭವತೇಶ್ರೀಚೈನಚೂಡಾಮಣೇರ್ಭವ್ಯಪ್ರ್ಯಾಸರೋಜಷಣ್ಡತರಣೇರ್ಗಾವಿಷ್ಟಾಯುರ್ವಾರಾನ್ನಿಧೇ ।

[65]ಭಾಸ್ವದ್ವಿಷ್ವಕಳಾನಿಧೇರ್ಜಿನಮುತಕ್ಷೀರಾಬ್ಧಿವೃದ್ಧಿರ್ನ್ನವೇನ್ಯೋದ್ಯತ್ಕೀರ್ತ್ತಿಸಿತಾಮ್ಬುಜೋದರಲಸದ್ವಾರಾಸಿವಾಬ್ಧಿರ್ಗ್ಗವೇ ॥ ಶ್ರೀಗೊಮ್ಮ

[66]ಟಪುರದತಿಪ್ಪೆಸುಂಕದಲ್ಲಿಅಡಕೆಯಹೇರಿಂಗೆ ಹಂಹಸುಂಬೆಗೆಯ್ಯತ್ತು ಉಪ್ಪು .... ಗೆಯಿಸಿಗಂ ಹಸುಂಬೆಗೋ

[67]ಧಲವಮೆಳಸುಹೇರಿಂಗೆಬಳ್ಳಹಸುಂಬೆಗೆವಣನಮುಚಿಪನ್ನಾಯದಲ್ಲಿಎಲೆಯ .... ಬಿಗಹಾಗಂಮೇಲಿಲಿ

[68]ಹಂಗಾಣದೆಹಿ ಇನಿತುವಂತವಮ್ಮಸುಂಕಪಥಿಕಾರಪಂದುಜಕತುರ್ವ್ವಿಂಶತಿತೀರ್ತ್ಥಂಕರಪೂ .... ಪ್ರಧಾನಸರ್ವ್ವಾಧಿ

[69]ಕಾರಿರಿದಿಯಭಂಡಾರಿಹುಳ್ಳಯ್ಯಂಗಳುಹೆಗ್ಗಡೆಲಕ್ಕಯ್ಯಂಗಳಂಹೆಗ್ಗಡೆ .... ಹೊಯ್ಸಳನಾಡಸಂತದೇ

[70]ವನಕಯ್ಯಪೇಡಿಕೊಂಡುಬಿಟ್ಟರು ಇಪ್ಪತ್ತನಾಲ್ವರವುನೆವೆಜಿಪ .... ತಾಂನುಡಿದುದೇಸರ್ವ್ವ

[71]ಣಿತಸ್ನಪೇಳ್ದಂಪದೊಳಾಣ್ಮರ್ಗಡದೊಡದವೂರ್ಗ್ಗವೆಂಪದಿನಡಿಮ .... ಕಿಯಿಂದಂಬರದುಬ್ಬರಿಂ

[72]ತ್ರಿಗೊಳಂನೇತ್ರಂಗಳಿಂದಾನನಂಪೊಸವಾವಿಬಿನಮಿಂದ್ರನಿಂತ್ರಿದಿಪವಾಕೇ .... ಕೀರ್ತ್ತಿದೇವಮುನಿಯಿಂಸ್ಯದ್ವಾ

[73]ನ್ತಚಕ್ರೇಶನಿಂದೆಸೆಗುಂಶ್ರೀಜಿನವಮ್ಮಾರ್ಗಮೆಂದವೆಬೆಳಿಕ್ಕೇವಣ್ಣಿಪಂಬಂಣಿಪಂ । .... ತಾಲಬ್ಧಾಚಮೂನಾಯ

[74]ಕಃ । ಶ್ರೀಹುಳ್ಳಸ್ಸವಣೇಜಮೇವಮದದಾದಾಬ ....

[75]ತ್ಸ್ವಾಮುದುಧಾರಾಪೂರ್ವ್ವಕವುರ್ವ್ವರಾಸ್ತುತಿಭ್ಯ .... ಶ್ರೀ ಶ್ರೀ

[76]ಭವ್ಯಂಭೋರುಹಭಾಸ್ಕರಸ್ಸುರಸರಿಂನೀಹಾರ .... ಪರಾರ್ತ್ಥರತ್ನಾಕ

[77]ರಃ । ಸಿದ್ಧಾಂತಾಂಬುಧಿವರ್ದ್ಧನಾವತ್ಸತಕರಃಕಂದರ್ಪ್ಪದರ್ಪ್ಪೈಳಾಶನಿಸ್ಸೋ .... ಭೂತಳೇ ॥

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ಮಠದ ಉತ್ತರಭಾಗದಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛ

[2]ನಂ । ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಸ್ವ

[3]ಸ್ತಿಶ್ರೀವರ್ದ್ಧಮಾನಸ್ಯವರ್ದ್ಧಮಾನಸ್ಯಶಾಸನೇ । ಶ್ರೀಕೊಂಡಕುಂದ

[4]ನಾಮಾಭೂಚ್ಚತುರಂಗುಳಚಾರಣಃ ॥ ತಸ್ಯಾನ್ವಯೇಜನಿ

[5]ಖ್ಯಾತೇವಿಖ್ಯಾತೇದೇಶಿಕೇಗಣೇ । ಗುಣೀದೇವೇಂದ್ರಸಿದ್ಧಾಂತದೇವೋದೇವೇಂ

[6]ದ್ರವಂದಿತಃ ॥ ಅವರಸನ್ತಾನದೊಳ್ ॥ ವೃ ॥ ಪರವಾದಿಕ್ಷಿ

[7]ತಿಭೃನ್ನಿಕಾಯಕುಳಿಶಂಶ್ರೀಮೂಲಸಂಘಾಬ್ಜಷ । ಟ್ಚರಣಂ

[8]ಪ್ರಶಸ್ತಗಚ್ಚದೇಶಿಗಣದಿಂಪ್ರಖ್ಯಾತಯೋಗೀಶ್ವರಾ ।

[9]ಭರಣಂಮನ್ಮಥಭಂಜನಂಜಗದೊಳಾದಂಖ್ಯಾತನಾದಂ

[10]ದಿವಾ । ಕರಣಂದಿವ್ರತಿಪಂಚನಾಗಮಸುಧಾಂಭೋ

[11]ರಾಶಿಪಾರಾಧಿಪಂ ॥ ಅಂತೆನಿಪಿಂತೆನಲ್ಲ ದಿವಸನಿರ್ದ್ದು

[12]ಜಗತ್ಪ್ರಮದಂದ್ಯರಪ್ಪವಂ । ವಂತಪಡಿಪ್ಪರಕಾಲದನ

[13]ಸದ್ದ್ಯಮಾನಯಮಹಾಂ । ಶ್ರಂತಪನಿಂಬಿದಕ್ಕ

[14]ಳಗವಿಂತುದಿವಾಕರನಂದಿದೇವಸ್ಸಿ | ದ್ಧಾಂತಿಗರ್ಗ್ಗಂ
[15]ದೊಡೊಂದಾರಸನೋಕ್ತಿಯೊಳಾನದನೆಂತುಬಣ್ಣಿಪೆಂ ||
[16]ತತ್ಸಿಷ್ಯರಪ್ಪ || ನೆಱೆಯೆತನುತ್ರಮಿಕ್ಕಿದಪ್ರೊಲಿಱ್ದ
[17]ಮಲಂತಿನೆಮೆಯ್ಯನೊರ್ಮ್ಮೆಯುಂ | ತುರಿಸುವುದಿಲ್ಲನಿ
[18]ದ್ದೆ ಪರೆಮಗ್ಗುಲಸಿಕ್ಕುಮದಿಲ್ಲಬಾಗಿಲಂ | ಕಿಱುತೆಱೆ
[19]ಯಂಬುದಿಲ್ಲಗುಳ್ದುದಿಲ್ಲಮಱುಂಗುವುದಿಲ್ಲಹೀಂ
[20]ದ್ರನುಂ | ನೆಱೆವನೆಬಣ್ಣಿಸಲ್ಗುಣಗಣಾವಳಿಯಂ
[21]ಮಳಧಾರಿದೇವರಾ || ಅವರಶಿಷ್ಯರ್ || ವೃ || ಕಂತುಮದಾ
[22]ಪಹಸ್ತ್ರಕಳಜೀವದಯಾಪರಜೈನಮಾರ್ಗ್ಗರಾ | ದ್ಧಾಂ
[23]ತಪಯೋಧಿಗಳು ವಿಷಯವೈರಿಗಳುದ್ಧತಕ
[24]ರ್ಮ್ಮಭಂಜನ | ಸ್ಸಂತತಭವ್ಯಪದ್ಮದಿನಕೃತ್ಪ್ರಭರಂ ಶುಭ
[25]ಚಂದ್ರದೇವಸಿ | ದ್ಧಾಂತಮುನೀಂದ್ರರಂ ಪೊಗಳ್ವುದಂಬು
[26]ಧಿವೇಷ್ಟಿತಭೂರಿಭೂತಳಂ || ಇಂತಿವರಗುರುಗ
[27]ಳಪ್ಪಶ್ರೀಮದ್ದಿವಾಕರಣಂದಿಸಿದ್ಧಾಂತದೇವರು ||
[28]ವೃ || ಆ ಮುನಿದೀಕ್ಷೆಯಂಕೆಯ್ಕೊಂಡೆಸಮಗ್ರತಪೋ
[29]ನಿಧಿಯಾಗಿದಾನಚಿಂ | ತಾಮಣಿಯಾಗಿಸದ್ಗು
[30]ಣಗಣಾಗ್ರಣಿಯಾಗಿ ದಯಾದಮಕ್ಷಮಾ | ಶ್ರೀಮು
[31]ಖಲಕ್ಷ್ಮಿಯಾಗಿ ವಿನಯಾರ್ಣ್ಣವಚಂದ್ರಿಕೆಯಾಗಿಸಂ
[32]ತತಂ | ಶ್ರೀಮತಿಗಂತಿಯಸ್ಸರ್ಗ್ಗಳ್ ರುರ್ವ್ವಿಯೊಳುರ್ವ್ವರ
[33]ರೆಸೂತ್ತ್ರಕೀರ್ತ್ತಿಸಲ್ || ಶ್ರೀಮತಿಗಂತಿಯುಜ್ಜ್ವಳತಪ
[34]ಷಾಯಿಗಳುಗ್ರತಪಂಗಳೆಂದಮಿಂ | ತೀವಮಿಹಿಯೊ
[35]ಳ್ಪೊಗತ್ತೆಗೆಸೆಗತ್ತೆಗೆನೋಂತುಸಮಾಧಿಯಿಂಜಗ |
[36]ತ್ಸ್ವಾಮಿಯೆನಿಪ್ಪಪೆಂಪಿನಜಿನೇಂದ್ರನ ಪಾದಪಯೋಜ
[37]ಯುಗ್ಮಮಂ | ಪ್ರೇಮದಿಚಿತ್ತದೊಳ್ನಿಲಿಸಿದೇವನಿವಾಸ
[38]ವಿಭೂತಿಗೆಯ್ದಿದಳ್ || ಸಕವರ್ಷಂ ೧೦೪೧ನೆಯವಿ
[39]ಳಂಬಿಸಂವತ್ಸರದ ಫಾಲ್ಗುಣಶುದ್ಧಪಂಚಮಿಬುಧ
[40]ವಾರದಂದುಸನ್ನ್ಯಸನವಿಧಿಯಿಂಶ್ರೀಮತಿಗಂತಿಯುಮುರ್ಮ್ಮಡಿ
[41]ಪಿದೇವಲೋಕಕ್ಕೆ ಸಂದರ್ || ಅಗಣಿತಮಾನಚಾರುತಪಂ | ಪ್ರ
[42]ಗುಣಿತಗುಣಗಣವಿಭೂಷಣಾಳಂಕೃತೆಯಿಂ | ತಗಣಿತ
[43]ವಿಜಗುರುವೆಗೆನಿಸಿ | ಧಿಗೆಯಂಪಂಕಜ್ವಗಂತಿಯುಮರ್ಮ್ಮಡಿಸಿದರ್ ||
[44]ಕರುಣಂಪ್ರಾಣಿಗಣಂಗಳೊಳ್ ಚತುರಸಾಸಂಪತ್ತಿಸಿದ್ಧಾಂತ
[45]ದೊಳ್ | ಪರಿತೋಷಂಗುಣಸೇವ್ಯಭವ್ಯಜನದೊಳ್ನಿರ್ಮ್ಮ
[46]ತ್ಸರತ್ವಂಮುನೀ | ಶ್ವರರೊಳ್ಧೀರತೆಘೋರವೀರತಪದೊ
[47]ಳ್ಕಱ್ಗುಣ್ಕೃಪೂರ್ಣ್ಣಪದಿವಾ | ಕರಣಂದಿವ್ರತಿಪೆಂಪ
[48]ಪೆಂಪಳೆದನೋಯೊಗೀಂದ್ರಬೃಂದಂಗಳೊಳ್ ||

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ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

1 ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಶಾಲಿವಾಹನಶಕವರುಷ
2 ೧೫೩೬ನೆಯಭಾವಸಂವತ್ಸರ
3 ದಆಷಾಢಶುದ್ಧ ೧೩ಸ್ಥಿರವಾರಬ್ರ
4 ಹ್ಮಯೋಗದಲುಶ್ರೀಮನ್ಮಹಾರಾಜಾ
5 ಧಿರಾಜರಾಜಪರಮೇಶ್ವರ ಅರಿರಾ
6 ಯಮಸ್ತಕಶೂಲಶರಣಾಗತವಜ್ರ
7 ಪಂಜರಪರನಾರೀಸಹೋದರ ಸತು
8 ತ್ಯಾಗಪರಾಕ್ರಮಮುದ್ರಾಮುದ್ರಿತ
9 ಭುವನವಲ್ಲಭಸುವರ್ಣಕಳಶಸ್ಥಾಪ
10 ನಾಚಾರ್ಯ್ಯಷಡ್ಧರ್ಮಚಕ್ರೇಶ್ವರರಾ
11 ದ ಮಹೀಸೂರಪಟ್ಟಣಪುರವ
12 ರಾಧೀಶ್ವರರಾದ ಚಾಮರಾಜಒಡೆ
13 ಯರಯ್ಯನವರು ದೇವರಬೆಳುಗು
14 ಳದಗುಂಮಟನಾಥಸ್ವಾಮಿಯವರ
15 ಅರ್ಚನಾವೃತ್ತಿಯಸ್ವಾಸ್ತಿಯನುಸ್ಥಾನ
16 ದವರುತಂಮತಂಮ ಅನುಪ
17 ತ್ಯದಿಂದಾವರ್ತಕಗುರಸ್ತರಿಗೆಅಡ
18 ಮಭೋಗ್ಯಾದಿಯಾಗಿಕೊಟ್ಟು ಅಡ
19 ಮಗಾರರುಬಹುಕಾಲಾಅನು
20 ಭವಿಸಿಬರುತ್ತಾಯಿರಲಾಗಿ ಚಾಮರಾಜ
21 ವೊಡೆಯರಯ್ಯನವರುವಿಚಾರಿಸಿಆ
22 ಅಡಮಭೋಗ್ಯಾದಿಯಅನುಭವಿಸಿಬ
23 ರುತ್ತಾಯಿದ್ದಂತ ವರ್ತಕಗುರಸ್ತರಿನುಕರೆ
24 ಯಿಸಿ । ಸ್ಥಾನದವರಿಗೇವುಕೊಟ್ಟಂಥಸಾಲ
25 ವನುತೀರಿಸಿಕೊಡಿಸೇವೂಯೆಂದು ಹೇಳಲಾಗಿವ
26 ರ್ತಕಗುರಸ್ತರುಆಡಿದಮಾತು ತಾವುಸ್ಥಾ
27 ನದವರಿಗೆಕೊಟ್ಟಂಥಸಾಲವು ತಂಮ
28 ತಂದೆತಾಯಿಗಳಿಗೆಪುಂಣ್ಯವಾಗಲಿ
29 ಯೆಂದುಧಾರಾದತ್ತವಾಗಿಧಾರೆಯನು
30 ಯೆರೆದುಕೊಟ್ಟೆವೂಯೆಂದು ಸಮಸ್ತರು
31 ಆಡಲಾಗಿ । ಸ್ಥಾನದವರಿಗೆವರ್ತಕರು
32 [illegible] । ಗುಂಮಟನಾಥಸ್ವಾ

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[33]ಧಿಯಸಂನಿಧಿಯಲ್ಲಿದೇವರುಗುರುಸಾ
[34]ಕ್ಷಿಯಾಗಿಧಾರೆಯನುಯೆರಸಿ || ಆಚಂ
[35]ದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿದೇವತಾಸೇವೆಯನುಮಾ
[36]ಡಿಕೊಂಡುಸುಖದಲ್ಲಿಯಾಹರು ಎಂದುಬ
[37]ರಸಿಕೊಟ್ಟಧರ್ಮಶಾಸನ || ಮುಂದಣ
[38]ಳಾಗುಳದಸ್ಥಾನದವರುಸ್ವಾಸ್ತಿಯನುಅ
[39]ವಾನಾನೊಬ್ಬನುಅಡಹುಹಿಡಿದಂತವ
[40]ರುಅಡವಕೊಟ್ಟಂತವರುದರುಶನಧರ್ಮ
[41]ಕ್ಕೆ ಹೊರಗುಸ್ಥಾನಮಾನ್ಯಕೆಕಾರಣ
[42]ರಿಲ್ಲ । ಯಿಷ್ಟಕ್ಕೂ ಮೀರಿಅಡವಕೊಟ್ಟಂತ
[43]ವರುಅಡಹುಹಿಡಿದಂತವರನು ಈರಾಜ್ಯ
[44]ಕ್ಕೆ ಅಧಿಪತಿಯಾಗಿದ್ದಂಥದೊರೆಗಳು ಈ
[45]ದೇವರಧರ್ಮವನ್ನು ಪೂರ್ವಮೇರೆಗೆನಡೆಸಲುಳ್ಳ
[46]ವರು || ಈಮೇರೆಗೆನಡೆಸಲರಿಯದೆಉಪೇಕ್ಷೆ
[47]ಯದೊರೆಗಳಿಗೆವಾರಣಾಸಿಯಲ್ಲಿಸಹಸ್ರ
[48]ಕಪಿಲೆಯನುಬ್ರಾಹ್ಮಣರನ್ನು ಕೊಂದಪಾ
[49]ಪಕ್ಕೆ ಹೋಹರುಯೆಂದುಬರೆಸಿಕೊಟ್ಟ
[50]ಧರ್ಮಶಾಸನಮಂಗಳಮಹಾಶ್ರೀ ||
[51]ಶ್ರೀ ಶ್ರೀ

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ಮಠದಲ್ಲಿರುವ ಸನ್ನದು.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ।
[2]ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
[3]ನಾನಾದೇಶನೃಪಾಲಮೌಲಿವಿಲಸನ್ಮಾಣಿಕ್ಯರತ್ನಪ್ರಭಾಭಾಸ್ವತ್ಪಾದಸರೋಜಯುಗ್ಮರುಚಿರಃಶ್ರೀಕೃಷ್ಣರಾಜಪ್ರಭುಃ ।
[4]ಶ್ರೀಕರ್ಣಾಟಕದೇಶಭಾಸುರಮಹೀಶೂರಸ್ಥಸಿಂಹಾಸನಃ ಶ್ರೀಚಾಮಕ್ಷಿತಿಪಾಲಸೂನುರವನೌಜೀಯಾತ್ಸಹಸ್ರಂಸಮಾಃ ॥
[5]ಸ್ವಸ್ತಿಶ್ರೀವರ್ಧಮಾನಾಖ್ಯೇಜಿನೇಮುಕ್ತಿಂಗತೇಸತಿ ।
[6]ವಹ್ನಿರಂಧ್ರಾಬ್ಧಿನೇತ್ರೈಶ್ಚವತ್ಸರೇಷುಮಿತೇಷುವೈ ॥
[7]ವಿಕ್ರಮಾಂಕಸಮಾಸ್ವಿಂದುಗಜಸಾಮಜಹಸ್ತಿಭಿಃ ।
[8]ಸತೀಷುಗಣನಾಂಯಾಸುಗಣಿತಜ್ಞೈರ್ಬುಧೈಸ್ತದಾ ॥
[9]ಶಾಲಿವಾಹನವರ್ಷೇಷುನೇತ್ರಬಾಣನಗೇಂದುಭಿಃ ।
[10]ಪ್ರಮಿತೇಷುವಿಕೃತ್ಯಬ್ದೇಶ್ರಾವಣೇಮಾಸಿಮಂಗಲೇ ॥
[11]ಕೃಷ್ಣಪಕ್ಷೇಚಪಂಚಮ್ಯಾಂತಿಥೌಚಂದ್ರಸ್ಯವಾಸರೇ ।
[12]ದೋರ್ದಂಡಖಂಡಿತಾರಾತಿಸ್ಸ್ವಕೀರ್ತಿವ್ಯಾಪ್ತದಿಕ್ತಟಃ ॥
[13]ಸಶ್ರೀಮಾನ್ಕೃಷ್ಣರಾಜೇಂದ್ರಸ್ಸ್ವಯಂಶ್ರೀಸುಖಲಬ್ಧಯೇ ।

[14]ಏತಸ್ಮಿನ್ನದಕ್ಷಿಣೇಕಾಶೀನಗರೇಬೆಳ್ಗುಳಾಹ್ವಯೇ ॥
[15]ವಿಂಧ್ಯಾದ್ರೌಭಾಸಮಾನಸ್ಯಶ್ರೀಮತೋಗೊಮ್ಮಟೇಶಿನಃ ।
[16]ಶ್ರೀಪಾದಪದ್ಮಪೂಜಾಯೈಶೇಷಾಣಾಂಜಿನವೇಶ್ಮನಾಂ ॥
[17]ಸಾರ್ದ್ಧಂಹೇಮಾದ್ರಿಪಾರ್ಶ್ವೇಶಚಾರುಶ್ರೀಚೈತ್ಯವೇಶ್ಮನಾ ।
[18]ದ್ವಾತ್ರಿಂಶತ್ಪ್ರಮಿತಾನಾಂಶ್ರೀಸಪರ್ಯೋತ್ಸವಹೇತವೇ ॥
[19]ಜಿನೇಂದ್ರಪಂಚಕಲ್ಯಾಣಶ್ರೀರಥೋತ್ಸವಸಂಪದೇ ।
[20]ಶ್ರೀಚಾರುಕೀರ್ತ್ತಿಯೋಗೀಂದ್ರಮಠರಕ್ಷಣಕಾರಣಾತ್ ॥
[21]ಆಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನಾದಿಸಂಪದೇ ।
[22]ಬೆಳ್ಗುಳಾಖ್ಯಮಹಾಗ್ರಾಮಂವಿಂಧ್ಯಚಂದ್ರಾದ್ರಿಭಾಸುರಂ ॥
[23]ಭೂದೇವೀಮಂಗಳಾದರ್ಶಕಲ್ಯಾಣ್ಯಾಖ್ಯಸರೋನ್ವಿತಂ ।
[24]ಜಿನಾಲಯೈಸ್ತ್ರಿಲಲಿತೈರ್ಮ್ಮಂಡಿತಂಗೋಪುರಾನ್ವಿತೈಃ ॥
[25]ಸತಟಾಕಂಸಬಾಂಧೇಯಂಹೊಸಹಳ್ಳಿಸಮಾಹ್ವಯಂ ।
[26]ಈಶಾನದಿಕ್ಸ್ಥಿತಂಗ್ರಾಮಂಶಾಲ್ಯಾದ್ಯುತ್ಪತ್ತಿಭಾಸುರಂ ॥
[27]ಉತ್ತನ್ನಹಳ್ಳೀತಿವಿಖ್ಯಾತಂಪ್ರತೀಚ್ಯಾಂಕಕುಭಿಸ್ಥಿತಂ ।
[28]ಗ್ರಾಮಂಕಬ್ಬಾಳನಾಮಾನಂಗ್ರಾಮಂಗೋಪಾಲಸಂಕುಲಂ ॥
[29]ಪೂರ್ವ್ವಂಪೂರ್ಣ್ಣಾರ್ಯ್ಯಸಂದತ್ತಂಕುಮಾರೇನ್ನೃಪತೌಸತಿ ।
[30]ಇತಿಗ್ರಾಮಾಂಶ್ಚತುಸ್ಸಂಖ್ಯಾನ್ದದೌಭಕ್ತ್ಯಾಸ್ವಯಂಮುದಾ ॥
[31]ಸ್ವಸ್ತಿಶ್ರೀಡಿಳ್ಳಿಹೇಮಾದ್ರಿಸುಧುಸಂಗೀತನಾಮಸು ।
[32]ತಥಾಸ್ವೇತಪುರಕ್ಷೇಮವೇಣುಪೆಳ್ಗುಳರೂಢಿಷು ॥
[33]ಸಂಸ್ಥಾನೇಷುಲಸತ್ಸಿದ್ಧಸಿಂಹಪೀಠವಿಭಾಸಿನಾಂ ।
[34]ಶ್ರೀಮತಾಂಚಾರುಕೀರ್ತ್ತೀನಾಂಪಂಡಿತಾನಾಂಸತಾಂವಶೇ ॥
[35]ಶಾಸನೀಕೃತ್ಯತಾನ್ಗ್ರಾಮಾನರ್ಪಯಾಮಾಸಸಾದರಂ ।
[36]ಏಷಶ್ರೀಕೃಷ್ಣಭೂಪಾಲಃಪಾಲಿತಾಖಿಲಮಂಡಲಃ ॥

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ತಾವರೆಕೆರೆಗೆ ಉತ್ತರ, ಬಂಡೆಯಮೇಲೆ.

[1]ಶ್ರೀಶಕವರುಷ ೧೫೬೫ನೆಯ
[2]ಶ್ರೀಮಚ್ಚಾರುಕೀರ್ತಿಪಂಡಿತಯ
[3]ತಿಃ । ಸೋಭಾನುಸಂವತ್ಸರೇ । ಮಾಸೇಪುಷ್ಯ
[4]ಚತುರ್ದ್ದಶೀತಿಥಿವರೇಕೃಷ್ಣೇಸು
[5]ಪಕ್ಷೇಮಹಾನ್ । ಮಧ್ಯಾಹ್ನೇವರ
[6]ಮೂಲಭೇಚರಣೇಭಾಗ್ಯವ್ಯ
[7]ವಾರೇಧ್ರುವೇ । ಯೋಗೇಸ್ವರ್ಗ್ಗಪು
[8]ರಂಜಗಾಮಮುನಿವಮಾನತ್ರ್ಯವಿ
[9]ದ್ಯಚಕ್ರೇಶ್ವರಃ । ಶ್ರೀ ॥

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ಊರಿಂದ ಪೂರ್ವಕ್ಕೆ ಬಾಣಾವರ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ.

[1] ಸ್ವಸ್ತಿಶ್ರೀಮತ್ತಲಕಾಡುಗೊಂಡಭು
[2] ಜಬಳವೀರಗಂಗಪೊಯ್ಸಳದೇವರುಂಹಿರಿ
[3] ಯದಂಡನಾಯಕರುಂರಾಜ್ಯಮುತ್ತರೋತ್ತ
[4] ರವಾಗೆಶ್ರೀಗೋವಟ್ಟೇಸ್ವರದೇವರಬಲದವಸೆಯ
[5] ಹಳ್ಳಿವಕಂಡುಜಕ್ಕಲಿಜಕಲದಂಕರಾವಕಡೆ
[6] ಜಯಗವಜಿಸೆಟ್ಟಿಯುಮಗಂ ಜೆಟ್ಟಿಸೆಟ್ಟಿಯ
[7] ರಾಚೆಽಯಮಗಂಮ. ಎಸೆಟ್ಟಿ . . . ಟ್ಟಸೆ
[8] ಟ್ಟಿಮಕ್ಕಳುಮರಿಸೆಟ್ಟಿ . . . . . .
[9] ಯಿವರುತಲಿಹೊಯಿಉಕ್ತ ಕೀ . . . . .

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ಜಿನನಾಥಪುರ ಅರೆಗಲ್ಲುಬಸ್ತಿಯ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

[1] ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ ॥
[2] ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ । ಅನ್ಯವಾದಿಮದಹಸ್ತಿಮಸ್ತಕ
[3] ಸ್ಫಾಟನಾಯಘಟನೇಪಟೀಯಸೇ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂ
[4] ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಲತಿಲಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮ
[5] ಲ್ಲದೇವರರಾಜ್ಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲ್ಲುತ್ತಮಿರೆ ॥
[6] ವಿನಯಾದಿತ್ಯನೃಪಾಳಂಜನವಿನುತಂಪೊಯ್ಸಳಾಂಬರಾನ್ವಯದಿನಪಂ । ಮನುಮಾರ್ಗ್ಗನೆನಿಸಿನೆಗಳ್ದಂವನನಿಧಿಪರಿವೃ
[7] ತಸಮಸ್ತಧಾತ್ರೀತಳದೊಳ್ ॥ ತತ್ಪುತ್ರ ॥ ಎಱೆಯಂಗಪೊಯ್ಸಳಂತಳ್ತಱೆಯಟ್ಟವಿರೋಧಿಭೂಪರಂಧುರದೆಡೆಯೊ
[8] ಳ್ತಱಿಸಂದುಗೆಲ್ದುವೀರಶ್ರೀಜಿಪಟ್ಟಗಿಜ್ಜಸುಖದರಾಜ್ಯಂಗೆಯ್ದಂ ॥ ಅನೆಗಳ್ದೆಱಗನೃಪಾಳನಸೂನುಪ್ರಹದ್ವೈರಿಮರ್ದ್ದ
[9] ನಂಗಳಧರಿತ್ರೀನಾಥನರ್ತ್ಥಿಜನತಾಕಾಮಿನೀನಂಧರಗೆನೆಗಳ್ದಬಲ್ಲಾಳನೃಪಂ ॥ ಆತನತಮ್ಮ ॥ ಕೊಂಗಳಂಮಲೆ
[10] ಯೊಳಾಮನಂಗಯ್ಗೊಳವಡಿಸಿತಾಕಿಗುಂಡಿವರಂದೇಶಂಗಳನಿಳ್ಕುಳಿಗೊಂಡನೃಸಿಂಗಶ್ರೀವಿಷ್ಣುವರ್ದ್ಧನೋರ್ವ್ವೀಪಾಳಂ ॥
[11] ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವ
[12] ಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಮಲಪರೊಳ್ಗಂಡರಾಜಮಾರ್ತ್ತಂಡತಳಕಾಡುಕೊಂಗುನಂಗಲಿಕೊ
[13] ಯತೂರ್ತ್ತರೆಯೂರಚ್ಚಂಗಿತಲೆಯೂರುಪ್ಪೆಂಬುಚ್ಚಂಗಿಮುಂದಿಪ್ಪಮೊದಲಾಗೆಪಲವುದುರ್ಗ್ಗಗಳಂಕೊಂಡುಗಂಗವಾ
[14] ಡಿತೊಂಬತ್ತಱುಸಾಸಿರಮಂಪ್ರತಿಪಾಳಿಸುತ್ತುಸುಖದಿಂರಾಜ್ಯಂಗೆಯುತ್ತವಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳ್ ॥ ವೃ ॥
[15] ಜಿನಧರ್ಮಾಗ್ರಣಿನಾಗವರ್ಮ್ಮನಸುತಂಶ್ರೀಮಾರಮಯ್ಯಂಜಗದ್ವಿನುತಂತತ್ಸುತನೇಚಿರಾಜನವ
[16] ಳಂಕೌಂಡಿನ್ಯಸದ್ಗೋತ್ರನಾ । ತನಚಿತ್ತೋತ್ಸವಪೋಚಿಕಬ್ಬೆಅವರ್ಗ್ಗತ್ತುತ್ಸಾಹದಿಂಪುಟ್ಟಿದರ್ವ್ವರ್ಮ್ಮಾಚಮಾಪನೆ
[17] ಮನಧಟಂಶ್ರೀಗಂಗದಂಡಾಧಿಪಂ ॥ ಅನ್ತು ॥ ಅಧಟಪ್ಪೆನ್ನತಿಸತ್ಯಮಣ್ಮುಚಲಮಾಯುಃ ಸಾಹಮಾಧಾರ್ಯ್ಯ
[18] ಮಣ್ಮುದಿಟಂತನ್ನಕನಿಷ್ಠನೆಂಬಗುಣಸಂಭೂತಂಗಳಂತಾಳ್ದಿಲೋಕದವಂದಿಪ್ರತಿರಗತಂಪೆಣ್ಣಧಿಕ । ಕೇನಾರ್ತ್ಥಿ
[19] ಯಿಂದಿತ್ತು ಬಾಗದಪೆಂಪುಡಪೆಂಡಂಗಹ ಜನೆಸೆದಂವಿಶ್ವಂಭರಾಭಾಗದೊಳ್ ॥ ತಳಕಾಡನ
[20] ೞಚಿಸ್ತಿ ಕೊಂಗನೊಳಕೊಂಡಾಪಂ . . ಯಂತುಳ್ದಿದೋರ್ಬ್ಬಳದಿಂವೇಗಿಯಂಕಳಲ್ದಿನರಸಿಂಗಂಗನ್ತಶಾ

[21]ಪಾಸಮುಂನೆಲೆಯುಂಮಾಡಿನಿರ್ವಿಚ್ಛಿತ್ತಿವಿಷ್ಣುನೃಪನಾನ್ಯದೊರ್ಗ್ಗರ್ವದಿಂಗಂಗಮಂಡಳಮಂಕೊಂಡನರಾ
[22]ತಿಯೂಥಮೃಗಸಿಂಗಂಗಂಗದಂಡಾಧಿಪಂ ॥ ಆತನಪಿರಿಯಣ್ಣ ॥ ವ್ಯಾಪಿತದಿಗ್ವಳಯಯಶ
[23]ಶ್ರೀಪತಿವಿತರಣವಿನೋದಪತಿಧನಪತಿವಿದ್ಯಾಪತಿಯೆನಿಪ್ಪಬಮ್ಮ ಚಮೂಪತಿಜಿನಪತಿಪದಾ
[24]ಬ್ಜಬ್ರಿಂಗನನಿಂದ್ಯಂ ॥ ಆತನಸತಿ ॥ ಪರಮಶ್ರೀಜಿನನಾಪ್ತಂ । ಗುರುಗಳ್ ಶ್ರೀಭಾನುಕೀರ್ತ್ತಿದೇವರೆಲಕ್ಷ್ಮಿ ಶ್ರೀ । ಶರ
[25]ನೆನಿಪ್ಪಬಮ್ಮದೇವನೆ । ಪುರುಷನೆನಲುಬಾಗಣಬ್ಬೆ ಪಡೆದಳ್ ಜಸಮಂ ॥ ಕಂ ॥ ಆಸತಿಗೆಪುಣ್ಯಾವತಿಗೆ
[26]ವಿ । ಳಾಸದಕಣೆಸೆಕಳಳಭವ್ಯಸೇವ್ಯಂಗರ್ಬ್ಭ । ವಾಸದಿನುದಯಿಸಿದಂನಸಿ । ಭಾಸುರತರಕೀರ್ತ್ತಿಯೋಜದಂಡಾಧೀ
[27]ಶಂ ॥ ವೃ ॥ ಮಾಡಿಸಿದಂಜಿನೇಂದ್ರಭವನಗಳನಾಕೊಪಣಾದಿತೀರ್ತ್ಥದಲು । ರೊಡಿಯನೆಳ್ಗೆವೆತ್ತ ಸವಪಳ್ಗಳದಲುಪಿಹು
[28]ಚಿತ್ರಭಿತ್ತಿಯಿಂ । ನೋಡಿದರಂಮನಂಗೊಳಿಪುವೆಂಬಿನಮೇಚಚಮೂಪನರ್ತ್ಥಿಶ್ಯೆ । ಸೂಚೆದರಿತ್ರೀಕೊಂಡುಕೊನೆದಾ
[29]ಡೆಜಸಂನಲಿದಾಡಲೀಲೆಯಿಂ ॥ ಅನ್ತುದಾನವಿನೋದನುಂಜಿನಧರ್ಮಾಭ್ಯುದಯಪ್ರಮೋದನುಮಾಗಿಪಲಕಾಲಸು
[30]ಖದಲಿರ್ದ್ದುಬಳಿಕಸನ್ಯಾಸನವಿಧಿಯಿಂಶರೀರಮಂಬಿಟ್ಟುಸುರಲೋಕನಿವಾಸಿಯಾದನಿತ್ತ ॥ ವೃ ॥ ಮುಳಿವ
[31]ತ್ಯುಥೃತದೇಶಕಂಟಕರನಾಟಂದಾತ್ತ ಬೆಂಕೊಂಡುದೊರ್ಬ್ಬಲದಿಂಕೊಂಗರನೊತ್ತಿವೈರಿನೃಪರಂಬೆನ್ನಟ್ಟಿತೂಳ್ದೋ
[32]ಡಿಸು । ತ್ತನ್ಯಮಂಡಳಮಂತತ್ಪತಿಗೆಯ್ದು ಮಾಡಿಜಗದೊಳ್ ಬೀರಕ್ಕೆ ತಾನಿಂತುಗುಂದಲೆಯಾದಂಕಲಿ
[33]ಗಂಗನಗ್ರತನಯಂಶ್ರೀಬೊಪ್ಪದಂಡಾಧಿಪಂ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮಂ
[34]ತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕವೈರಿಭಯದಾಯಕದ್ರೋಹಘರಟ್ಟಸಂಗ್ರಾಮಜ
[35]ತ್ತಲಟ್ಟ । ಹಯವತ್ಸರಾಜಂ । ಕಾನ್ತಾಮನೋಜ । ಗೋತ್ರಪವಿತ್ರ । ಬುಧಜನಮಿತ್ರಂ ।
[36]ಶ್ರೀಮತುಬೊಪ್ಪದೇವದಂಡನಾಯಕಂ । ತಮ್ಮಣ್ಣನಪ್ಪಏಚಿರಾಜದಂಡನಾಯಕಂಗೆ
[37]ಪರೋಕ್ಷವಿನಯಂನಿಸಿಧಿಗೆಯಂನಿಲಿಸಿಆತನಮಾಡಿಸಿದಬಸದಿಗೆ । ಖಂಡಸ್ಫುಟಿತಕ್ಕ
[38]ವಾಹಾರದಾನಕ್ಕಂ । ಗಂಗಸಮುದ್ರದಲು ೧೦ ಖಂಡುಗಗದ್ದೆಯುಂಹೂವಿನತೋಟಮುಂಬಸದಿ
[39]ಯಮೂಡಣಕಿಱುಗೆಱೆಯುಂ । ಪಕ್ಕನಕೆಱೆಯುಂಬೆದ್ದಲೆಯುಂತಮ್ಮಗುರುಗಳಪ್ಪಶ್ರೀಮೂಲ
[40]ಸಂಘದದೇಸಿಗಗಣದಪುಸ್ತಕಗಚ್ಛಶ್ರೀಮತುಸುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರಪ್ಪಮಾಘ [ನ]
[41]ಚಂದ್ರದೇವರ್ಗ್ಗೆಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟದತ್ತಿ ॥ ಶ್ಲೋ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ
[42]ರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಅಸಿತ . . ಶಾಂತಿಗೆರು . . ವರ್ಮ್ಮಣೆಗಾತತಯಂ
[43]ಶನೇಚಿರಾಜನದ್ಧ್ವಂಗನೆಯಿಮಹಾತಾದೊಪೆಸರಿಸಮುಂಕಾಣಿಭೂತಳದೊಳಗೇಚಿಕಪ್ಪ ರ . . ರೂಪಿಂ ॥ ದಾನದೊಳಭಿಮು
[44]ನಿದೊಳಮಮಿನಿ . . . . . . ಯೆನ್ದುಕುಪುವಳಿದಾನಮನ್ತೇಚಬ್ಬೆ ಯತಿಮಸ್ಸತನಯವ್ರೊಲ್ ॥ ಅನ್ತುಪರಮ . . ರಾಜದಣ್ಡನಾಯನದಣ್ಡ
[45]ನಾಯಕಿತಿಶ್ರೀಮತುಸುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಿ ಏಚಿಕಬ್ಬೆಯುಂತಮ್ಮತ್ತೆಬಾಗಣಬ್ಬೆಯುಂಶಾಸನಮಂನಿಲಿಸಿಮಹಾಪೂಜಾ
[46]ಮಾಡಿಮಹಾದಾನಂಗೆಯ್ದಳಂದಿನ . . . . . . ಮಾದಳು ॥ ಶ್ರೀ ॥

ADDENDA ET CORRIGENDA.

Introduction.

Page.	Line.	
9,	32,	For "be blinded" read "be taught blinded." The story of the blinding of Kunâla is thus related in the Rishimaṇḍala-prakaraṇa as given by Dr. Bhandarkar (Report on Sans. Mss. for 1883—4, p. 135). "Aśôkaśri's son was Kunâla, who was living at Ujjayini when he was 8 years old. Seeing him old enough for study, Aśôkaśri wrote to him *Kuṇâlô adhiyatâṃ*. His step-mother, who wanted the kingdom for her son, put unobserved an anusvâra over the letter *a* with collyrium, and thus changed *adhiyatâṃ* to *aṃdhiyatâṃ*. Kunâla obeyed what he thought were his father's orders and put out his own eyes."!
18,	1,	after "bottom" insert "and the bottom one at the top."
19, note 10,		top of column 2, after "bhramara" read "nava-Trinètra, nanne-vedeṅga, vana-gaja-malla-rachchega."
21,	38,	after "about" insert "the time."
34,	5,	after "vaṃśa" insert "Also that he was Vîra Mârttâṇḍa Dêva, the hero who pursued after Gôvindarasa, unfit for his kingdom; and who slew Râchayya within the walls of his fort."
44,	27,	after "grammar" insert "by Gaṅgêśa."
60,	27,	for "executed by" read "executed for."
65,	23,	after "illustration" insert "(p. 114)."

Roman Text.

Page.	Line.	
3,	9,	after "punar-bhavakk" add "ere âgi."
7,	24,	for "nivâsa-datta" read "nivâsad atta-"
42,	19,	for "mahimâsa" read "mahimâ sa."
"	40,	for "avâṅghri" read "ivâṅghri-"
41,	30,31,	carry to outer margin.
"	33,	for "pâtuvaḥ" read "pântu vaḥ."
47,	18,	omit "(probably either Taila or Satyâśraya)."
50,	9,	for "south" read "north."
58,	25,	read "saralgaḷ indida Kakk-auvaya."
"	37,	read "Mâduvaram Dêyilamman embar vesarim."
59,	1,	for "avaroḷa" read "avar oḍa-"
	2,	for "Gutti" read "Gunti."
	13,	for "appa" read "abbe."
		after "Sôyibbe" continue "S'ri Gunti."
	23,	for "padmaṃ" read "padma-"
	27,	for "Sítá-" read "Sîtâ."
	33,	read "yâ Vâchâ vachanâ Jinârchana-" &c.

Roman Text.

Page.	Line.	
60,	14,	read "danan ele mâḍisidam.."
62,	16,	for "paṭṭalaṃ" read "paṭalaṃ."
77,	25,	for "sâ" read "sa."
	26,	read "jâyamâna-dvêshêtarâlpikaraṇâya."
	27,	for "bôdham" read "bhêdaṃ."
	28,	for "kudṛitsaḥ" read "kudṛik saḥ."
	29,	for "bhidhâjushi" read "bhidâjushi."
78,	39,	for "vikriḍad" read "dik krîḍad."
	40,	read "vêdyâvêdyâdy-avidyâ-"
80,	17,	read "âśânâchchha mukurî-kṛita."
102,	3,	for "sarppa-darppad-" read "sarppad-darppa."
113,	12,	for "eṟevaṭṭagirda" read "eṟevaṭṭâgirdu."
	18,	for "elum" read "êlum" and for "yoḷuma" read "yêḷuma."
	19,	for "tûkigund ivaraṃ" read "Lôkiguṇḍi varaṃ."
	35,	for "Vêṅgiyaṃ" read "Bêṅgiriyaṃ."
114,	11,	for "vittiyim" read "bhittiyim."
	17,	after "tûld" insert "ôḍisutt."
	18,	for "bîrado" read "birakke."
	21,	for "dâya" read "dâyaka."
		for "manuja" read "Manoja."
	24,	for "khaṇḍu" read "khaṇḍuga."
118,		at head of No. 25 insert "(Date ? about A.D. 980)."
134,	28,	for "desire" read "appetite."
137,	35,	read "Only by two has Vâṇi, the light of the three worlds, gone forth here below,—the one Jinarâja, the other *Vâdirâja*."
167,	10,	read "by the visit to Jina in Vidêha; through the virtue of" &c.

Kannada Text.

ಪುಟ.	ಪಙ್ಕ್ತಿ.	ಅಶುದ್ಧ.	ಶುದ್ಧ.
1	16	ದ್ವಿಪಿ	ದ್ವೀಪಿ
3	11	—	ಸತ್ಸೇನೋತ್ಸವತ್ಸತ್ಪತಿ
19	17	ಸಿತಕಯುಕ	ಸಿತಯುಕ
27	29	ಬಲಭಾಗ	ಪೂರ್ವಭಾಗ
29	6	ಸುಭೇನ್ದ್ರ	ಸುಭೇನ್ದು
33	24	ಸಮ್ಯಜ್ಞ್ಯನಾಗಮಾ	ಸಮ್ಯಗ್ಜ್ವಲನಾಗಮಾ
50	30	ಲೊಕ್ಕಿಗೊಂಡಿ	ಲೊಕ್ಕಿಗುಂಡಿ
69	57ನೇಶಾಸನದಲ್ಲಿ ಉತ್ತರಮುಖ ಮೊದಲನೇದು, ಪೂರ್ವಮುಖ ಯೆರಡನೇದು, ದಕ್ಷಿಣಮುಖ ಮೂರನೇದು, ಪಶ್ಚಿಮಮುಖ ನಾಲ್ಕನೇದು.		
77	23	—	ಯೆರಪೊಱಲಂಮಾಡುವವಂದೇಯಿಲವ್ವಸೆಂಬಕವೆಸರಿಂ
	24	ಅವರೊಳ	ಅವರೊಡ
		ಗುತ್ತಿ	ಗಂತಿ
	32	ವಿದ್ಯಾಧರನಕ್ಷ	ವಿದ್ಯಾಧರನಕ್ಷ
		ಸೋಯಿಷ್ಟ್ರ	ಸೋಯಿಷ್ಟಕ್ರಿಗಂತಿ

Kanada Text.

ಪುಟ.	ಪಙ್ಕ್ತಿ.	ಅಶುದ್ಧ.	ಶುದ್ಧ.
78	10	ಪದ್ಮಂ	ಪದ್ಮೆ
		ಯಾಸ್ನೀತಾ	ಯಾಸೀತಾ
	19	ನಾಮನದಿತೋ	ನಾಮಗದಿತೋ
82	22	ಗಭಸ್ತಿಕರಾ . . .	ಗಭಸ್ತಿಸಮುತ್ಥಿತಾಮಲಪ್ರಭಾಪ್ರಾಸ್ತಸಮಸ್ತದುಸ್ತರತಮಃ ಪಟಲಂಜಿನಧರ್ಮ್ಮ
91	2	ತೊಳಗಿಜದ	ತೊಳ್ಗಿದ
104	29	ಸಾ	ಸ
		ಜಾಯಮಾನಾದ್ವೇದೇತರಾಕಲ್ಪೀ	ಜಾಯಮಾನದ್ವೇಷೇತರಾಲ್ಪೀ
	31	ಬೋಧಂ	ಭೇದಂ
		ಕುದೃತ್ಸಃ	ಕುದೃಕ್ಸಃ
106	9	ದಿಕ್ರೀಡ	ದಿಕ್ಕ್ರೀಡ
108	15	ನಿಜೋದ್ಧತಾಂಕೆ	ನಿಜೋದ್ಧ್ವಕಾಂತೆ
	17	ನುರೆಯು	ನುರ್ವಿಯು
113	24	ಕುಳೋಕರಾ	ಕುಳಾಕರಾ
114	12	ಭಾಗದ	ಛಾಗದ
116	21	ವಿಭುರವೊ	ವಿಭುವೆ
123	15	ವಾಪ್ತಹಂ	ವಾಪಹಂ
	16	ಪಿತೃಯುತೋ	ಪಿತೃಪತೇ
	19	ರಾಯುನಸ್ವಸ್ಥ	ರಾಯುನುಸ್ವಃಸ್ಥ.
131	32	ಸರ್ಪ್ಪದರ್ಪ್ಪದ್ಧ್ವಾನಳ	ಸರ್ಪ್ಪದ್ದರ್ಪ್ಪದಾವಾನಳ
133	3	ಕಲ್ಲಂಗೆಟಿ	ಕೆಲ್ಲಂಗೆಜೆ
137	26	ದಾಹುಕ್ಕಿಂಗೀ	ದಾಹುರ್ವ್ವಿಂಗೀ
138	33	ಜನ್ನವುರ	ಜನ್ನಪುರ
144	21	ಕಾಕಿಗುಂಡಿ	ಲೋಕಿಗುಂಡಿ
	28	ಸತ್ಯವಣ್ಕ್ಯ	ಸತ್ಯವಾಕ್ಯ
	29	ಸಂಪ್ರಾತಂ	ಸಂಘಾತಂ
	30	ಭಾಗದವೆಂಪಿಂದವೊದಂಗದಜ	ಛಾಗದವೆಂಪಿಂದವೊಗಂಗರಾಜ
	31	ವೇಗಿಯಂ	ಬೆಂಗಿರಿಯಂ

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